edition of the Vishnu-Purâṇa, with commentaries, appeared in Bombay, 1890.

This copy, which is not dated, belonged formerly to Mr. Richard Johnson, who added notes in pencil on the margin.

No. 1844, ff 171, ll 11, Nasta'lîk; size, 9½ in by 5⅞ in

1957

Bishnu Purâna (بشن پوران)

A very similar translation of the same Vishnu-Purâna, beginning. بسم چب آنند براسر آعار کرد ای میتری آچه بتو تلقین مکنم اشرئهٔ حیات است تحام دل بوش وما سوا الله ترك کن الخ

An انس دوم بشن پوران appears on fol 39ᵃ There are altogether nineteen stories only marked by distinct headings

Dated by Sayyid Muhammad Ali the 20th of May 1805 (1 ۱۸ ۰) Bibliotheca Lewdeniana

No 2612, ff 119, ll 13, Nasta'lîk, size, 8⅞ in by 6⅞ in

1958

Shiva Purâna (شیو پران)

The same Persian translation of the Siva Purana or rather Siva-Upapurana (see Wilson, Vishnupurana, first edition, 1840 p lvi) which is noticed in W Pertsch, Berlin Cat., p 1028, No 1 and begins حمد بیحد و ثنای بیعد مر قادر مطلق و دادار بر حق را سزد که بید قدرت کامله الخ

It is divided like the Sanskrit original, as the translator says on fol 2ᵇ ll 7 and 8, into seventy-four Adhyayas (usually there are seventy-five in it comp Aufrecht Cat of the Sanskrit MSS. in the Bodleian Library, p 64, see also A Weber, Berlin Cat, p 347 and Barth Religions of India, p 262) The author of this translation is Kishan Singh (in the Berlin copy wrongly spelt بشر سکه), with the takhallus Nashat son of Rai Prân Nâth, a Khatri of the Mangal tribe and inhabitant of Siyâlkût, who also wrote a Persian version of the Panćakrośi, and the short narrative in ornate prose, styled عریب الانشا and dated A H 1157 (A D 1744), see Rieu ii p 795ᵇ The Sanskrit words are added in Devanâgarî characters on the margin, together with many English annotations and paraphrases, written in pencil by the former owner of the copy, as it seems, Mr Richard Johnson. This must be a very early work of Kishan Singh, since it is dated the 9th of Dhû-alka'dah, 1096 (probably of the Faṣlî era = A H 1100 = A. D. 1689, Aug. 25).

No 760, ff 180, ll 12; Nasta'lîk; pictures on ff. 22ᵇ, 27ᵇ, 41ᵇ, 71ᵃ, 82ᵇ, 111ᵃ, 131ᵃ, 140ᵃ, 149ᵃ, 155ᵇ, 172ᵃ, and 175ᵃ spaces are left blank for pictures on several other pages; size, 10⅞ in by 6¾ in.

1959

Bahr-alnajât (بحر النجات).

A Persian translation in five volumes of the topographical and legendary description of Banâras, entitled Kâśî-Khaṇḍa (کاسی کهند, Kâśî being the ancient name of Banâras) or the province of Banâras, taken from the Skanda Purâṇa (اسکند پوران), comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq.; Garcin de Tassy, Histoire de la littér. hindouie, etc., iii. 103; the Catalogue des manuscrits sanscrits de la bibliothèque impériale, par A. Hamilton et L. Langlès, pp. 33–36; and Barth, Religions of India, p. 278 (text and note 2). The Persian translator was Ânandkhan (انندکهن), with the takhallus *Khwash* (خوش), and he composed this Persian paraphrase, which he styled بحر النجات, at the request of Mister Jonathan غطفر جنگ (?), see No 1962 below. He kept the old division of the Kâśî-Khaṇḍa in 100 Adhyâyas, as he states in the preface, No. 668, fol. 2ᵇ, and arranged his five volumes so that each of them contained twenty; but, in the progress of his work, as the real contents of the five volumes prove, he did not stick to his first intention, he did not even preserve the 100 Adhyâyas. For the *first volume* contains twenty-four; the *second*, fifteen; the *third*, *fourth*, and *fifth* each nominally twenty, but virtually only nineteen, as the last section of every one consists of a mere heading and nothing else

Beginning of the *first vol* (No 668): هزار هزار شکر و سپاس مر آن بیقیاس را سزد که قیاس هیچ دانشمند باو نمیرسد الخ

Beginning of the *second vol.* (No. 669): هزار هزار شکر و سپاس مر آن بیقیاس را که بقدرت کاملهٔ خود تمام این جهان و جهانیان را الخ

Beginning of the *third vol* (No 670) هزار هزار شکر و سپاس مر آن واحدی را که ذات پاك آن برتر از ادراك واحد است الخ

Beginning of the *fourth vol* (No. 671) سپاس بیقیاس و حمد بیحد مر آن واحدی را سزاست که از یك هزار وار هزار بیشمار الخ

Beginning of the *fifth vol* (No. 672), defective, as the first page is missing, it opens abruptly thus: کون و مکان جولان دادند لیکن نادپای خیال در طریق الخ.

The *first* volume is dated the 11th of Rabî'-althânî, A. H. 1207 (Hindû era 1849) = A. D. 1792, Nov. 26; the *second*, the 10th of Rajab of the same year = A. D. 1793, Febr 21; the *third*, the 19th of Shawwâl of the same year = A. D. 1793, May 30; the *fourth*, the 29th of Dhû-alhijjah of the same year = A. D. 1793, Aug. 7; and the *fifth*, the 7th of Sha'bân, A. H 1208 = A. D. 1794, March 10. The transcriber was بهولا ناتهه. Thirty-five Adhyâyas of the original Sanskrit work have also been translated into Hindûstânî by Jaya Narayan Ghoçala and published at Calcutta in three volumes.

No. 668, ff. 194; No. 669, ff. 206; No. 670, ff. 199, No. 671, ff. 198; No. 672, ff. 189; ll. 15; Nasta'lîk; a little worm-eaten here and there; a picture at the beginning of the *third* and the *fourth* volumes; size, 9–9⅞ in. by 5 in.

1960

Kshetra Mâhâtmya (چهتر مهاتم).

Another Persian adaptation of portions of the same Skanda Purâṇa (see fol. 202a, l. 8: سری مهاراج پوتهی اسکنده پوران), in forty-five Adhyâyas, dealing with the چهتر, Sanskrit kshetra, i.e. the sacred districts or holy localities, probably in Orissa (see on these Mâhâtmyas, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 69 sq., and Barth, Religions of India, p. 278, note 2), by Karan Singh, a Khatrî, who was a native of the Panjâb and lived in Shâhjahânâbâd.

Beginning: ادهیای اوّل جیمن رکهیشر از سوت منی و غیره رکهیشران میگوید که سری بهگوان الخ.

This copy is the translator's autograph and dated the 7th of the month Pûs (the ninth solar month, Dec.–January), in the year 1211 (of the Fasli era, A.H. 1218 = A.D. 1803, 1804). The Sanskrit original of the Skanda Purâṇa (or parts of it) was edited by Gerson da Cunha, Bombay, 1877.

No. 3088, ff. 119–202, ll. 9; Nasta'lîk; size, 7¾ in. by 5⅝ in.

1961

Ain-alzuhûr (عین الظهور).

A Persian translation of the Brahmavaivarta Purâṇa or description of all the spiritual advantages of Banâras, made from the Sanskrit by the same Kishan Singh, with the takhallus Nâshât (see fol. 8b, l. 9 and last page), who rendered into Persian the Siva-Purâṇa (see above, No. 1958), in the year of the Hindû era, 1794 (A.D. 1737). It is, like the original, divided into twenty-six Adhyâyas. After two introductory baits, the first of which runs thus: می سراید قلم سحر طراز دو زبان الخ, the book itself begins: زیب افزای مشاطهٔ زبان شیرین نیان آرائش عروس ستایش سری الخ.

All the Hindû words and expressions are marked on the margin in Devanâgarî characters. Many English notes and paraphrases, written in pencil, are probably due to Mr. Richard Johnson, to whom this copy formerly belonged. The copy is dated the 9th of Dhû-alka'dah, A.H. 1196 (A.D. 1782, Oct. 16), and seems to be copied from the original itself. On the Brahmavaivarta Purâṇa, comp. Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 24 sq.; Barth, Religions of India, pp. 187, 236, and 262; H. H. Wilson, Select Works, vol. iii. A specimen of the Sanskrit text with Latin translation was edited by Stenzler, Berlin, 1829.

No. 759, ff. 231, ll. 12–13; large and distinct Nasta'lîk; pictures on ff. 1b, 16b, 36a, 50a, 56a, 76b, 120a (unfinished, only sketched), 126b (inserted between ff. 126 and 127), 129b, 134a, 159b, 165a, 183a (the last two only sketched), 194a, 203a (only sketched), and 211a; size, 10¾ in. by 6⅝ in.

1962

Gaya Mâhâtmya (گیا مهاتم).

A Persian adaptation of the Gayâ Mâhâtmya, or description of the holy sanctuary at Gayâ in Bihâr (see Barth, Religions of India, p. 280, note 2), and the rites connected therewith, taken from the Vâyu Purâṇa, by the same Ânandkhan, with the takhallus Khwash, who translated the Kâśi-Khaṇḍa (see No. 1959 above), at the request of the same Mister Jonathan غظفر جنگ, 1848 of the Hindû era (Samvat) = A.D. 1791 (A.H. 1206), and copied the 15th of Rabî'-alawwal, the same year (A.D. 1791, Nov. 12).

It is divided into eight Adhyâyas and begins, on fol. 1b: هزاران هزار شکر و نیاز مر آن بی نیاز را که بزرگ همه بزرگان است و نجات بخشنده الخ.

The Sanskrit original of the Vâyu Purâṇa has been edited in the Bibl. Ind., Calcutta, 1879–1888.

No. 1864, ff. 56, ll. 15; Nasta'lîk; size, 9⅝ in. by 6½ in.

1963

Tarjuma-i-Râmâyaṇa (ترجمهٔ راماین).

A Persian prose-translation of Vâlmîki's Râmâyaṇa, the second great national epopee of the Hindûs, which differs from the first, the Mahâbhârata, by its less ancient origin and the more homogeneous and artistic way in which it has been conceived, dealing with the great cycle of Râma, see Barth, Religions of India, pp. 175 sq. and 187. This version is identical with Or. 1248 in the British Museum (Rieu i, p. 55b) and No. XXXIII in the University Library of Cambridge (E. G. Browne, p. 93), and probably due to 'Abd-alkâdir Badâ'ûnî, who completed his translation A.H. 999 (A.D. 1591). Beginning: بر صاحب ارباب نظائر مخفی نماند که این کتاب است در میان اهل هند مشهور که آنرا راماین میخوانند الخ.

This copy, which belonged formerly to Mr. Richard Johnson, is dated the 24th of Ramadân, A.H. 1122 (fourth year of Bahâdurshâh's reign = A.D. 1710, Nov. 10 = Samvat 1766, more correctly 1767).

The Sanskrit original of the Râmâyaṇa has been edited, with an English prose-translation and notes (books I and II), by W. Carey and J. Marshman, Serampore, 1806–1810; with a Latin translation (still more incomplete) by Schlegel, three vols., Bonn, 1829–1846; with an Italian translation by G. Gorresio, eleven vols., Paris, 1843–1867; in the Banâras recension, seven vols. in three, in Bombay, 1864 (lithographed); a French translation by H. Fauche appeared in nine vols., 1854–1858; an English one in verse by Ralph T. H. Griffith, in five vols., Benares, 1870–1874, in one volume, ib., 1895; other editions, Calcutta, 1859 and 1869–1872; Bombay, 1859 and 1893; the first book, with notes, by P. Peterson, Bombay, 1879; comp. on the poem also Weber, Ueber das Râmâyaṇa, Berlin, 1870 (Abhandlungen der Berliner Akademie); H. Jacobi, Das Râmâyaṇa, Bonn, 1873; Baumgartner, Das Râmâyaṇa und die Râma-Literatur der Inder, Freiburg, 1894, etc.

No. 1979, ff. 324, ll. 16–17; written in unequal Nasta'lîk, mixed with Shikasta; size, 8⅝ in. by 6 in.

1964

Another translation of the same.

An abridged prose-translation of the Râmâyana, by Candraman Kâyath bin Sri Râm, made in 'Âlamgîr's reign, A.H. 1097 (A.D. 1686), see fol. 2a, ll. 2–6, and fol. 135a, and comp. Rieu i. p. 56a; another copy of this version is found in the Mackenzie Collection, ii. p. 144. It is introduced by eight mathnawi-baits, beginning, on fol. 1b:

ربّ هر سجدهٔ سپاس حداست
آنکه ادراک در قیاس حداست

Of the seven Kândas, into which the Râmâyana is divided (called here دفتر), these are marked:

Daftar III, on fol. 26b (ارن کاند, here wrongly spelt اس کاند); IV, on fol. 38b (here styled کشکندها کاند); V, on fol. 47b (سندر کاند), VI, on fol. 73b (here called لنکا کاند); VII, on fol. 110a (اوتر کاند); the seventh Kânda ends on fol. 135a, and is dated the 11th of Dhû-alka'dah, A.H. 1107 (the fortieth year of 'Âlamgîr's reign = A.D. 1696, June 12 = Samvat 1753). On ff. 136a sq. two additional pieces are added, translated by the same Candraman from Sanskrit, the *first*, on ff. 136a–169b, a sort of appendix to the Râmâyana, likewise ascribed to the authorship of Vâlmîki and dated the 25th of Dhû alhijjah, A.H. 1107 (A.D. 1696, July 26), the *second*, on ff. 170b–191b, a legend of Krishna and due, as stated at the end, to Vyâsa, i.e. taken from the Mahâbhârata, beginning: راویان هندوستان چنین روایت آورده اند [illegible] بیشم نام رکهشر گفت الخ, it is dated the 3rd of Dhû-alhijjah in the same year (A.D. 1696, July 4).

On fol. 1a a Persian note ascribes the translation of the Râmâyana, contained in this copy, wrongly to the poet Faidî. There are two other prose-translations of this epopee extant, one in Munich (J. Aumer, p. 140, No. 349), the Adhyâtma Râmâyana or the Râmâyana excerpted, and one in the British Museum (Rieu i. p. 56a), a Persian paraphrase of Tulsîdâs' Râmâyana (a free imitation of the original Sanskrit poem in Hindî) by Debidas Kâyath.

No. 2896, ff. 191, ll. 17, 8 pieces Nasta'lîk, written throughout by the same hand, many blanks left for pictures; size, 12½ in. by 6⅝ in.

1965

Mathnawi-i-Râmâyana (مثنوی رامایں).

An abridged translation of the Râmâyana, in 5,900 mathnawi-baits, by Ghirdardâs of the Kâyath tribe, who dedicated his poem to the emperor Jahângîr and completed it, according to fol. 205b, ll. 9 and 10, A.H. 1033 (A.D. 1623–1624 = Samvat 1681; the British Museum copy, Rieu i. p. 56b, gives A.H. 1036, which is clearly a mistake, as it does not agree with the year of the Hindû era, which is there the same as here).

Beginning:

ثنای شکر آن بخشنده جان را
بدد آریدهٔ کون و مکان را

Copied in the fifth year of Muhammadshâh's reign (A.H. 1136), the 15th of Safar (A.D. 1723, Nov. 14).

No. 803, ff. 205, 2 coll., each ll. 12–15; Shikasta; size, 8½ in. by 5⅞ in.

1966

Another copy of the same.

The same poetical translation of Ghirdardâs, beginning as in the preceding copy.

No date.

No. 1194, ff. 199, 2 coll., each ll. 15–16; written for the greater part in unequal Shikasta; only a few pages are in Nasta'lîk; size, 9½ in. by 5⅞ in.

1967

Râma u Sîtâ (رام و سیتا).

Another abridged poetical translation of the Ramâyana, styled here the story of Râma and Sîtâ, by Shaikh Sa'd-allâh Masîh (see this takhallus, for instance, on fol. 2a, l. 13; fol. 6a, l. 14; fol. 7b, l. 13; fol. 8b, l. 7, etc.) or Masîhâ Kurânawî Pânipatî, see Safînah, No. 688 (Bodleian Cat., col. 234); Bodleian Cat., No. 1315; and Rieu ii. p. 1078b. The author, who is not to be confounded with Hakîm Ruknâ Masîh of Kâshân, to whom this poem has been wrongly ascribed, both in No. 1572 above and in Rieu ii. p. 689a, was the adopted son of Mugarrabkhân (who died A.H. 1056 = A.D. 1646) and flourished, like Ghirdardâs under Jahângîr, whom he praises in this poem (see fol. 8b در مدح سلطان سعید [illegible] پادشاه) as well as his spiritual Pîr Shaikh Mîr Muhammad Abû albakâ. Among the introductory chapters there is also a laudation of Hindustân (در تعریف هندوستان), on fol. 10b, the story itself opens on fol. 13b (آغاز داستان رام و سیتا).

Beginning:

خداوندا رحام عشق کن مست
که از مستی شناسم پُر جهان دست

Dated the 27th of Dhû-alhijjah, A.H. 1186 (A.D. 1773, March 19).

No. 1367, ff. 163, 2 coll., each ll. 20; clear Nasta'lîk, size, 8½ in. by 4½ in.

1968

Another copy of the same.

Beginning as in the preceding copy. The takhallus Masîh appears on fol. 3b, l. 2; fol. 7b, l. 5; fol. 10a, l. 3 ab infra; fol. 12a, l. 6, etc.; the form Masîhâ on fol. 9a, l. 4 ab infra; once also the form Masîhî on fol. 12a, l. 7. The praise of Muhammad Abû-albakâ is found here on fol. 9a, that of the emperor Jahângîr on fol. 10b, the description of Hindûstan on fol. 13a, beginning of the story of Râma and Sîtâ on fol. 16b.

Dated the 22nd of Muharram, A.H. 1207 = A.D. 1792, Sept. 9, by Alkâdir Rûshanshahî for شمس [illegible]. It is called in the colophon رامایں [illegible] (the proper title for a poetical version of the Râmâyana in Hindî, copies of which are preserved in No. 1749 of the

India Office Collection, and in MS. Hertford College 39 of the Bodleian Library, see Bodleian Cat., No. 2350, where other Hindi versions are mentioned).

Bibliotheca Leydeniana.

No. 2763, ff. 189, 2 coll., each ll. 15; large Nasta'lîk; size, 9½ in. by 6 in.

1969

The same.

Beginning as usual. The panegyrics on the Shaikh and the emperor are found here on ff. 12a and 13b.

Dated the 5th of September, 1803.

No. 2635, ff. 257, 2 coll., each ll. 11; large and distinct Nasta'lîk; size, 8¼ in. by 5¾ in.

1970

Râmâyana (رامایِن)

Another, very large, poetical translation of the Râmâyana, by an anonymous author and not found, as it seems, in any other collection.

Beginning:

هر سر بسته‌ام گاو سخن
[illegible] در [illegible] سخن
[illegible] بهشت [illegible]
هنر بیشه بود [illegible]

It is headed on fol. 1b: آغاز کتاب حقائق نصاب امایِن [illegible]

Nadaiq. This copy belonged formerly to Mr. Richard Johnson.

No. 1768, ff. 408, 4 coll., each ll. 21–27; written very unequally in Nasta'lîk; some lacunas, as it seems, now and then; size, 12¼ in. by 8½ in.

1971

Tarjuma-i-Jogbâshisht (ترجمهٔ جوگ باشست).

The same Persian version, by an unknown translator, of Vâlmîki's Sanskrit work Yogavasishtha on Hindû gnosticism, taken from the abridged version of the Kashmirian Pandit Anandan (or as he is here constantly called Bahandan, بهندن), which is described in Bodleian Cat. No. 1328, and Rieu i. p. 61a. It is divided into the following six Prakaranas (پرکرن):

1. Vairagyaprakaranam (بیراگ پرکرن); 2. Mumukshuvyavahâraprakaranam (مجهبهٔ پرکرن); 3. Utpattiprakaranam (اتپت پرکرن); 4. Sthitiprakaranam (استهت پرکرن); 5. Upaśamaprakaranam (اپشم پرکرن), 6. Nirvânaprakaranam (نروان پرکرن), comp. fol. 5b. In the text itself these divisions are called باب (whereas in the subdivisions or Sargas, سرگ, the word پرکرن is used), but not all of them are distinctly marked; I, on fol. 5b; II, on fol. 39b; III, on fol. 50a; IV, not marked; V, on fol. 104a; VI seems to begin on fol. 140a.

Beginning: برهمنان هندرا در وحدت ذات حق سبحانه تعالی و صفات کمال و مراتب تنزلات و انشاء کثرت و پیدائش عالم و عالمیان الخ

Comp. on the Yogavâsishtha, Aufrecht, Cat. of the Sanskrit MSS. in the Bodleian Libr., p. 353; A. Weber Berlin Cat., 1853, pp. 187–194; Indische Studien i p. 468. An English translation of the Sanskrit original of Vâlmîki has been published in Calcutta since 1891.

The translation concludes on fol. 222b and is dated the 17th of Sha'bân, A. H. 1177 (A. D. 1764, Febr. 20). On ff. 223 and 224 a complete index of the work is given, beginning with the same statement, as in Rieu's copy, that the original of Vâlmîki comprised 32,000 Slokas and that Bahandan (see above) Pandit reduced them to 6,000. On ff. 225–232 another translation from Sanskrit is given in a different handwriting, a short Indian tale, entitled Manhaj-alhakâ'ik (منهج الحقائق), by 'Abdallâh, beginning: مناجات بحضرت قادر سبحون که از یک قطرهٔ آب عالم را که شمارش در حساب نگنجد بظهور آورد الخ

No. 806, ff. 232, ll. 15–16; Shikasta; size, 8¾ in. by 6½ in.

1972

Another translation of the same.

Another Persian version of the Yogavâsishtha, made under the auspices of prince Dârâ Shukûh, A. H. 1066 (A. D. 1656), see fol. 1a, last line, and beginning سپاس و ستایش و تمام نیایش بشار حضرتیست که ذرات الخ.

This translation, although closely agreeing in its opening words with those of Add. 5637 in the Brit. Mus. (Rieu i. p. 61b), is quite different from that, since the latter was made at the request of Akbar in A. H. 1006 (A. D. 1597, 1598). Another abridged Persian version is quoted in the preface of the present copy fol. 1b, l. 9, as ترجمهٔ منتخب آن کتاب, by Shaikh Sûfî; that is evidently the [illegible] اطوار در حل اسرار مجلس, by Sûfî Sharîf Kûhjahânî, based on the Yogavâsishthasâras (comp. Weber, Berlin Cat. p. 187) and divided into ten chapters, called طور, see Rieu ii p. 1034b, No. X, and W. Pertsch, Berlin Cat. p. 10 No. 4.

Other copies of Dârâ Shukuh's version which divided into the same six Prakaranas as the present translation (see fol. 3a), are noticed in W. Pertsch Berlin Cat., p. 1021; E. G. Browne Cambridge Cat. No. II; Dr. Forbes Cat., p. 61, Bibl. Sp. [illegible] No. 1661, and Catalogue of King's College Cambr. No. 28.

The present copy is dated the 15th of Dhu-alhijja in the twenty-fourth year of Muhammadshah's reign (A. H. 1154 = A. D. 1742, Febr. 21).

No. 1185, ff. 115, ll. 17; Shikasta, ff. 23–31 and 110 suppl. by a more recent hand; size, 8½ in. by 5¾ in.

1973

The same.

This excellent copy of Dârâ Shukuh's version, beginning like the preceding one, was, according to fol. 1

made under the superintendence of Mooteeram Pandit and dated the 3rd of Ramadân, A.H. 1196 (A.D. 1782, Aug. 12); the collation was finished the 15th of the same month. It belonged formerly to Mr. Richard Johnson.

No. 1859, ff 213, ll. 11 excellent Nasta'lîk, size, 9 in. by 5⅝ in.

1974

The same.

A third very good copy of the same version, without a date.

No. 1355, ff. 33–147, ll. 16–18; Nasta'lîk; size, 9 in by 5¾ in

975

Shârik-almaʿrifat (شارق المعرفة).

A treatise on the Vedânta philosophy, based on Sanskrit sources, for instance, the Yogavâsishtha, the Bhâgavata Purâna and others, by the poet Faidî, see another copy of the same in E G Browne Cambridge Cat., p. 95.

Beginning: چون این طالب عرفان را بحسب ارادتی که مرکوز فی القمر دارد نه نکات الخ

It is divided into twelve لمعات, viz

1 در وصف درکی کرشن دیو و استعمال عمل جوگ, on fol. 2b

2 در بیان آنکه همه نورهای عالم پیش آن منوّر که محیط نورهاست مانند ظلمت دارد on fol 4b

3. در بیان ماهیّت قالب انسانی, on fol 5a

4 در بیان آنکه مرید در ابتدای (سالک) سلوک جوگ چگونه شود, on fol 6b.

5 در بیان ذات و ماهیّت صفاتش, on fol 7b

6 در بیان معرفت ذات, on fol 10b

7 در بیان وصف ذات پاک و استعمال جوگ on fol 15a

8 در بیان کیفیّت ترکیب بشری که آنرا بعالم صغیر موصوف ساخته اند, on fol. 16b.

9 در بیان آنکه طالب چون اوّل بشغل نگاهداشت دم مشغول گردد فوائد (فواید Browne) بر ماهیّت باطن اطّلاع یافته (یافت Browne), on fol 19a.

10 در گذشتن از خواهشهای بشاء تعلّق و فعل و نتیجهٔ آن تا تجرید کمال حاصل آید, on fol. 21a.

11. در بیان آنکه آنچه فانی میشود فعل است واز آنکه تن خود محض فعل بود واز فعل پیدا آمده و جان که فاعلست لا یزال و باقی, on fol. 22b.

12. در بیان آنکه عابد معبود حقیقی البتّه بکمال رسد و هرگز ناقص نمی ماند, on fol. 25a.

No date.

No. 1355, ff. 1–28, ll. 18; Nasta'lîk; size, 9 in by 5¾ in.

1976

Sirr-i-Akbar (سرّ اکبر).

The collection of Upanishads or Upnakhats (اپنکهت) which was compiled and translated from Sanskrit by prince Dârâ Shukûh with the help of some Pandits of Banâras, and finished, according to fol. 2a, l. 17, the 29th of Ramadân, A.H. 1067 (two years before the prince was killed by his bigoted brother 'Âlamgîr on the plea of heresy in A.H. 1069=A.D. 1659)=A.D. 1657, July 11. Compare the more detailed statement on Dârâ Shukûh and his translation in Bodleian Cat., Nos. 1329–1331, and Rieu i. p. 54, where it is styled, just as in No. 1978 below, سرّ الاسرار; see also Max Müller, History of Ancient Sanskrit Literature, p. 325 sq., Weber, History of Indian Literature, p. 153 sq., and Indische Studien, i. p. 253; Barth, Religions of India, p. 65 sq., etc. Extracts from this translation are noticed in W. Pertsch, Berlin Cat., p. 1022, 2; another copy in the Library of King's College, Cambridge, No 217 The work has been translated into Latin by Anquetil Duperron, Argentorati, 1801.

This copy consists of two parts, the *first* beginning with the preface, on fol. 1b: حمد ذاتی که نقطهٔ ذاتی باسم الله در جمع (جمیع) کتب سماوی از اسرار قدیم اوست الخ

The *second* part begins on fol. 102b with the اپنکهت کوکنك. The proper title سرّ اکبر appears here on fol 2b, l. 9.

Dated by Hidâyat-allâh, A H 1196 (A.D 1782)

No 86, ff 181, ll 19; Nasta'lîk size, 13 in. by 9 in.

1977

Another copy of the same.

No date. Beginning as in the preceding copy It belonged formerly to Mr Richard Johnson, who obtained it in 1782.

No. 1738, ff 358 ll 13, written by at least three different hands in Nasta'lîk and Shikasta, ff 1–25 and 313–358 are in the same handwriting, size, 9¼ in by 4⅞ in

1978

The same.

No date. The proper title appears on fol. 187a, l. 8; but the other title سرّ الاسرار (see No 1976 above) is found on fol. 2b, l. 10. Ff. 187a–190b contain an index and a kind of glossary (as in Rieu ii. p. 841b, No. I), styled respectively فهرست اپنکهت and بیان لغات سرّ الاسرار. A lacuna after fol. 140.

No. 12, ff 190, ll 17; written very unequally in Shikasta; size, 12⅞ in. by 7⅛ in.

1979

No date. The proper title appears here on fol. 3a, l. 11; an index of the Upanishads on ff. 4a–5a; the first Upnakhat begins on fol. 5

Bibliotheca Leydeniana.

No. 2785, ff. 286, ll. 20; careless Nasta'lîk, mixed with Shikasta; size, 8½ in. by 5½ in.

1980

The same.

Splendid copy, not dated; a full-sized portrait in front of the first leaf.

No. 1518, ff. 331, ll. 13; very large and clear Nasta'lîk; large illuminated frontispiece; size, 12 in. by 6⅝ in.

1981

The same.

No date. All Sanskrit words marked on the margin in Devanâgarî characters.

No. 872, ff. 298, ll. 15–17; written by many different hands in various styles of Shikasta and Nasta'lîk; size, 10 in. by 6¼ in.

1982

A slightly defective copy of the same.

The preface is missing here; the initial words agree with fol. 3b, l. 4 in No. 1733 (1977 in this Cat.).

Dated the 1th of Safar, A. H. 1183 (A. D. 1769, June 14).

No. 1721, ff. 439, ll. 15; written by different hands, partly in Shikasta, partly in Nasta'lîk; size, 9 in. by 6 in.

1983

Mufarrih-alkulûb (مفرح القلوب).

The Persian translation of the Hitopadeśa from the Sanskrit original, made by Tâj-aldîn Muftî (as he is called here; other versions of his name are: Tâj-i-Ma'âlî, as in the immediately following copy; Tâj-i-Muftî almalikî, as in No. 1985; Tâj-alghanî, as in the Bodleian copy; Tâj-aldîn bin Mu'in-aldîn Malikî, as in the Brit. Mus. and Cambridge copies; and Tâj-aldîn Muftî almalikî, as in J. Aumer, p. 47) for Malik Nasir-aldîn (a ruler of uncertain date, identified by some as Nasir-aldîn Humâyûn, the emperor, who ascended the throne of Dihlî, A. H. 937=A. D. 1530; by others, like De Sacy, as a prince of Akbar's time).

Beginning: حمد و سپاس بیقیاس مر حضرت بی قیاس را که از جملهٔ بندگان خویش انسان را مراتب عالی داد الخ.

This copy contains the complete four stories: *first*, on fol. 3a; *second*, on fol. 41b; *third*, on fol. 78b; *fourth*, on fol. 110a. As date is only given the 17th of Sha'bân, without a year.

Other copies of the Mufarrih-alkulûb are described in Rieu ii. p. 757b; Bodleian Cat., No. 1320; W. Pertsch, Berlin Cat., p. 1033; J. Aumer, p. 47; A. F. Mehren, p. 29; E. G. Browne, Cambridge Cat., pp. 404 and 406. The fullest account of the work has been given by De Sacy in Notices et Extraits, vol. x. pp. 226–264. Lithographed edition, Lucknow, 1869; a Hindûstânî version, entitled اخلاق هند, appeared in Calcutta, 1803; comp. Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., pp. 188 and 609. Complete editions of the original Sanskrit text appeared Serampore, 1804; Calcutta, 1830 and 1871; Hertford (by Fr. Johnson), 1847, 2nd ed. 1864; English translation by Fr. Johnson, Hertford, 1848 and 1864; German translations by Max Müller, Leipzig, 1844; by J. Schoenberg, Vienna, 1884, etc.

The present copy was presented by J. H. Peile, Esq., 19th Sept., 1818; transferred to (Madras) Civil College, 9th Aug., 1819.

No. 3350, olim 9. J. 4, ff. 123, l. 11; large Nasta'lîk, fol. 77 supplied by another hand on different paper; size, 6⅞ in. by 4⅛ in.

1984

Another complete copy of the same.

No date; the wording differs in some parts considerably from that in the preceding as well as the following copy.

Beginning: سپاس بی قیاس مر حضرت پادشاهی را که جملهٔ بندگان خویش بشر را مراتب اعلی داد الخ.

The translator is called here, on fol. 2b, l. 3, Tâj-i-Ma'âlî (تاج معالی), the *first* story begins on fol. 6a; the *second*, on fol. 42b; the *third*, on fol. 78b, the *fourth*, on fol. 122a. Fol. 39a is left blank, but the text is uninterrupted.

No. 1335, ff. 143, ll. 13–17; written by different hands in large, but very unequal and often incorrect Nasta'lîk, size 9½ in. by 5⅛ in.

1985

The same.

This copy is arranged in a very strange way, the *first* story begins on fol. 4b; the *second* (without a heading), on fol. 30b; the *third* (here wrongly styled حکایت دوم), on fol. 53a, the *fourth*, on fol. 14a (inserted between the first and the second). The author's name runs here (on fol. 2a, l. 4). Tâj-i-Muftî almalikî.

Beginning: حمد و سپاس بیقیاس مر حضرت شاهی را که از جملهٔ بندگان الخ

No date. College of Fort William, 1825.

No. 2204, ff. 93, ll. 15, Nasta'lîk; size, 7¼ in. by 4⅛ in.

1986

An abridgement of the same.

This copy, written very incorrectly, contains, as it appears the usual four stories, but in a much shorter version than the preceding copies. They begin respectively on ff. 4a, 19a, 30a, and 40b. Title and translator's name are found on fol. 2a, ll. 7 and 8, the latter is given here in the barbarous form تاج مغلطی (!).

Beginning of the short preface, on fol. 1b: حمد و سپاس بیقیاس مر حضرت شاهی را که از جملهٔ بندگان خویش بشر را مراتب عالی داد الخ.

Dated by Sayyid Makhdûm alhusainî, son of Sayyid Shâh Hasan, a descendant of the Kuṭb-alaktâb Sayyid Muhammad Husainî Gisûdarâz, in Shawwâl, A. H. 1221 (A. D. 1806, Dec.–1807, Jan.).

Bibliotheca Leydeniana.

No. 2590, ff. 49, ll. 15; Nasta'lîk; size, 9½ in. by 6⅛ in.

1987

Kathâ Sarit Sâgara (کتها سرت ساگر).

Fragment of an abridged Persian prose-translation of Somadeva's famous collection of stories, called Kathâ Sarit Sâgara (edited by H Brockhaus, Books I–V in Nâgarî characters, with German translation, Leipzig, 1839; Books VI–XVIII, Sanskrit text only, in Roman characters, ib, 1862–1866; complete German translation by the same, 2 vols, ib, 1843; complete English translation by C. H Tawney, Calcutta, 1880–1887), defective both at the beginning and end, with smaller lacunas in the text itself. The translator, whose name does not appear directly, is according to many indications very likely the poet Faidî

This fragment begins in the second Taranga (ترنگ) or Mauj (موج, as the strict Persian term is) of the first Nahr (نهر), and goes down to the beginning of the ninth (or tenth ?) Nahr

The eight Tarangas of Nahr I begin here: 3rd, on fol 2ᵃ, first line: 4th, on fol 5ᵃ, 5th on fol. 8ᵇ (here is to be read موج پنجم instead of موج سوم); 6th on fol 13ᵃ; 7th, on fol. 16ᵇ (according to a pencil note at the bottom, 'the middle of this Tereng wanting,' there must be a lacuna after fol. 16, although the catchword is correct); 8th, on fol 17ᵃ

Nahr II, in six Tarangas or Mauj 1st, on fol 18ᵃ, 2nd, on fol. 20ᵇ (some lines wanting between ff. 23 and 24), 3rd, on fol. 24ᵇ, 4th, on fol 26ᵇ, 5th, on fol. 30ᵇ: 6th, on fol. 35ᵃ.

Nahr III, in six Mauj: 1st, on fol 36ᵇ 2nd, on fol. 39ᵇ: 3rd, on fol 42ᵃ, l. 6 ab infra, 4th on fol. 45ᵇ, 5th, on fol. 49ᵃ; 6th, on fol 51ᵃ

Nahr IV, in three Mauj (without headings) 1st, on fol. 57ᵇ; 2nd, on fol 61ᵃ, l. 8 3rd, on fol 66ᵃ, l 4

Nahr V, in three Mauj 1st, on fol 68ᵃ, 2nd, on fol. 72ᵃ, 3rd, on fol 77ᵃ

Nahr VI, in eight Mauj 1st, on fol 83ᵃ 2nd on fol. 86ᵇ, 3rd is not marked, 4th, on fol. 93ᵇ, 5th on fol 96ᵇ; 6th, on fol 98ᵃ, 7th, on fol 102ᵃ, 8th, on fol 108ᵃ

Nahr VII, in nine Mauj. 1st, on fol 114ᵇ; 2nd, on fol 118ᵃ; 3rd–5th not marked, 6th, on fol 131ᵇ; 7th, on fol 134ᵃ, 8th, on fol. 135ᵇ, the 9th is not marked.

Nahr VIII, in seven Mauj. 1st, on fol. 144ᵇ, lin penult (no heading), between this and fol. 164ᵃ there are no further headings; on fol. 164ᵃ appears a 2nd Mauj. but of the 9th Nahr (از نهر نهم); therefore all the following Mauj belong, we suppose, to Nahr IX; 3rd, on fol. 170ᵃ, 4th, on fol. 173ᵃ; 5th not marked; 6th, on fol. 177ᵇ, 7th, on fol. 182ᵃ.

On fol. 186ᵃ a new Nahr begins, again called نهر نهم, which seems to be a mistake for نهر دهم, Nahr X. No further subdivisions are found.

The title Kathâ Sarit Sâgara, and the author's name, Somadeva, the Pandit, or the Kashmirian Brahman, appear at the end of almost every Mauj, compare, for instance, fol. 5ᵃ, ll. 14 and 15, fol. 9ᵇ, ll. 6 and 5 ab infra, etc. On the first thirty leaves the Sanskrit names are added in Devanâgarî characters on the margin; there are also frequent pencil notes, stating the contents of the different chapters, no doubt by Mr. Richard Johnson, the former owner of this copy, which has been transcribed from one in Col. Martin's possession.

No. 2410, ff. 189; clear and distinct Nasta'lîk; very fine drawings on ff. 2ᵇ, 4ᵇ, 7ᵃ, 11ᵃ, 18ᵇ, 19ᵇ, 21ᵇ, 22ᵃ, 25ᵇ, 27ᵃ, 28ᵇ, 30ᵃ, 32ᵇ, 34ᵇ, 37ᵇ, 42ᵇ, 44ᵃ, 47ᵃ, 54ᵇ, 56ᵃ, 61ᵃ, 65ᵃ, 68ᵇ, 72ᵇ, 74ᵃ, 75ᵃ, 76ᵃ, 78ᵃ, 79ᵃ, 81ᵇ, 83ᵇ, 86ᵇ, 90ᵃ, 93ᵃ, 97ᵇ, 100ᵇ, 104ᵃ, 105ᵇ, 106ᵃ, 109ᵇ 111ᵃ, 114ᵃ, 116ᵇ, 119ᵃ, 122ᵃ, 125ᵇ, 133ᵃ, 135ᵃ, 136ᵇ, 137ᵇ, 138ᵇ, 141ᵇ, 143ᵇ, 147ᵇ, 148ᵇ, 152ᵃ, 156ᵃ, 158ᵃ, 161ᵃ, 165ᵇ, 169ᵇ, 171ᵃ, 173ᵃ, 178ᵃ, 180ᵇ, 183ᵃ, 184ᵇ, 188ᵇ, and 189ᵇ; size, 14⅝ in by 9 in.

1988

Singhâsan Battisî (سنگهاسن بتیسی).

A copy of the Persian translation of the Sinhâsana-dvatrinśatî (or Sinhasanadvâtrinśatikâ), the thirty-two stories of the throne, also called Vikramacaritram or the stories of king Vikramâditya (in its Persian form Bikarmâjit, wherefore the title قصهٔ بکرماجیت is given to this collection in various copies), and the thirty-two statues (پوتلی, Sanskrit puttalî), which was made in the emperor Jahângîr's reign, A H. 1019 (A. D. 1610), by an author, whose name is spelt in different ways, viz here (see fol 3ᵇ, last 4 lines) Bhârîmal (بهارمل, or Bhârâmal بهارامل, as it is written on the fly-leaf), in the first Berlin copy: Bhâramal (بهارمل اس ارجمل), according to Rieu ii. p 763ᵃ, and No. 1990 (fol. 4ᵃ, l 6) below, Bhârîmal bin Râjmal Khatrî. It begins, on fol 1ᵃ: حمد و ثنای بیشمار بجا آن آفریدگار کیار که از طاعت و عبادات عابدان بی شمار است و درک لطفش الخ.

The introductory story commences on fol. 6ᵇ after an elaborate index of the thirty-two پوتلی which are found here respectively on ff. 19ᵇ, 23ᵇ, 25ᵃ, 26ᵇ, 28ᵇ, 30ᵃ, 31ᵇ, 38ᵇ, 40ᵃ, 41ᵃ, 49ᵃ, 50ᵇ, 52ᵃ, 52ᵇ, 55ᵃ, 56ᵃ, 61ᵃ, 63ᵃ, 64ᵇ 66ᵇ 67ᵃ, 68ᵇ, 70ᵃ, 71ᵇ, 72ᵃ, 74ᵇ, 75ᵃ, 76ᵃ, 77ᵃ, 78ᵃ, 79ᵇ, and 82ᵃ.

Another copy of this version, which in the main agrees with the French translation of Baron Lescallier, New York, 1817, is described in W. Pertsch, Berlin Cat., pp. 1034 and 1035. On the Sanskrit original comp. Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 152, and Sanskrit MSS. of Trinity College, p. 11; R. Roth in Journal As., 1845, ii. pp. 278–305; and A. Weber, Indische Studien, XV, pp. 185–453; on the Hindûstânî versions, Bodleian Cat., No. 1324; and Garcin de Tassy, Histoire de la littér. hindouie, etc., 2nd ed., ii. p. 233, iii. pp. 90 and 178. The two oldest Persian versions of the Singhâsan Battisî are one by 'Abd-alkâdir Badâ'ûnî, made at the request of Akbar with the help of a learned Brahman, A. H. 982 = A. D. 1574, 1575), entitled خرد افزا, revised edition, by the same, A. H. 1003 = A. D. 1594, 1595 (see Muntakhab-altawârîkh, vol. i. p. 67, and Elliot, History of India, vol. v. p. 513); and another by Caturbhûjdâs bin Mihrcand Kâyat, likewise composed under

Akbar and entitled شاهنامه (see Bodleian Cat., No. 1324).

The present copy was finished at Lucknow the 29th of Rabî'-althânî, in the twenty-first year of Shâh 'Âlam's reign, A. H. 1194 (A. D. 1780, May 4).

No. 1250, ff. 86, ll. 13–16; careless Nasta'lîk, mixed with Shikasta; size, 8½ in. by 4⅝ in.

1989

Kishan Bilâs (کشن بلاس).

Another translation of the same Singhâsan Battisî, by Kishandâs ibn Mulûkcand Tamboli (the seller of betel-leaf), a native of Lâhûr and attendant (ملازم) upon the Nawwâb Jâr-allâh Amîr-alumarâ, who wrote it in the reign of the same emperor Jahângîr, in which the preceding version was composed, and gave it the title کشن بلاس (Krishna-vilâsa), see fol. 1ᵃ, last line, and fol. 1ᵇ, l. 3 sq. to fol. 2ᵃ, l. 1. Rieu ii. p. 763ᵇ, where the author is called Kishandâs Bâsdev, assigns its composition to 'Âlamgîr's reign and asserts, moreover, that Ibn Harkarn's or rather Bisbarâî's version (compiled A. H. 1061, 1062=A. D. 1651, 1652, see the immediately following copy) is quoted in it, in fact, that the کشن بلاس is merely a revised version of the former. From these conflicting statements it is evident, that the present copy is the first sketch of Kishandâs' translation, made in Jahângîr's reign, whilst the Brit. Mus. copy contains a later revised and (to judge from the number of folios) enlarged version of the same. This is corroborated by the difference in the initial words, which run here thus: عالم عالم ستایش مر قادری را که بی نیازی را که آتش وحی الخ. The thirty-two statues or images are called here (as in the Berlin copy, W. Pertsch, Berlin Cat., pp. 1035 and 1036) لعبه, the first of which begins on fol. 7ᵃ.

No date. The whole copy is written very incorrectly and sometimes almost illegibly.

No. 1710, ff. 80, ll. 12–13; Shikasta; size, 7½ in. by 4⅝ in.

1990

A third translation of the same.

The version of the Singhâsan Battisî, known as that of Ibn Harkarn, or, as the British Mus. copy, Rieu ii. p. 763ᵃ, gives the name, Bisbarâî bin Harigarbdâs Kâyath, a kind of combination of the two older versions of Caturbhûjdâs and Bhârîmal bin Râjmal (so distinctly written here in full agreement with Rieu's spelling, on fol. 4ᵃ, l. 6, see No. 1988 above), which was made under the emperor Shâhjahân (see fol. 3ᵃ, l. 5).

Beginning: حمد مر حضرت ملك المتعال و ثنای بارگاه ایزد لا یزال بیچون الخ.

An index of the thirty-two پوتلی, on fol. 5ᵇ sq.

The introductory story commences on fol. 8ᵇ: سری مهادیو و پاربیتی بر کیلاس پربت که جای بودن سری مهادیو است نشسته بودند الخ.

The thirty-two پوتلی are found here respectively on ff. 49ᵃ, 64ᵃ, 67ᵃ, 72ᵃ, 78ᵇ, 82ᵇ, 86ᵃ, 92ᵃ, 96ᵃ, 103ᵇ, 107ᵃ, 116ᵇ, 120ᵇ, 124ᵃ, 133ᵃ, 139ᵇ, 144ᵃ, 154ᵇ, 157ᵃ, last line, 162ᵃ, 168ᵃ, 174ᵃ, 176ᵇ, 179ᵇ, 186ᵇ, 190ᵃ, 193ᵃ, 197ᵃ, 201ᵇ, 205ᵇ, 209ᵇ, and 212ᵇ.

On the last fly-leaf before the beginning of the text the first lines of the index are repeated. Many pages injured. This copy, which is not dated, belonged formerly to Mr. Richard Johnson.

No. 1229, ff. 217, ll. 10–12; Shikasta; size, 7⅝ in. by 4⅝ in.

1991

A defective copy of the same.

The preface is wanting here; it begins immediately with the introductory story (corresponding to fol. 8ᵇ l. 3 in the preceding copy): روزی سری مهادیو و پاربیتی بر کوه کیلاس که جای استقامت شان بوده نشسته بودند الخ, and goes down to the end of the twenty-fifth پوتلی.

The wording of this copy, although following in the main that of Ibn Harkarn's, differs from it in many passages and is especially much fuller. It may therefore belong to another version of the Singhâsan Battisî. There exist, besides the translations already accounted for, the following four:

1. One by Cand ibn Mâdhûrâm, see A. F. Mehren, p. 29.
2. Another, by an anonymous author, styled گل افشان, see Rieu i. p. 236ᵃ.
3. A third, likewise anonymous, see E. G. Browne, Cambridge Cat., p. 398.
4. A very modern one, by Sayyid Imdâd 'Alî and Siw Sahâi Kâyath, made in 1845 for Mr. Edward Clive Bayley, see Rieu iii. p. 1006ᵇ.

On fol. 1ᵃ the present copy is styled قصهٔ بکرماجیت (see No. 1988 above); it belonged formerly to Sir Charles Wilkins.

No. 2373, ff. 96, ll. 12–17; careless Nasta'lîk, mixed with Shikasta; worm-eaten throughout; size, 8⅞ in. by 6⅛ in.

1992

A fragment of the same.

A fragment of Ibn Harkarn's or Bisbarâî's version, fully agreeing with it in wording, and going from the introductory story to the second half of the sixth پوتلی, comprising ff. 8ᵇ, l. 3–85, l. 5 ab infra in No. 1990 above; the sixth پوتلی begins on fol. 113ᵇ, l. 5 ab infra (=fol. 83ᵃ in No. 1990).

Bibliotheca Leydeniana.

No. 2484, ff. 83–114, ll. 13–14; Shikasta; size, 7 in. by 4 in.

1993

A collection of stories without title and author's name, apparently belonging to one or the other Persian versions of the Singhâsan Battisî (as various allusions in the text prove).

The *first* story with which the copy opens is headed:

حکایت ابتدای کندهرب سین, and begins thus: سری مهادیو فرمودند که یك روز راجه ایندر نشسته بود و رقص میشد کندهرب سین قوّال الخ.

The *second* story, on fol. 7a, is headed: حکایت فریب زن برهمن و جاندادن در فراق راجه.

All the following حکایات have no special heading, except one on fol. 26b: حکایت انصاف سوداگر.

Written apparently for Mr. Mackenzie by Ânandrâo Munshi, and dated the 8th of Febr., 1806 (= 19th of Dhû-alka'dah, A.H. 1220).

No. 3011, ff. 81, ll. 10-13; Shikasta; size, 9¼ in. by 6¾ in.

1994

Hindû tales.

A large, but still incomplete collection of moral tales, translated into Persian partly from Sanskrit, partly from Hindî or Hindûstânî. No author or translator is mentioned. On the margin of the first four stories (5–8) and of the thirty-first, the original Sanskrit forms of the proper names, occurring in the Persian translation, are added in Devanâgarî characters. The whole work is profusely illustrated with very fine drawings, superior in workmanship to most of the usual pictures in Persian MSS. The collection begins with the *fifth* story (حکایت پنجم).

Contents:

5. (Sanghrâmasûra) در بیان راجه سنکرام شور, on fol. 4b.

6. قصّهٔ دهنونتر (Dhanvantari) و شاگرد او که اورا فرموده بود که از آبادانی بدر رود و در جای که اقسام کیاها باشد گریه بسیار کرده بگوید که دهنونتر مرد, on fol. 8b.

7. قصّهٔ گل خوشبو, on fol. 14b.

8. (Somaśarma) قصّهٔ راجه سوم سرما, on fol. 23b.

9. قصّهٔ سوداگر که پسر خود را گفت که زلهار که بفلان شهر نروی, on fol. 27b.

10. قصّهٔ شمیك رکهیسر و راجه برهمت سین که صنیر عابد را گرفت و انگشتری خود را نشانی باو داد, on fol. 34b.

11. قصّهٔ دهرمدت بقّال ساکن بنت‌پور, on fol. 38b.

12. قصّهٔ که موسومست به داودس نهاو, on fol. 40b.

13. قصّهٔ راجه پرتاب رودر حاکم کالنجر که در ایّام سلطنت سکندر لودی بود, on fol. 70b.

14. در بیان راجه اتم, on fol. 72b.

15. قصّهٔ تسرت بکم بود, on fol. 77b.

16. در بیان حجّام که در شهر اکهندپور سکونت میداشت, on fol. 83b.

17. در بیان راجه سدهرما والیٔ ملك کامرو (کامروپ), on fol. 90b.

18. قصّهٔ کاکت (ککت in other places) منعّم که مادر خود نا دانسته زنا کرد و شراب خورد و برهمنی را کشت, on fol. 93b.

19. قصّهٔ راجه شوید (or شویت) و پوجه چهار دیو و سوختن کال و باز اورا زنده کردن, on fol. 97b.

20. قصّهٔ راجه رت پرن که اورا دختری شده بود و اورا پسرش وا نمودند و راجه کنبله که اورا پسری شده بوده اورا دختری که بنه پدرش وا نموده بودند این دورا با یکدیگر عقد کردند, on fol. 101b.

21. در بیان راجه جك سین پهت‌پور, on fol. 104b.

22. در بیان راجه جك سین حاکم شهر بدشا (بدیشا), on fol. 119b.

23. در بیان راجهٔ اوده دندك نام, on fol. 121b.

24. در بیان راجه اندردمن, on fol. 126b.

25. در بیان راجه اندردمن (another story of the same Râjah), on fol. 130b.

26. در بیان راجه بهکراج والیٔ ترهت, on fol. 133b.

27. در بیان راجه نرسنگ والیٔ اوده, on fol. 137b.

28. در بیان راجه کهند (or کند) هرپ دیو والیٔ ادیسه (or اودیسه, perhaps اوریسه), on fol. 141b.

29. حکایت راجه انشومان والیٔ ملك (or انجه مانه) انجن, on fol. 147b.

30. در بیان بقّالی ساکن سیالکوت, on fol. 151b.

31. حکایت بیاس (Vyâsa) دیو و پراشر (Parâśara), on fol. 157b.

32 and 33 are wanting.

34. داستان در معرفت فضائل خیر کردن که و آنرا گرهان نامند, on fol. 166b. At the end of this story the beginning of the twenty-sixth is repeated, filling eight lines.

35. حکایت راجه سرت سین در شهر مندو, on fol. 169b.

36. در بیان راجه جیهمان, on fol. 172b.

37. در بیان راجه سکهدیو, on fol. 176b.

38. در بیان راجه جیکدیو (or جیهر اکند) والیٔ [illegible], on fol. 188b.

39. داستانهای [illegible] کنجی [illegible] عالم در سعادت دنیوی و اخروی, on fol. 203b.

40. حکایت [illegible] برهمن شاگرد [illegible] عابد, on fol. 208b.

No date.

No. 1678, ff. 222, ll. 19; clear and distinct Nasta'lîk; illustrations on ff. 5b, 10b, 16b, 17b, 22b, 32b, 36b, 39b, 41b, 45b and 46b, 52b, 58b, 66b, 69b, 73b, 78b, 84b, 88b, [illegible], 93b, 98b, 99b, 103b, 106b, 110b, 114b, 123b, 125b, 127b, 129b, 130b, 143b, [illegible], 152b, 156b, 173b, 177b, 185b, 190b, 191b, 206b, and 218b; size, 9¼ in. by 6¾ in.

1995

Gulzâr-i-Hâl (گلزار حال).

A Persian translation of the Sanskrit drama Prabodha Candrodaya (प्रबोधचन्द्रोदय), explained in Persian, on fol. 2a, l. 1, and rightly [illegible] the title of the moon of knowledge, which was composed by Kishandâs Bhat (see fol. 3b, ll. 2 and 7, i.e. Krishnadâs

Misra), compare the edition of the original, by Brockhaus, 2 parts, Leipzig, 1835–1845, the translations of J. Taylor (English), London, 1812; Goldstücker (German), Königsberg, 1832, and Hirzel (German), Zürich, 1846; and A. Weber, Ueber die Magavyakti des Krishnadâsa Miçra, Berlin, 1879. This Persian version was made by Banwâlî, with the takhallus Walî (see fol. 3ª, ll. 1 and 2) or Walî Râm (see the colophon), who is identical with Banwâlî Dâs, a munshî of prince Dârâ Shukûh and author of the اجاولی (see Nos. 205 and 206 above, and comp. Rieu ii. p. 855ª, No. III, and iii. p. 916ᵇ), in A. H. 1073 (fol. 3ª, l. 3 ab infra: یکهزار و سیزده با شست سال) = A. D. 1662, 1663. According to the preface in the British Museum copy (Rieu iii. p. 1043ª, No. III), which appears to be much fuller than that in the present copy, Banwâlî did *not* translate this drama directly from Sanskrit (as is stated here distinctly on fol. 3ª, ll. 5 and 6: از زبان سنس کرت بعضی از ق ی هندی دیگر فارسی ترجمه نمودند) but from Swâmî Nand Dâs' Bhâkha [illegible] with the assistance of Bhawânîdâs.

Beginning (f[illegible] opens with twenty-two mathnawî-baits):

حمد ذاتی را که
ذات او در اصل

حمد, on ff. 3ᵇ, 19ª, 34ᵇ, 44ᵇ, [illegible] Banwalî seems also to be [illegible] مثنوی و[illegible], noticed in A. Sprenger, [illegible]

[illegible] Dhu'l-hijjah, A. H. 1166 (called [illegible] Ahmad Shah's reign, whereas it was [illegible] A. D. 1753, Oct. 9, at Banâras.

[illegible] Shikasta, size, 8¾ in. by 5 in.

1996

[illegible] copy of the same

[illegible] of the Gulzâr-i-Hâl is not dated. Beginning [illegible] preceding copy. The six جمع are found here [illegible] 14ª, 25ª, 32ᵇ, 41ª, and 53ª respectively.

[illegible]82, ff. 72, ll. 15, Nasta'lîk; size, 9 in. by 5¾ in.

1997

Tarjama-i-Barâhî (ترجمهٔ باراهی)

The Persian translation of a great Sanskrit work on astronomy, by Bârâhamihir (بارامهر), i.e. Varâhamihira, son of Âdhyadhar, the renowned Indian astronomer, on account of the Brihatsamhitâ (as the full title is given here, on fol. 3ª, ll. 7, 8: [illegible] باراهی), see Aufrecht, Cat. of Sanskrit MSS. in the Bodleian Library, p. 328 sqq.; A. Weber, Berlin Cat., pp. 248–264, and History of Indian Literature, pp. 259–261; comp. also Alberuni's India, edited by Sachau, London, 1887, preface, p. 20, where it is stated that Alberuni translated this very book into Arabic. Other works by the same Varâhamihira are the Brihajjâtaka, the Svalpajâtaka, etc. This translation was made at the request of Sultân Fîrûz Shâh (reigned A. H. 752–790 = A. D. 1351–1388), by 'Abd-al-'azîz Shams Bahâ-i-nûrî (بهاء نوری ?), the author of the تاریخ فیروزشاهی, see fol. 2ᵇ, ll. 5 and 4 ab infra, who seems therefore identical with the well-known historian, Shams-i-Sirâj 'Affîf (whose تواریخ فیروزشاهی are noticed above in Nos. 212 and 213).

This work begins, on fol. 2ᵇ: حمد و سپاس وافر و شکر و ثنای متوافر حضرت پادشاهی را که گنبد اخضر و سقف لاجوردی بی ستون معلّق نهاد الخ. The Sanskrit original, which has been edited by Kern in the Bibl. Indica, 1864–1865, and translated into English by the same in the Journal of the Roy. As. Soc., vol. iv, 1870 sq., contained, as stated on fol. 3ª, l. 9, 104 bâbs, but of these the translator left out eight, namely the forty-first, forty-second, forty-sixth, forty-seventh, fifty-fourth, fifty-sixth, fifty-seventh, and fifty-eighth on account of idolatrous matter contained in them (designated here as کفر). A full index of the remaining ninety-six bâbs is given on ff. 3ᵇ–9ª. In the beginning of the 104th bâb the copy breaks off.

No. 1262, ff. 313, ll. 19; large and peculiar Nasta'lîk; size, 11¾ in. by 6¼ in.

1998

Lîlâwatî (لیلاوتی)

The Persian translation of Bhâskara Âcârya's (بهاسکر الحاذق) famous Sanskrit work on arithmetic and geometry (در علم حساب و مساحت), which the poet Faidî made at the request of Akbar, A. H. 995 = A. D. 1587 (see fol. 2ª, line penult. and fol. 2ᵇ, l. 11 sq.), beginning:

اوّل رشمای پادشاهی کونم — واکه رستایش الهی کونم

The Sanskrit text was published in Calcutta, 1832 and 1846 (Baptist Mission Press), the Persian text, ib. 1828. English translations by John Taylor, Bombay, 1816, and by E. B. Colebrooke, London, 1817. On Bhâskara and his scientific works comp. E. Strachey, Early History of Algebra, in the Asiatic Researches, xii. pp. 159–185, and Observations on the Mathematical Science of the Hindoos, with extracts from Persian transliterations of the Leelawuttee and Beej-Gunnit, Calcutta, 1805; see also Colebrooke, Miscellaneous Essays, vol. ii. pp. 419–450; H. Brockhaus, Ueber die Algebra des Bhâskara, in Berichte der Kön. Sächs. Ges. der Wissenschaften, vol. iv. pp. 1–45, Leipzig, 1852; and A. Weber, History of Indian Literature, pp. 261 and 262. Other copies of the Persian Lîlâwatî are described in Rieu ii. pp. 449 and 450, and W. Pertsch, Berlin Cat., p. 1031. The present copy, which contains many valuable additions and explanations on the margin, is dated at Shâhjahânâbâd, the 8th of Muharram, A. H. 1018 (A. D. 1609, May 16).

No. 1111, ff. 83, ll. 15; large Nasta'lîk; size, 11 in. by 6¼ in.

1999

Another copy of the same.

Beginning the same as in the preceding copy. It is collated and occasionally annotated by a former owner

Sir Charles Wilkins, LL.D., F.R.S., who has added a few remarks on the fly-leaf. Dated the 28th of Rajab, A.H. 1191 (nineteenth year of Shâh 'Âlam's reign) = A.D. 1777, Sept. 1.

No. 2872, ff. 42, ll. 11–17; written very unequally in a mixed style of bad Nasta'lîk and Shikasta; size, 9 in by 5⅞ in.

2000

The same.

This copy is dated the 20th of Sha'bân, A.H. 1193 (A.D. 1779, Sept. 2).

No. 740, ff. 72, ll. 12; large and distinct Nasta'lîk, illuminated frontispiece; size, 15½ in by 9 in.

2001

Bîja Ganita (بیج گنت)

The Persian translation of the Sanskrit treatise on algebra and mensuration, styled Vijaganita, by the same Bhâskara Âcârya: the author of the Persian version is 'Atâ'allah Rashîdî bin Ahmad Nâdir, who made it A.H. 1044 (A.D. 1634, 1635), the eighth year of Shâhjahân's reign to whom it is dedicated, see the names of author and translator and the date of composition on fol. 1ᵃ, l. 3 ab infra sq. It is divided into a muḳaddimah and five maḳâlas.

Muḳaddimah in six bâbs, viz. 1. در معرفت مال و دس, on fol. 1ᵇ. 2. در صفر, on fol. 2ᵃ. 3. در معرفت الوان, on fol. 2ᵇ. 4. در معرفت اضمّ الجذر, on fol. 4ᵃ; 5. در استخراج عددی مجهول, on fol. 10ᵃ, 6. در ضرب مجذور, on fol. 13ᵇ.

Maḳâlah I, on fol. 19ᵇ: در تعادل مجهول بعدد.

Maḳâlah II, on fol. 28ᵇ. در تعادل مجهول.

Maḳâlah III, on fol. 35ᵇ: در بیان آنکه الوان کثرت بتعادل یکدیگر شوند.

Maḳâlah IV, not marked.

Maḳâlah V, on fol. 44ᵃ. در تعادل مسطحات.

Beginning:

اوّل ستایش الهی گویم
پس نعت رسول او کما هی گویم

Other copies of the same work are described in Rieu ii. p. 450ᵇ, and J. Aumer, p. 136. For editions and translations of the Vijaganita, see Zenker ii. p. 340, the newest edition is that published in Benares, 1889; older English translations, by Colebrooke, 1817, and by Strachey, 1818. An English note on the inner side of the binding at the back of the copy informs us, that this MS. (which is not dated) was presented by Sir Edward Strachey of Sutton Court, Somerset. The copy was prepared for the late Mr. Edward Strachey, when studying the algebra of the Hindûs.

No. 3248, ff. 45, ll. 18–20; Nasta'lîk, size, 15½ in by 9½ in.

2002

Bahr-alhayât (بحر الحیات).

The Persian translation of the old Sanskrit work Amrtakunda (امرت کند) or حوض الحیات, 'the cistern of life,' containing the religious and philosophical doctrines of the Brahmans, made by Muḥammad of Gwâliyâr, at the request of his master Ḥusain of Gwâliyâr bin Muḥammad Sârinî Ḥusainî. Long before his time an old Brahman of Kâmrûp, with the name of Kânamâ, who at the time when Sulṭân 'Alâ-aldîn invaded Bengal had become a Muslim, had made an Arabic translation of the same work in thirty bâbs. This Persian paraphrase is divided into the following ten bâbs:

I. در معرفت عالم صغیر, on fol. 7ᵃ.

II. در تأثیرات عالم صغیر, on fol. 8ᵃ.

III. در کیفیّت معرفت دل و حقیقت و ارادت و تخیّلات, on fol. 20ᵇ.

IV. در ریاضت و معرفت و کیفیّت آن, on fol. 21ᵃ.

V. در معرفت ایجاد انسان و انواع دم و ماهیّت آن الخ, on fol. 30ᵃ.

VI. در معرفت چگونگی جسد و ماهیّت آن و محافظت آب منی, on fol. 35ᵇ.

VII. در معرفت وهم و انواع دم و ماهیّت آن و آنچه تصرّفات در دست, on fol. 43ᵇ.

VIII. در معرفت فساد جسد و علامات مرگ, on fol. 65ᵃ.

IX. در معرفت تسخیرات روحانیان, on fol. 68ᵇ.

X. در حکایات مبدأ و معاد, not marked in the text.

Beginning: حمد موراله و ثنای نامحصور حضرت صمدیرا که وحده لا شریک له حضرت جلال اوست الخ

Corap. Herbelot (Paris ed. 1697), p. 714. No date.

No. 4[illegible], ff. 82, ll. 12, large Nasta'lîk, size, 9½ in by [illegible]

2003

Tarjuma-i-Shâstra (ترجمهٔ شاستر)

A Persian translation of the Purânârtha Prakâsa (پورانارته پرکاس; or as it is styled here, پورانارته پرکاش, see fol. 52ᵃ, l. 7) or Purânârtha Prakâśa Shastra (پورانارته پرکاس شاستر, see fol. 4ᵃ, l. 5), a Hindû chronology and cosmogony by the Chief Pandit, Râdhâkanta Tarkavâkyas (راداکانت ترکاکیس ?, see fol. 4ᵃ, l. 5; fol. 52ᵇ, last line and fol. 54ᵇ, last line). Both the Sanskrit original and the Persian version (the latter by Zorawar Singh, زوراور سنگه) were made at the request of the Governor-General of India, Warren Hastings (گورنر جنرل هستنس), and the latter styled ترجمهٔ شاستر, see fol. 4ᵃ, l. 4 sq.; fol. 52ᵃ, l. 8 sq. and fol. 53ᵃ, l. 4 sq. The Sanskrit original was completed, according to fol. 52ᵇ, lin. penult., in the year 1706 of the Śaka era (= A.D. 1784). Beginning: پرمیشوری (parameśvara) را از صدق اعتقاد پرنام میکنم که بصورت برهما (correctly برهما as in Rieu's copy) ونشن و شیو نمودار شده جهانرا الخ. It is divided into six bâbs and a khâtimah, viz.:

Bâb I, on fol. 4ᵇ: شمار زمانه.

Bâb II, on fol. 11ᵇ: (brahma-nirûpana) در برهمه نروپن یعنی دانستن برهمه (برهمه)

Bâb III, on fol. 12a: در حقیقت هر شاستر.
Bâb IV, on fol. 15b: در حقائق (هر) مذاهب.
Bâb V, on fol. 17a: در سرشت دنیا و غیره.
Bâb VI, on fol. 37a: در تواریخ راجهای سلف.
Khatimah, on fol. 52a.

All the Sanskrit words in the text are marked on the margin in Devanâgarî characters. Dated the 7th of the month Asârh (اساڑ=June-July), in the year 1194 of the Bangâlî era=A.D. 1786; other copies of this Persian version are noticed in Rieu i. p. 63; and E. G. Browne, Cambridge Cat., p. 94. The Sanskrit text, in Bangâlî characters, is preserved in Or. 1124 of the British Museum; an English translation of the Persian version, ib., in Add. 5657, ff. 163–194.

No. 1184, ff. 54, ll. 11; Nasta'lîk; size, 9 in. by 6⅝ in.

2004

Another copy of the same.

Beginning the same as in the preceding copy. No date. The Sanskrit title, the name of author and translator, and the proper title of the translation itself appear here on ff. 4a, l. 8 sq.; 4b, ll. 5 and 6; and 66b, ll. 4–7. The six bâbs are found here on ff. 5a, 13b, 14b, 18b, 20b, and 44b respectively; the khâtimah on fol. 65a. The date of the composition of the Sanskrit original, viz. 1706 of the Saka era, is found on fol. 66a.

No. 458, ff. 69, ll. 9; large Nasta'lîk; size, 9¼ in. by 5⅝ in.

2005

A little tract, likewise translated for the Governor-General, Warren Hastings, 1783 (see ff. 1b and 15b), from Sanskrit sources by 'Alî Ibrâhîmkhân, dealing with the Hindû trials by ordeal. On the binding it is styled ترجمهٔ دیب یعنی قسم, and the translator remarks at the end: دیب لفظ سنسکرت پرکهیّا لفظ پاکهه قسم لفظ عربی سوگند لفظ فارسی یك معنی دارد.

Beginning: شاستر (Dharma) طریق قسم که در دهرم متاچهرا (Mitâksharâ) و شاستر دیب تت (sic!) و دیگر شاسترها به تفصیل مرقوم است خیرخواه خلائق علی ابراهیم خان بگفتهٔ پندتان ترجمهٔ آن مینماید که دیب یعنی قسم است و قسم را نه طریق است اوّل قسم ترازو که آنرا تولا پرکهیّا گویند دوم قسم آتش که آنرا اگنی پرکهیّا گویند سیوم قسم آب که آنرا اودك پرکهیّا گویند الخ.

This tract has been translated into English in the Asiatic Researches, vol. i, Calcutta, 1788, pp. 389–404, and entitled: 'On the trial by ordeal among the Hindus, by 'Alî Ibrâhîmkhân, chief magistrate at Benares, communicated by Warren Hastings, Esq.'

No. 518, ff. 18, ll. 8; large and clear Nasta'lîk; size, 8 in. by 5¼ in.

2006

Amwâj-i-khûbî (امواج خوبی).

A Persian paraphrase of and commentary on the Hindî work on Muhammadan theology and science, styled خوب ترنگ (the beautiful wave), and written originally in Hindî verses from sayings and traditions of Shaikh Kamâl Muhammad, A.H. 984 (see fol. 7a, ll. 13–15)=A.D. 1576, 1577; the commentary was composed A.H. 999 (A.D. 1590, 1591). It begins with a فهرست کتاب خوب ترنگ من تصنیف میان خوب.

The Hindî work itself with the paraphrase and commentary commences on fol. 8a, first line: آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسمّاست بامواج خوبی از بعضی منقولات حضرت شیخ کمال محمّد رحمهم الله در معارف محمّدیّه علیه السّلام الخ.

This copy is dated the 28th of Rabî'-althânî, A.H. 1078 (A.D. 1667, Oct. 17), by Hasan Âkâ.

No. 460, ff. 179, ll. 17; Nasta'lîk; size, 9¼ in. by 5⅝ in.

2007

Another copy of the same.

This copy is much older than the preceding one, being dated A.H. 1016, the 2nd of Safar (A.D. 1607, May 29), but it is less satisfactory and somewhat confused in its arrangement. It begins with the same فهرست; but the wording is after the first line identical with the beginning of the Hindî work itself (on fol. 8a there), viz.: قصیدهٔ براعت استهلال امّا بعد حکایت تمثیل عذرهای تأریخ کتاب آغاز کتاب خوب ترنگ با ترجمهٔ شرح نما که مسمّاست بامواج خوبی الخ.

The work itself commences here on fol. 130a; but the Hindî verses do not form part of the text, they are added separately on the margin. Moreover, the dates both of the original Hindî mathnawî and of the Persian paraphrase and commentary differ from those in the preceding copy; they are A.H. 986 (A.D. 1578, 1579) and 1000 (A.D. 1591, 1592) respectively.

No. 1055, ff. 126b–212, ll. 22–23; Nasta'lîk; size, 9½ in. by 4¾ in.

Appendix: Treatises on Indian Music and other Arts of the Hindûs.

2008

Ghunyat-almunyat (غُنْيَة المُنْيَة).

The richness of desire, a treatise on Indian music, compiled by an anonymous author in the reign of Sulṭân Abû-almuẓaffar Fîrûzshâh (that is Fîrûz-aldîn Tughluk, who reigned A.H. 752–790=A.D. 1351–1388), A.H. 776 (A.D. 1374, 1375), at the request of his learned patron, the governor of Gujarât, Amîr Shams-aldaulah wa-aldîn Ibrâhîm Hasan Abûrajâ (ابورجا), who a short time before had induced him to translate from Arabic

into Persian the كتاب فريد الزّمان فى معرفت الالحان on Persian music. This treatise, based on Indian sources, is divided into two ḳisms, four bâbs, and eighteen faṣls.

Ḳism I, in two bâbs. 1. در معرفت سرود, on fol. 4b, in four faṣls. 2. در معرفت مراميز, on fol. 42b, in two faṣls.

Ḳism II, in two bâbs 1. در بيان رقص, on fol. 54b, in four faṣls. 2 در شرائط و آداب مجلس سرود و اصحاب محاسن و معايب بعضىٔ اصحاب و جز آن, on fol. 86b, in eight faṣls.

Some illustrations on ff. 44–51. No date. The first leaf of this copy is missing, it begins abruptly in the preface thus. دارای هفت كشور انوشروان عهد و زمان اسكندر مكنت و جمشيد امكان الواثق بتاييد الرّحمن ابو المظفّر فيروزشاه السّلطان الخ

No 1863, ff. 92, ll. 13, Nasḫî, size, 9½ in. by 5½ in.

2009

Tarjuma-i-Pârijâtaka (ترجمهٔ پارجاتك).

The Persian translation of a Sanskrit work on Indian music, styled Pârijâtaka (belonging to the Pârijâta or tree of paradise), by اهويل, made from the original by Mirzâ Rûshan Ḍamir, and beginning: سرود اثر اميود و اثر سرود فيود زمزمهٔ جمد كارسازند (read كارساز بندهٔ) نوازيست كه باهنگ وجود صاحب مقام محمود ساز كالبد را نغمه پرداز آواز ساختند و بلحن داوُدى روح را مؤنس و دمسار گردانيده الخ

Rûshan Ḍamir, with the takhalluṣ Ḍamîr, was a great musician who lived in the time of Âlamgîr, see fol. 2a, ll. 10 and 11, and comp. Makhzan-algharâ'ib, No. 1434 (col. 347 in the Bodleian Cat.). This copy, which is not dated, came into the possession of Mr. Richard Johnson, A.H. 1194 (A.D. 1780).

No. 808, ff. 189, ll. 12; Nasta'lîḳ; large water-spots; size, 8¾ in. by 5¼ in.

2010

Another copy of the same.

Beginning as in the preceding copy, with the emendation of كارساز بندهٔ, as noted there. As date appears the 29th of Jumâdâ-althânî only. The names of the author and translator (the former, as it appears, in the form of اهويل) are found on fol. 1b, l. 9, and fol. 2a, l. 5 respectively; the latter also appears in the colophon, where the fuller title of the work (see the same in the colophon of the preceding copy) is given as ترجمهٔ كتاب پارجاتك.

No 844, ff. 184, ll. 15; large Nasta'lîḳ; size, 9¾ in by 5¼ in.

2011

Tuḥfat-alhind (تحفة الهند).

A rather rare work on the fine arts and sciences of the Hindûs, composed by Mirzâ Muḥammad ibn Fakhr-aldîn Muḥammad, in the reign of Âlamgîr, at the request of Kûkultâshkhân for the emperor's son, prince Muḥammad Mu'izz-aldîn Jahândârshâh, see fol. 1b, ll. 2 and 6, and fol. 2a, l. 3 ab infra, in a muḳaddimah, seven bâbs, and a khâtimah; comp. Rieu i. p. 62; Bodleian Cat., No. 1763; W. Pertsch, Berlin Cat., pp. 83 and 1019–1020; Cat. of King's College, Cambridge, No. 217.

Beginning: الحمد لله ربّ العالمين والصّلوة . . . . . امّا بعد چنين گويد مست بادهٔ هذيان بيجدّ ميرزا محمّد الخ

Muḳaddimah, on fol. 2b: The Hindû system of writing (در بيان مصطلحات حروف تهجّيّهٔ هنديّه و علم خطّ و ذكر اشكال حروف مذكوره از مفردات و مركّبات و بعضىٔ قواعد كلّيّهٔ بهاكها مشتمل بر چهار فصل).

Bâb I, on fol. 35a: Prosody of the Hindûs (در علم پنگال (Piṅgala) يعنى علم عروض اهل هند مشتمل بر سه فصل).

Bâb II, on fol. 92b: Rhyme-system of the Hindûs (در علم تك (Tuk) يعنى علم قوافىٔ اهل هند مشتمل بر دو فصل).

Bâb III, on fol. 101a: Hindû tropes and figures of speech (در علم النكار (Alankâra) يعنى علم بديع و بيان اهل هند مشتمل بر دو فصل).

Bâb IV, on fol 113a. Hindû love and lovers (در علم شنگارس (Sṛingârarasa) يعنى عاشقى و معشوقى و بيان احوال عاشق و معشوق مشتمل بر دو فصل).

Bâb V, on fol. 122b Hindû music (در علم سنگيت (Saṅgîta) يعنى علم موسيقى اهل هند و عمره مشتمل بر ده فصل).

Bâb VI, on fol. 165b Sexual intercourse (در علم كوك (Kok) يعنى معروف اقسام زن و مرد و صحبت داشتن و مباشرت كردن با زنان مشتمل بر پنج فصل).

Bâb VII, on fol. 181a: Physiognomy (در علم سامدريك (Sâmudrika) يعنى علم فراسه كه علامات خير و شرّ از انسان از آن معلوم شود مشتمل بر دو فصل).

This bab is incomplete at the end in consequence of a lacuna after fol. 189, which comprises the conclusion of bâb VII and the beginning of the *khâtimah* on Hindû terminology (در ذكر لغات و مصطلحات و كنايات اهل هند). This khâtimah is arranged alphabetically, so that the first letter forms the *bâb* and the last the *faṣl*; it begins abruptly on fol. 190a with the *faṣl* ل of the *bâb*.

Dated the 7th of Rajab, A.H. 1104 (A.D. 1780, July 6).

No. 1269, ff. 278, ll. 17; Nasta'lîḳ, by different hands; illuminated frontispiece; size, 11½ in. by 6½ in.

2012

Another copy of the *fifth* bâb of the Tuḥfat-alhind (باب پنجم تحفه هند).

The *fifth* chapter of the same work, dealing with Indian music and beginning: باب پنجم در علم سنگيت

یعنی موسیقی و آن مشتملست بر ده فصل فصل اوّل در تعریف علم سنگیت و بیان وضع آن الخ.

No date. This *fifth* chapter of the Tuhfat-alhind forms the basis of Sir W. Jones' remarks on Indian Music in the Asiatic Researches, vol. iii. p. 325 sq. The author is called by him (just as by D. Forbes in his Cat., p. 10, No. 30) Mirzâkhân instead of Mirzâ Muhammad; in the first Berlin copy (No. 34 of W. Pertsch's Cat.) the name appears as Mirzâ Jân.

No. 1861, ff. 126, ll. 11; Nasta'lîk, by two different hands, the second of which begins on fol. 38a; size, 9⅝ in. by 5½ in.

2013

Fragments of the Tuhfat-alhind.

This copy consists of two portions, written by different hands, viz.:

1. Ff. 1b–45a, containing *preface* and *mukaddimah;* the latter begins on fol. 3a. Beginning of the preface as in No. 2011 above.

2 Ff. 46a–98a, the first part of the *khâtimah*, going down to the end of the bâb پ. Beginning: خاتمه در علم لغت اهل هند بباید دانست که لغات هندیّه بترتیب حروف تهجّی الخ.

The abrupt beginning of No. 2011, viz. fasl ل of bâb ا, is found here on fol. 58a

Bibliotheca Lugdunian

No. 3407, ff. 98, ll. 16 in the first, ll. 13 in the second portion; Nasta'lîk, by two different hands; worm-eaten; size, 8¾ in by 5¾.

2014

Fragmentary remarks on Indian Râgs and Râginîs, based on the *fifth* chapter of the Tuhfat-alhind; it comprises the larger part of the *third fasl*, and the whole *fourth, fifth*, and *sixth fasls*, opening with the second شعبه of the third fasl on fol. 1b, l. 1: در راگهای ششگانه بحسب هنومان in six دوع. The fourth fasl begins on fol. 9b: در راگ و راگنیٔ وتر بحسب کلناه مت (Kulnah mutt, according to the English transliteration on the margin); the fifth fasl on fol. 11b; the sixth on fol. 14a: در بیان راگ و راگنی . . . بحسب بهرت مت (Bhert mutt, on the margin).

No. 1907, ff. 17, ll. 11; clear Nasta'lîk; size, 10¼ in. by 6 in

2015

Râghâi-hindî (راگهای هندی).

A collection of 1000 Dhurpads (دهرپد, see Garcin de Tassy, Histoire de la littér. hindouie, etc. ii. préface, p. viii), i.e. songs in Hindî or Braj, by the famous Bakshawa, who was born in Gwâliyâr, became attached to the court of Râjah Mân Singh (who died about A.H. 924 = A.D. 1518), went after the capture of that town by Sikandar Lûdî (reigned A.H. 894–923 = A.D. 1489–1517) to Kâlinjar, where he joined the Zamîndâr of that place, and was afterwards called by Bahâdur Shâh (A.H. 932–943 = A.D. 1526–1537) to Gujarât, where he remained. On account of the superiority of his compositions to those of all other musicians, the emperor Shâhjahân (A.H. 1037–1068 = A.D. 1628–1658) ordered all the genuine Dhurpads of this great master to be collected, and out of all thus brought together, 1000 were again selected as the most authentic and original ones; therefore this collection was styled سهس رس, or سهسر رس, or even سهنسر رس (Sahas ras, Sahasra ras, or Sahansar ras, a thousand sentiments); هزار دهرپد (a thousand Dhurpads); and also sometimes راگمالا (a chaplet of musical modes), see here on fol. 1a, and fol. 6a, ll. 10 and 11 in the following copy; it was arranged in four Râgs and forty-six Râginîs, and introduced by a Persian preface, which begins thus, on fol. 1b: حون نفوس مقدّسهٔ تجرّد نهاد را میل بلذّات روحانی بیشتر و ادراک سرور از اموری الخ.

Compare for a fuller description of this work, No 1846 in the Bodleian Cat. The present copy is dated the 29th of Ramadân, A.H. 1066 (the thirtieth year of Shâhjahân's reign) = A.D. 1656, July 21, by 'Abd-alrahmân at Ahmadâbâd. It was written for Mirzâ Abû-alkâsim, and came ultimately into the possession of Mr. Richard Johnson.

No. 1808, ff. 197, ll. 10; large and distinct Nasta'lîk; illuminated frontispiece; size, 11¼ in. by 5⅞ in.

2016

Another copy of the same

Beginning as in the preceding copy. No date; the transcriber was, according to a note on the fly-leaves, Mirzâ Muhammad 'Alî

No 1116, ff. 131, ll. 12 but there are left blank (for drawings to be filled in) ff 7a, 10b, 11b, 13b, 18a, 20b, 23b, 26a, 29b, 31a, 33b, 34b, 37b, 39b, 40b, 42b, 44b, 46a, 47b, 51b, 53a, 54a, 56b, 58b, 62a, 64b, 66a, 68b, 69b, 71a, 74b, 75b, 79a, 80b, 82a, 84a, 86b, 92a, 97b, 99b, 101a, 102a, 103b, 105b, 116a, 119b, 120b, 122b, 128a, 129a, a portion of 130a, 130b, and 131, large and very distinct Nasta'lîk, written on ground of different colours. The name شاهجهان throughout in gold; splendid frontispiece; the first two pages luxuriously illuminated, size, 13¼ in by 8¼ in.

2017

Râg darpan (راگ درپن).

The mirror of the Râgs or musical modes and melodies of the Hindûs, with its full title رسالهٔ ترجمهٔ پوتهی راگ درپن, a Persian translation of an old Sanskrit book on Indian music, by Fakîr-allâh, comp Garcin de Tassy, Histoire de la littér. hindouie, etc., sec. ed., i. p. 15; iii. p. 412, etc.; and Sir W Ouseley, Anecdotes of Indian Music, in 'Oriental Collections,' i. p. 75. The original Sanskrit work, which is styled here ملیکتوهل (Ouseley calls it 'Muncuttuhul'), was made at the request of Râjah Mân Singh (see the preceding work in No. 2015), the ruler of Gwâliyâr, and A.H. 1073 (A.D. 1662, 1663) struck the eyes of Fakîr-allâh, who resolved upon translating it into his native Persian tongue. He undertook this work, but cannot have completed it before A.H. 1076 (A.D. 1665, 1666),

see this date in the tenth or last chapter of the work, which contains a list of fifty celebrated contemporaries, musicians, players, singers, etc., on fol. 45a, l. 10, تا حال که سنهٔ ۱۰۷۶; also on fol. 45b, l. 9; fol. 48a, l. 1; and in the Khâtimah, where the author says, that this treatise was finished در سنهٔ ۱۰۷۶, which is clearly a mistake for ۱۰۷۶. There must be read likewise instead of the wrong ۱۰۸۲ and ۱۰۸۳ on fol. 45a, l. 1; fol. 48a, last line; and fol. 48b, l. 4 ۱۰۷۶. The same year 1076 appears on fol. 51b, l. 8, where it is called the eighth year of 'Âlamgir's reign, and on fol. 53b, last line, and fol. 54a, l. 1: دزدس زمستان که سنهٔ ۱۰۷۶.

The work is divided into the following ten chapters (باب), a short index of which is given on fol. 2a, l. 5 sq.:

باب اوّل در سبب تألیف, on fol. 2b.

باب دوم در باب دانستن راگها

باب سیوم در تعیین هر موسم که در آن موسم کدام راگ و راگنی خوانند و حرفها که متبع کرده اند که در اوّل بمنصف نماید الخ, on fol. 15a.

باب چهارم در دانستن سُرها و تصانیفی که در نغمه می بندند, on fol. 16b.

باب پنجم در دانستن سازها و تایک و تانکه و سکهی on fol. 25a.

باب ششم در دانستن عیوب کوینده, on fol. 32b

باب هفتم در شناختن آوازها و رویت حنجرها on fol. 34a

باب هشتم در دانستن اوستاد کامل, on fol. 36a.

باب نهم در دانستن نرنده و فائدهٔ نرنده نمودن, on fol. 39a.

باب دهم در باب کوینده‌ها و ساربدها که در زمان ما بودند و هستند, on fol. 41b

Beginning حمد و سپاس بیقیاس مر آفریدگاری را سزد که از حمد و سپاس نرویست و نعت و محمد مر پیغمبری را شاید الخ

Dated the last of Jumâdâ-althânî, A. H. 1196 (A. D. 1782, June 11).

Another copy of this interesting work is fully described in No. 1847 of the Bodleian Cat.

No. 1937, ff. 55, ll. 11, large and distinct Nasta'lîk; size, 9¼ in. by 5⅝ in.

2018

Risala-i-Râgmâlâ (رسالهٔ راگمالا).

Another tract on the Râgs and Râginîs of India, by نهاکر داس, compiled in the month Muharram, A. H. 1188 (Bangâlî era, 1181) = A. D. 1774, March–April, and beginning: در بیان راگ و راگنی‌های نغمات و مقامات اهل هند الخ.

Dated the 25th of Rabî'-althânî, A. H. 1193 (Bangâlî era, 1186) = A. D. 1779, May 12.

On the fly-leaf at the end, another short fragment dealing with the same subject.

No. 1739, ff. 14, ll. 16–17; Shikasta; size, 8½ in. by 5½ in.

2019

A small collection of Indian Râgs and Râginîs in the Rekhta, Braj, and Panjâbî idioms, with one or two in Persian; it begins with a song in Braj راگ بهیدون. At the end, on fol. 31, a special little tract, styled قول در رامکلی راگنی.

No. 1906, ff. 31, ll. 11 (on fol. 31, ll. 17); Nasta'lîk; size, 10½ in. by 6⅛ in.

2020

Another collection of Indian Râgs and Râginîs, chiefly in Rekhta, incomplete both at the beginning and end. According to the Arabic paging, there are wanting in the beginning twenty-five leaves. It is styled on the fly-leaf راگهای هندی.

No. 3377, alim 14. J. 15, ff. 72, ll. 10; written for the greater part in diagonal lines; Shikasta; size, 8⅝ in. by 6 in.

2021

Kanz-almûsîqî (کنز الموسیقی).

The repertory of music, a collection of Râgs and Râginîs and their respective Dohrâs (couplets or distichs) in Hindî, mixed with some Persian verses and preceded by a Persian introduction, on fol. 2b, beginning آغاز صفای سرایند مجموعه بنام نغمه سرای کن الخ

It is dedicated to Mu'azzam-khân; no date or author's name. The preface is styled پرچاچهٔ پرتاپ کلا حیال. Ff. 1b and 2a form a part of the text. Ff. 4b–5b contain an index of the Dohrâs, ff. 6b–8a an index of the Râgs and Râginîs. The text itself begins on fol. 9b. Many intervening leaves are left blank; some are filled in some parts only, an evident proof that this copy is a mere brouillon or first sketch of a more complete and exhaustive work. It is worm-eaten throughout. Sir Charles Wilkins.

No. 2365, ff. 130, ll. 13; written by different hands in Nasta'lîk and Shikasta; size, 9¼ in. by 4⅝ in.

2022

Shams-alaswât (شمس الاصوات).

A treatise on Indian music, compiled according to the chronogram on fol. 7b, l. 10, and fol. 8a, l. 1 (شمس نغمه), A. H. 1109 (A. D. 1697, 1698), in the reign of 'Âlamgir. It is divided into the following six bâbs:

1. در کیفیت تفاصیل سُر که در اصطلاح هند آنرا سُر ابهیای گویند, on fol. 10a, in fourteen fasls.

2. در ذکر راگهای که در اصطلاح هند آنرا راگدهیای گویند (i.e. راگ ادهیای), on fol. 20a, in two fasls.

3. در شرح الاپ یعنی در داشتن و گردانیدن سُر در

راگ, و ذکر ارکان آن که آنرا پردن ادهیای گویند, on fol. 25b, in seven fasls.

4. (Here wrongly styled the ninth fasl) در شرح تفصیل اقسام گیت که در اصطلاح هند آنرا پرندهیای (پرنده, ادهیای) گویند, on fol. 30a.

5. (Here simply styled فصل) در شرح قوانین دستک زدن, که آنرا تار ادهیای گویند, on fol.

6. (Here called the tenth fasl) در کلیات سر, آن که آنرا ناد ادهیای گویند, on f

Beginning: قول اول که از حمد مخصوص حکیمی مطلق است که چون الخ

Dated the 4th of Sha'bân, A. D. 17 (July 15).

No. 1746, ff. 33, ll. 15; N[illegible] in

Usûl-el-naghamât (

A compendium of

at the

request of Mr. M[illegible]

in

anonymous

this book

[illegible]

[illegible]

[illegible] on ff. 1-6

[illegible] on ff. 7-35

Muharrir-ul-[illegible]

A work on [illegible] and its different tunes and melo[illegible] in the direction of Tipû Sultân (reign, 1783-1799) in the first year of his reign, 1197 (comp. fol. 4a, l. 1; fol. 4b, line penult.), by Hasan 'Alî of the Dakhan, with the [illegible] and completed, according to the chron[illegible] at the end, A. H. 1199 (A. D. 1785); comp. also Garcin de Tassy, Histoire de la littérat. hindoue, etc., i. p. 188. It is interspersed with specimens of Persian and Rekhta poetry and begins: حمد صانعی که چون آفتاب [illegible] صبح [illegible] از افق [illegible]

The title مفرح القلوب appears on fol. 10b, l. 7.

Index on fol. 15.

The work is divided into the following mukaddimah, six bâbs, and a khâtimah, viz.

مقدمه در ذکر صدای مردنگ و آواز گردش زنگوله و آواز زنگوله و صدای گرگر الخ, on fol. 16a.

باب اول در بیان نغمهٔ ابیض (the *white* melody) و اصولها و ضربها و عناها و طرزهای ششگانه الخ, on fol. 18a.

باب دوم در بیان نغمهٔ اصفر (the yellow melody) و وقت سرائیدن آن و اصولهای پنجگانهٔ آن الخ, on fol. 41b.

باب سیوم در بیان نغمهٔ احمر (the red melody) و اصولها و ضربها الخ, on fol. 64a.

باب چهارم در بیان نغمهٔ زبرجد (the jasper or emerald) و اصولها و ضربها الخ (melody, on fol. 91b.

باب پنجم در بیان نغمهٔ ورد (the rose melody) و ضربها و طرزهای ششگانه الخ, on fol. 120a.

باب ششم در بیان نغمهٔ عبّاسی (the marvel of Peru) و اصولها الخ (or 'abbâsî, melody on fol. 42b.

خاتمه در بیان دو غزل فارسی و چندین رختهٔ هندی خارج از وزن ششگانه الخ, on fol. 171b.

At the end there are three additional ghazals [illegible] of which contain the chronogram (mentioned above) [illegible] the completion of the work. No date.

Bibliotheca Lindeniana.

No. 2801, ff. 185, ll. 9. [illegible] occasional [illegible] ff. [illegible] 1-8, [illegible] and entirely in Shikasta. Size [illegible]

2025

Another copy of the same.

Beginning as in the preceding [illegible]

Mukaddimah, on fol. 14b; Bâb I [illegible] fol. 17[illegible] II [illegible] 42a, III on fol. 67[illegible] IV [illegible] on fol. 96b [illegible] 124b; VI on fol. 149b; Khâtimah, on fol. 179[illegible]

The work ends on fol. 194b. [illegible] 195-197 and the [illegible] beginning are partly by the same, partly by another hand with [illegible] Rekhta poetry.

No date.

No. 1285, ff. 197, ll. 9; [illegible] Shikasta, ll. [illegible] 90-92, and 14[illegible]-148 supplied by another hand, by [illegible]

2026

The same.

Mukaddimah, on fol. 13b; Bâb I, on fol. 16a; II on fol. 42a; III, on fol. 67b; IV, on fol. 96a, V on fol. 126b; VI, on fol. 151b; Khâtimah, on fol. 182a.

No date.

No. 2189, ff. 198, ll. 9-10; Shikasta, ff. 35-38, 61-63, 87-89, 118-120, 145-147, 175-177, and 196 supplied by another hand; size, 7½ in. by 5¼ in.

2027

The same.

Mukaddimah, on fol. 16b; Bâb I, on fol. 19a; II, on fol. 42b; III, on fol. 69a; IV, on fol. 98b; V, on fol. 129a; VI, on fol. 155a; Khâtimah, on fol. 186b.

No date. College of Fort William, 1825.

No. 2273, ff. 201, ll. 9; Shikasta; ff. 38-41, 63-65, 90-92, 120-122, 148-150, and 180-182 supplied by another hand, ll. 9-17; size, 8½ in. by 5¼ in.

2028

The same.

Muḳaddimah, on fol. 14b; Bâb I, on fol. 17a; II, on fol. 43a, III, on fol. 69a; IV, on fol. 99b; V, on fol. 130b; VI, on fol. 155a; Khâtimah, on fol. 187a.

No date. College of Fort William, 1825.

No. 2278, ff. 202, ll. 9; Shikasta, ff. 35–38, 62–65, 90–93, 122–124, 149–151, and 180–182 supplied by another hand, ll. 7–15, size, 8 in. by 5¾ in.

2029

A shorter redaction of the same.

The same Mufarrih-alḳulûb but in an abridged form. Beginning as in the longer redaction.

Muḳaddimah, on fol. [illegible] Bâb I, on fol. 16a; II, on fol. 20a, first line; III [illegible] 25a; IV, on fol. 27a; on fol. 31a; VI, on [illegible] Khâtimah, on fol. 37b.

No date.

No. 2308, ff. 49, ll. 9 [illegible] Nasta'lîḳ sometimes [illegible] to the Shikasta, size, [illegible] in.

[illegible] other copies [illegible] no shorter redaction.

This MS. contains [illegible] shorter redaction of the Mufarrih-alḳulûb [illegible] in the same form.

The [illegible] in fol. [illegible] to fol. 49b; [illegible] from fol. 50a to fol. 90b.

First copy. Muḳaddimah, on fol. [illegible] Bâb I, on [illegible] II, on fol. 20 [illegible] III [illegible] 25a; IV, on [illegible] on fol. 31b; VI, [illegible] 34a; Khâtimah, [illegible]

Second copy. Muḳaddimah, on fol. [illegible] Bâb I, on [illegible] 25b; II, on fol. 29b; III, on fol. [illegible] 33; IV, on fol. [illegible] 37a; V, on fol. 81a; VI, on fol. [illegible] 84; Khâtimah, on fol. 87b.

No date.

No. 2199, ff. [illegible], ll. [illegible] Shikasta, size, [illegible] in. by 5¾ in.

2031

The same.

Muḳaddimah, on fol. 15b, Bâb I, on fol. 17b; II, on fol. 21a, III, on fol. 25a; IV, on fol. 28a, V, on fol. 31b. The sixth bâb and the Khâtimah are not marked.

No date. The copyist was Sayyid 'Alî Riḍâ. At the end Tîpû Sulṭân's own signature.

No. 1638, ff. 38, ll. 11; Shikasta; size, 7½ in. by 4½ in.

2032

A collection of odes in Rekhta, composed for Tîpû Sulṭân's band, and apparently taken from the Mufarrih-alḳulûb. It consists, like the original work, of six sections, dealing with the same six melodies, the white, yellow, etc., which have been noticed in No. 2024 above, the *first*, on fol. 1b; the *second*, on fol. 8a; the *third*, on fol. 15b; the *fourth*, on fol. 25b; the *fifth*, on fol. 33b; the *sixth*, on fol. 42b. Each section consists of sixteen Rekhtâ ghazals, and one introductory Persian one, which explains the melody used.

Heading of the *first* section: شانزده ریخته در نغمهٔ أبیض معه (مع) غزل گوشواره برای ساز صدر دیری مرقوم گشت.

Beginning of the introductory Persian ghazal: نغمهٔ أبیض که وقتش سحر باشد مطربا الخ.

This copy belonged formerly to Sir J. Kennaway.

No. 3395, olim 19 J. 10; ff. 52, 2 coll., each ll. 11–12; Shikasta; size, 8⅓ in. by 5¾ in.

2033

Tracts on Indian music.

1. Ilhâm-alṭarab (الهام الطرب), the inspiration of hilarity, on fol. 1b, a general compendium of music, beginning: بعد نوای ترانه حهر (؟ جهر) جزیل ویس صدای قوّال ثنای منعم جمیل که کوتر حاترا الخ.

2. Manfa'at-altâlibîn (منفعت الطالبین), the profit of students, on fol. 33b, in four bâbs, viz.: (*a*) در شش راگ و سی و شش راگنیه, on fol. 34a; (*b*) در بیان راگ و راگنیهاء که مخصوصند علی الترتیب, on fol. 34a; (*c*) در تفصیل راگ و راگنیه, on fol. 34b; (*d*) در بیان احتلاط راگ و راگنیه on fol. 36b. This treatise was [illegible] in a village near Shâhjahânâbâd, from a MS. in the library of Miyân Muḥammad Zâhid Ḥakîm.

3. Some Râgs and Râgînîs in Hindî verses, on fol. 39a. The first is راگ مالا ترپان هندی.

4. A list of names of Râgs and Râgînîs in Persian verses and another incomplete one in prose, on fol. 41a.

Fol. 1 is greatly damaged.

No. 1245, ff. 42, ll. 13–24; careless Nasta'lîḳ, mixed with Shikasta, the last leaves, ff. 36–42, written by another hand; size, 8¼ in. by 5⅛ in.

IV. Ornate Prose Inshâs, Epistles and Collections of Official Letters, Poetics, Rhetoric and Riddles.

2034

Juzziyyât u Kulliyyât جزئیات و کلیات

A detailed description in prose and verse of the outer and inner human body as the noblest work of God, and an explanation of all its single parts and matters connected therewith, in their highest spiritual aspect, by Diyâ-aldîn Nakhshabî, the famous author of the Tûtînâma (see Nos. 743–751 above), the Silk-i-Sulûk (see Nos. 1838 and 1839 above), and other works, who died A.H. 751 (A.D. 1350–1351). It bears three titles, viz. جزئیات و کلیات as given in the heading, see fol. 5a, l. 12, and fol. 8b, ll. 7 and 8; ناموس اکبر, see fol. 8b, l. 11 and چهل ناموس, from its division into forty chapters. The author's name is quoted several times, for instance, on fol. 5a, l. 14; fol. 8a, l. 2; fol. 10a, l. 2; fol. 187a, l. 6; and in the colophon. The work is divided into forty ناموس, each

giving the مناقب or excellent qualities of a special part of the human body, viz.: 1. موی, hair, on fol. 9b; 2. سر, head, on fol. 15b; 3. دماغ, brain, on fol. 19b; 4. پیشانی, forehead, on fol. 23b; 5. ابرو, eyebrow, on fol. 27a; 6. پلک, eyelid, on fol. 31a; 7. مژه, eyelash, on fol. 35a; 8. چشم, eye, on fol. 37b; 9. اشک, tear, on fol. 44b; 10. بینی, nose, on fol. 50b; 11. رخساره, cheek, on fol. 54a; 12. گوش, ear, on fol. 58b; 13. زلف, tress, on fol. 64b; 14. خط, down on the face, beard, on fol. 68a; 15. لب, lip, on fol. 71b; 16. دهان, mouth, on fol. 74b; 17. دندان, teeth, on fol. 78b; 18. زبان, tongue, on fol. 84a; 19. زنخ, chin, on fol. 88a; 20. روی, face, on fol. 91b; 21. خال, mole or artificial spot on the face, on fol. 95a; 22. گلو, throat, on fol. 98a; 23. گردن, neck, on fol. 107b; 24. پشت, back, on fol. 110b; 25. استخوان, bones, on fol. 114b; 26. بازو, arm, on fol. 118a; 27. رگ, vein, on fol. 122a; 28. خون, blood, on fol. 129b; 29. دست, hand, on fol. 134a; 30. انگشت, finger, on fol. 138a; 31. ناخن, nail, on fol. 142b; 32. سینه, breast, on fol. 146b; 33. دل, heart, on fol. 151a; 34. روح, soul, on fol. 158a; 35. پهلو, side, on fol. 164b; 36. شکم, belly, on fol. 168a; 37. کمر, waist or loins, on fol. 173a; 38. زانو, knee, on fol. 175b; 39. ساق, leg, on fol. 179b; 40. پای, foot, on fol. 183a.

Beginning: حمدی که از احصاء آن مخیلهٔ فیّاض ارباب خیالات قاصر گردد مر قیّومی را جلّ جلاله که قوت غاذیه و نامیه الخ

An index is found on ff. 8b–9b. Dated the 19th of Shawwâl in the forty-first year (of Akbar's reign? that would be A.H. 1003 = A.D. 1595, June 27); fol. 62 is greatly injured. Another copy of this highly interesting work, which must have been composed between A.H. 717 and 721 (A.D. 1317–1321), is noticed in Rieu ii. p. 740; but the beginning is different there.

No. 905, ff. 188, ll. 15; clear and distinct Nasta'lîk; size, 6 in. by 4½ in.

2035

Anîs-al'ushshâk (انیس العشّاق).

The friend of the lovers, an explanation of all the metaphors, used by Persian poets, in the description of all the charms of female beauty, with numerous quotations from older ghazal-writers, by Hasan bin Muhammad al-Sharaf or rather Sharaf-aldîn, generally called al-Râmî (see fol. 4a, ll. 3 and 2 ab infra), who dedicated this work to Shaikh Uwais of the Îlkânî dynasty (who reigned A.H. 757–776 = A.D. 1356–1375), see fol. 2a, last line. Consequently the date assigned by H. Khalfa, i. p. 487, No. 1414, to the composition of this work, viz. A.H. 826, is absolutely wrong, and so is the still later date, A.H. 878, Ramadân, given by the same H. Khalfa, iii. p. 21, No. 4433, to another work of Hasan al-Râmî's, the حقائق الحدائق (wrongly styled sometimes حدائق الحقائق or حدیقة الحقائق), a commentary on Rashîd-aldîn Watwât's حدائق السحر, comp. Bodleian Cat., No. 1310; Rieu, Supplement, p. 268b, No. V; W. Pertsch, Berlin Cat., p. 85, No. 1; Rosen, Persian MSS., p. 282, No. 4; Krafft, p. 21, No. 68; see also the صنائع بدائع, in E. G. Browne, Cambridge Cat., p. 274, No. III). Other copies of the انیس العشّاق are described in Bodleian Cat., No. 1339 (where it is styled انیس العاشقین); Rieu ii. p. 814, No. XI, and Supplement, p. 268; W. Pertsch, Berlin Cat., p. 85, 2; G. Flügel i. p. 414; J. Aumer, p. 122, No. 8 (in the latter two the wrong date of H. Khalfa is repeated without any comment); E. G. Browne, Cambridge Cat., p. 273, No. II; and Wiener Jahrbücher, vol. 83, Anzeigeblatt, p. 23. It has been translated and annotated by Cl. Huart, Anîs-el'ochchâq, Traité des termes figurés relatifs à la beauté, par Cheref-eddîn Râmî, in 'Bibliothèque de l'école des hautes études,' fasc. 25, Paris, 1875.

Beginning: حمد وثنا خالقی را که مبداء خلقت وجود خاکیانرا بتشریف ولقد الخ (in the Bodleian copy the initial words are different).

This treatise is divided into the following nineteen bâbs, with an arrangement very similar to that in the جزئیّات و کلّیّات, viz.: 1. در صفت مو, hair, on fol. 4b; 2. در صفت جبین, forehead, on fol. 8b; 3. در صفت ابرو, eyebrow, on fol. 9a; 4. در صفت چشم, eye, on fol. 11a, 5. در صفت مژه, eyelash, on fol. 12b; 6. در صفت رو, face, on fol. 14a; 7. در صفت خط, down, on fol. 16a; 8. در صفت خال, mole, on fol. 19a; 9. در صفت لب, lip, on fol. 21a; 10. در صفت دندان, teeth, on fol. 23a; 11. در صفت دهان, mouth, on fol. 24b, 12. در صفت زنخدان, chin, on fol. 26a; 13. در صفت گردن, neck, on fol. 27b; 14. در صفت بر, breast, on fol. 28a; 15. در صفت ساعد, fore-arm, on fol. 29a; 16. در صفت انگشت, finger, on fol. 30a; 17. در صفت قد, figure, on fol. 31a; 18. در صفت میان, waist, on fol. 33a, 19. در صفت ساق, leg on fol. 34a.

Dated A.H. 1000 (A.D. 1592); the copy belonged formerly to Sir Charles Wilkins.

No. 2360, ff. 1–42, ll. 14; small, but clear Nasta'lîk, illuminated frontispiece, size, 7 in. by 4 in.

2036

Jawâhir-alasrâr (جواهر الاسرار).

Gems of mysteries, a work on Muhammadan rhetoric both in theological and poetical works, and the esoteric meaning of traditions and sayings of holy and wise men, composed by 'Alî (probably Abû 'Alî) Hamzah bin 'Alî bin Malik bin Hasan altûsî, originally of Marw later of Asfarâ'in, commonly styled Shaikh *Adhurî* or *Idhurî* (the author of the Mirât, see Nos. 709–711 above; Bodleian Cat., Nos. 402 and 403, A. Sprenger, Catal., p. 316; W. Pertsch, Berlin Cat., p. 161, etc. of a dîwân, see A. Sprenger, Catal., p. 315; and Bodleian Cat., No. 884; and other works, who died A.H. 866 = A.D. 1461, 1462), A.H. 840 (A.D. 1436, 1437), after his return from a journey to Arabia, see fol. 4b, last line; and fol. 5a, first line. It is an abridgement from

the same author's larger work on the same topic, entitled مفتاح الاسرار, see fol. 4a, ll 11 and 12, which he composed on his return from Syria, A H 830 (A. D 1427)

It begins, on fol. 1b. بسم الله الرّحمن الرّحيم وبه نستعين، يا مفتّح الابواب افتح ابواب قلبي و قلوب المسلمين و انت خير الفاتحين، حمد و ستايش آن عليمي را كه عمقاى عقل علّامهٔ عالم كبير انسانى را الخ, and is divided into the following four bâbs.

باب اوّل در معرفت اسرار فواتح كلام الله تعالى (or according to the index on fol 6b sq در معرفت اسرار حروف مقطّعات از قرآن, 'On the mysteries of the detached letters in the Kurân'), on fol 10a

باب دوم در بيان اسرار احاديث نبوى صلّى الله عليه و سلّم, 'On the mysteries of traditions of the prophet, on fol 17b, in nine سرّ.

باب سيوم در اسرار كلام مشايخ رضوان الله عليهم اجمعين, 'On the mysteries of sayings of the Shaikhs in prose and verse, on fol 56b, in two fasls (فصل اوّل در نثر the first in twelve سرّ the second in فصل دوم در نظم thirty-five سرّ)

باب چهارم در بيان اشكال كلام شعرا On the figures of poetical speech,' on fol. 193b in ten fasls (فصل اوّل در بيان اشكال قصائد مشهوره فصل دوم در بيان قصائد مجهوله فصل سيوم در اشكال غزليّات مشهوره فصل چهارم در بيان اشكال غزليّات مجهوله فصل پنجم در بيان اشكال مقطّعات فصل ششم در بيان اشكال مثنويّات فصل هفتم در بيان اشكال رباعيّات فصل هشتم در بيان اشكال شعرى فصل نهم در بيان اشكال معمّيات فصل دهم در بيان اشكال لغز)

Dated in the month Safar, A. H 1014 (A D 1605 June, July), by Jalâl-aldin bin Ḥasan alhusaini

With reference to the fourth and most important chapter Daulatshâh has bestowed great praise on this work, and A. Sprenger, Catal. pp 316 and 317 where the same book is noticed, has endorsed Daulatshâh's remarks by saying that it is 'a most useful book for understanding Persian poetry' Two other copies of the Jawâhir-alasrâr, with details of Âdhuri's life, are described in Rieu i. p. 43, and in the Bodleian Cat, No. 1269.

No 27, ff. 256, ll 17; Naskhi; size, 9¾ in by 6½ in

2037

Shabistan-i-Khayâl (شبستان خيال).

The dormitory of fancy, also styled (as here on the fly-leaf and in the colophon) شبستان نكات, or with a fuller title: شبستان نكات و گلستان لغات, 'the dormitory of subtle thoughts and the rose-garden of idioms,' that well-known curious composition in prose and verse, chiefly in the form of puns, by Yahyâ Sibak of Nishâpûr, usually styled Fattâhi (other takhalluses of his are Khumâri and Asrârî), who died A. H. 852 (A. D. 1448), comp. Fleischer, Cat. Lips., p. 399; G. Flügel i. p. 587; Rieu ii. p. 741; Bodl. Cat., No. 1344; W. Pertsch, Berlin Cat., p. 986; A. F. Mehren, p. 31; Wiener Jahrbücher, vol. 64, Anzeigeblatt, p. 18. This work was composed A. H. 843 (A. D. 1439, 1440), after the completion of the famous allegorical romance حسن و دل (see R. Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol. 118, No. IV, Vienna, 1889, and H. Ethé, Neupersische Litteratur in 'Grundriss der iranischen Philologie,' vol. ii. p. 334 sq., 1896–1897). The first chapter of Fattâhi's Shabistân-i-Khayâl has been edited with Turkish commentary, German translation, and copious notes by H. Ethé, Leipzig, 1868.

Beginning: حمد خدايرا كه چشم ميم حمدش دريائيست در حدّ كمال كرم و دائرهٔ ميم نعمتش سعرهٔ ايست در نعب زوال قدم الخ.

It is divided into eight bâbs and a khâtimah, the contents of which have been stated by Fleischer, Cat Lips., loc cit.

Many marginal notes and additions, also interlinear paraphrases Dated the 19th of Dhû-alhijjah, A. H 1090 (A. D 1680, Jan 21), by Nâdirbeg

No 18, ff 14–81, ll. 15, clear Nasta'lik, size, 12½ in. by 6¾ in.

2038

Another copy of the same.

Beginning as in the preceding copy. The title given on the fly-leaf to the work is. شبستان نكات در علم فارسى

Bâb I, on fol 15b, II on fol. 27a; III, on fol. 33a; IV, on fol 40a V, on fol 45b; VI, on fol. 57a; VII, on fol 66b, VIII, on fol. 90a, Khâtimah, on fol. 98b. Many interlinear and marginal glosses, together with Persian paraphrases of Arabic terms

Dated the 16th of Safar, A. H. 1143 (A. D. 1730, Aug 31).

No 2086, ff 98, ll 11, clear and distinct Nasta'lik, size, 7⅝ 7⅞ in by 4⅜ in

2039

The same.

The title, شبستان نكات, appears on fol. 1

No date

A few various readings and glosses on the first pages. The right order of ff. 7–18 is: 7, 16, 17, 8–15, 18.

No. 2209, ff 71, ll. 15; Nasta'lik; size, 8¾ in. by 5 in.

2040

Sharh-i-Shabistân-i-Khayâl (شرح شبستان خيال).

A detailed Persian commentary on Fattâhi's Shabistân-i-Khayâl (here again called شبستان نكات), composed by Hâjî Muhammad Bahrâm ibn Âkhund Mullâ Zâda, known as Mullâ Zâda-i-Mullâ Ghiyâth-aldin, and dedicated to Abû-almuzaffar Sayyid 'Abd-al'azîz Bahâdurkhân.

It begins: [illegible] ملكى را كه نوسن جرون افلاك را [illegible] كامله بى تازيانه در چرخ آورده الخ

The text of the preface of the Shabistân begins on fol. 3b; the *first* bâb, on fol. 100b; the *second*, on fol. 146b; the *third*, on fol. 170a; the *fourth*, on fol. 194b; the *fifth*, on fol. 217b; the *sixth*, on fol. 271b; the *seventh*, on fol. 307b; the *eighth*, on fol. 392b.

No date. A better known commentary is the Turkish one by Surûrî, see G. Flügel i. p. 588.

No. 484, ff. 432; ll. 16–17; Nasta'lîk; size, 9 in. by 4⅞ in.

2041

Inshâ-i-Mu'in alzamajî (انشاء معين الزّمجى).

A work on letter-writing, also called Tarassul (ترسّل) or Tarassull (ترسّلى, see Rieu i. p. 206a), with full specimens of notes, orders, issues, etc., composed at Harât, A.H. 873 (A.D. 1468, 1469), by Mu'in-alzamajî alasfizârî alharawî, the contemporary and friend of Jâmî (to whom a letter on fol. 96b is addressed), and author of the history and topography of Harât, styled روضات الجنّات, and written A.H. 897 (A.D. 1492, see No. 570 above), at the request of Shâh Sulṭân Ḥusain Mirzâ. It is divided into a mukaddimah, four manshâs, and a khâtimah, see fol. 8b sq.:

مقدّمه در شرف این فنّ و ذکر بعضی آداب کتابت و اوقات و امکنه و مقامات آن از اصابت مشتمل بر دو فصل

منشاء اوّل در مناشیر و احکام تفویض امور و مناصب و امثله و مراسم مطاعم على حسب المراتب مشتمل بر سه فصل

منشاء دوم در مکتوبات سلاطین و ایراد مکتوبات متنوّعهٔ محتوی بر صنائع عبارات و استعارات مخترعه مشتمل بر سه فصل

منشاء سیوم در جواب مکاتیب بطریق مرغوب و اسلوب غریب مشتمل بر سه فصل

منشاء چهارم در انواع رقاع و مقدّمات و ابداع خواتیمات متضمّن صنائع مستطاع مشتمل بر دو فصل

خاتمه در ذکر بعضی وقائع و ایراد مرکوزه لطائف آثار و بدائع اشعار الخ

The mukaddimah begins on fol. 9b; the first manshâ on fol. 15b, first line, and the khâtimah on fol. 169b.

Beginning of the preface: چون رقم از مشک زنی بر حریر — حمد الهی بنگار ای دبیر — فاتحهٔ نامه بنام خداست — ختم رسالت بکلام خداست الخ

Compare on this Inshâ, H. Ethé, Neupersische Litteratur, etc., p. 339. This unique copy is dated the first of Muharram, A.H. 1081 (A.D. 1670, May 21). On the fly-leaf this work is wrongly styled 'Inshâ-i-Asalî, and said to be composed by Muḥammad Safî, son of Sulṭân Muḥammad Mashhadî.

No. 2982, ff. 174, ll. 15; Nasta'lîk; size, 9⅞ in. by 6¼ in.

2042

Manâẓir-alinshâ (مناظر الانشا).

A work on epistolography and elegant prose-composition, with special reference to rhetoric, prosody, and tropical figures, by the Khwâja-i-Jahân 'Imâd-aldîn Maḥmûd bin Shaikh Muḥammad Gîlânî, usually known as Khwâjah Maḥmûd, Gâwân, the famous wazîr of Sulṭân Muḥammadshâh Bahmanî (reigned A.H. 867–887 = A.D. 1463–1482), who was beheaded A.H. 886 (A.D. 1481) in his seventy-eighth, or according to others, in his eighty-seventh year of life; comp. on this work the full description given in G. Flügel i. pp. 237–240; Rieu ii. p. 528; Bodleian Cat., No. 1348; and H. Ethé, Neupersische Litteratur, p. 339; see also H. Khalfa v. p. 138; and Wiener Jahrbücher, vol. 62, Anzeigeblatt, p. 16 sq. It begins: يا مبدى الانشا بسط نور الوجود و يا مجرى الكلم والقلم على الوجود والعدم الخ

The title appears on fol. 4a, lin. penult. The work is divided into a mukaddimah, two maḳâmâs, and a khâtimah.

The *mukaddimah* (فى بيان ماهيّة علم الانشاء و موضوعه و غايته و غيرها ممّا يتعلّق به حصول المقصود) contains eight faṣls, viz.: 1. فى ماهيّة علم الانشاء و موضوعه و غايته, on fol. 4b. 2. فى مفهوم الكلام و مقصوده, on fol. 8b. 3. فى بيان البلاغة والفصاحة, on fol. [illegible]. 4. فى بيان الحقيقة والمجاز, on fol. 17a. 5. فى التّشبيه, on fol. 19a. 6. فى الاستعارة واقسامها, on fol. 29a. 7. فى بيان الكناية, on fol. 32a. 8. فى التّعريض والتّلويح والرّمز والايماء والاشارة, on fol. 33a.

The *first maḳâmah* (فى تقسيم الكلام على طريق اهل الانشاء و شرائط الكلمات المستعملة فى الانشاء) is subdivided into four manẓar, viz.: 1. فى التقسيم, on fol. 35a. 2. فى شرائط الكلمة المستعملة فى تراكيب اهل الانشاء, on fol. 52a. 3. فى شرائط الكلام المستحسن عند الفضلاء منثورًا و منظومًا, on fol. 54b. 4. فى بيان ماهيّة المنشى و اقسامه و شرائطه, on fol. 76b.

The *second maḳâmah*, here styled (فى المقالة الثّانية فى بيان الاقسام والاركان و شرائط ما يكتب النّاس بعضهم الى بعض); is subdivided into five manẓar, viz.: 1. فى بيان الاقسام, on fol. 80a. 2. فى بيان اركان كلّ واحد منها, on fol. 81a. 3. فى بيان شرائط المنشور والفرمان و كتاب الفتح والتّهنية والتّعزية والمثال والعريضة والرقعة, on fol. 99a. 4. فى بيان شرائط المكتوب, on fol. 105b. 5. فى جواز الحذف والتّقديم والتّأخير فى اركان المكتوب, on fol. 109a.

The *khâtimah* (فى بيان ماهيّة الخطّ و ضوابطه) begins on fol. 110b.

Dated A.H. 1161 (A.D. 1748) by 'Âdilbeg.

College of Fort William, 1825.

No. 2179, ff. 116, ll. 17; Nasta'lîk, the Arabic phrases and quotations in Naskhî; size, 9½ in. by 5⅝ in.

2043

Another copy of the same.

Beginning as in the preceding copy; all the headings too are the same.

Mukaddimah in eight fasls, on ff. 7ᵃ, 13ᵃ, 21ᵃ, 28ᵃ, 31ᵇ, 49ᵇ, 55ᵃ, and 57ᵃ.

First makâmah in four manzar, on ff 60ᵇ, 92ᵇ, 97ᵃ, and 137ᵃ.

Second makâmah in five manzar, on ff 143ᵇ, 145ᵇ, 176ᵃ, 187ᵃ, and 193ᵃ.

Khâtimah, on fol. 196ᵃ.

No date Many marginal glosses and explanations, especially in the beginning

No 1873, ff 1-206, ll 15, Naskhî size, 8¼ in by 4½ in

2044

Riyâd-alinshâ (رياض الانشا)

The gardens of letter writing a collection of eminent and exemplary letters, by the same Khwâja-i-Jahan, Mahmûd Gâwan who wrote the مناظر الانشا (see fol 9ᵇ l 8) beginning يا من توحّد ببدائع الابداع والانشاء و تفرّد باجراء قلم الاختراع الخ.

Other copies of the same collection are described in G. Flügel-i. pp. 261–264; Rieu iii. p. 983; Cat. des MSS. et Xylographes, p. 416; Krafft, p. 26; Bodleian Cat., No. 1349.

Many valuable marginal glosses throughout. Dated the 5th of Dhû-alhijjah, A.H. 1120 (A.D. 1709, Feb 15), at Ahmadâbâd.

No. 1750, ff. 352, ll. 11 (on ff 1-70), ll 13 on ff. 11 352, Nasta'lîk; size, 9 in by 4¾ in.

2045

A defective copy of the same.

This copy is splendidly written, but has two large lacunas, one of seven leaves after fol. 28, and another of four leaves after fol. 31. Beginning the same as in the preceding copy Partly collated.

No date On fol. 1ᵃ there are entries of former owners viz Abû Hâmid bin Shaikh Mahmûd, known as Shaikh Hâmid Kâtib, Muhammad Taki bin Muhammad Shafi' algilâni, etc

No 1316, ff 130, ll 17, Naskhî, size, 9½ in. by 5½ in.

2046

Arûd i Saifî (عروض سيفي)

The famous treatise on metrical science and the art of rhyming, by Maulanâ Saifî of Bukhârâ, also called Arûdi, who stayed for some time in Harât under Sultân Husain Mirzâ, and died after A.H. 905, probably A.H. 909 (A.D. 1503, 1504). It was composed A.H. 896 (A.D. 1490, 1491), and is styled عروض قافيه, عروض سيفي, and even ميزان الاشعار, from one of the first phrases in the preface, comp. Rieu ii. p. 525ᵇ; and W. Pertsch, Berlin Cat., p. 116, No. 5; p. 131; p. 142, No. 6; and p. 187; see also H. Khalfa iii. p. 419, where it is entitled رسالة في العروض and Cat. of King's College Cambridge, No. 207. Beginning: الحمد لله الذى جعل علم العروض ميزان الاشعار والصلوة على صاحب ديوان الرسالة و اهل بيته الاطهار، امّا بعد بدان كه باعث برين تاليف آن بود كه گاهى كه با اصحاب از كتب عروض مباحثه كرده مى شد در هر دقيقه نكته مى طلبيدند الخ

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgûr, Abû Hafs Sughdi, or Rûdagi?

Published in Cawnpore, 1855; in Calcutta, 1865; best edition by H. Blochmann, text only, Calcutta, 1867, with English translation, 'Prosody of the Persians,' ib., 1872.

The present copy is dated in the year 1192 of the Bangâli era (A.D. 1784). A little worm-eaten; some remarks in English are written in pencil on the margin.

No. 2463, ff 1-73, ll. 13; Nasta'lîk; size, 9¼ in. by 6¼ in.

2047

Another copy of the same.

Beginning as in the preceding copy. Dated the 6th of Shawwâl, A.H. 1210 (A.D. 1796, April 14) by Muhammad Muslim.

No. 1634, ff 76, ll. 11, clear and distinct Nasta'lîk; size, 7½ in by 4½ in.

2048

The same.

No date.

No 87, ff 43, ll. 15, Nasta'lîk, size, 8¾ in. by 5½ in.

2049

Mu'amma i-Husain (معمّاء حسين)

The well-known treatise on riddles and logogriphs by Husain (or Mir Husain) bin Muhammad alhusaini alshirâzi alnishâpûri (died A.H. 904, the 9th of Dhû-al-ka'dah = A.D. 1499, June 18, see the following copy, fol 257ᵃ, ll. 9–11), who lived at the court of Sultân Husain Mirzâ of Harât and composed this work at the request of the great Mîr 'Alishîr, see Rieu ii. p. 650ᵃ, and Supplement, pp. 126ᵃ and 127ᵇ; Bodleian Cat., Nos. 1353–1355; W. Pertsch, p. 116, and Berlin Cat., p. 81, No. 3; J. Aumer, p. 43; Codd. Or. Lugd. Bat. i. p. 360; H. Khalfa v. p. 638, No. 12431; see also Rückert, in Wiener Jahrbücher, vol. 44, p. 89 sq.; and Garcin de Tassy in Journal Asiatique, 1847, vol. x. p 357. The various titles given to this treatise are, besides the one quoted here, رسالة في المعمّا; رسالة در معمّا; رسالة معمّا; معمّيات, and رسالة مير حسين در معمّا. Beginning, on fol. 114ᵇ:

تمام آنكه از تاليف و تركيب
معمّاى جهانرا داد ترتيب

This copy is incomplete at the end, and breaks off on fol. 135ᵇ with the words مانندهٔ افسر بسر وى ديدم از

تحلیل . . . On fol. 136 some concluding lines (probably of another treatise) are found, dated the 22nd of Dhû-alhijjah, A. H. 1130 (the seventh year of Farrukhsiyar's reign) = A. D. 1718, Nov. 16.

No. 95, ff. 114b–136a, ll. 15; written by different hands, partly in Nasta'lîk, partly in Shikasta; size, 8¼ in. by 4¾ in.

2050

Sharh-i-Mu'ammayyât (شرح معمّیات).

A commentary on the preceding treatise of Husain bin Muhammad alhusaini, or Mîr Husain alnishâpûrî, who is called here Amîr Kamâl-aldîn Husain, compiled by an enthusiastic pupil of his, Sâdik Rukni [illegible] correctly according to the Bodleian and Bri[illegible] copies, whereas he is called here Sâdik [illegible] see fol. 101b, l. 7); comp. Bodleian Cat [illegible] Rieu, Supplement, p. 126a, No. V. T[illegible] position is contained in the chronog[illegible] which runs correctly thus, [illegible] (A. D. 1510, 1511), whilst here again and 3 ab infra, [illegible] appears instead [illegible] metre of the verse, see Rieu, loc. c[illegible]

Beginning the same as in the [illegible]

کہ از تالیف و ترکیبہ الخ

But before the commen[illegible] pretation of his master's wo[illegible] addition to the original [illegible] enigmatic verses on the a[illegible] God, with short explana[illegible] the second الرحمن, th[illegible] the fifth القدوس, etc. [illegible] begins which contai[illegible] given by Maulânâ [illegible] in the Zafarnâma [illegible] منتخب خلل مطرز [illegible] word خلل مطرز [illegible] 129b, and [illegible] Bodleian Cat., N[illegible] his three treatises on the [illegible] designated here as the larger (الکبیر), [illegible] likewise an extract from the مطرز [illegible] 1378 above, and Bodleian Cat., Nos. 894 [illegible] 893, 28), the middle (الموسّط, see ib., Nos. 894, [illegible] 895, 29), and the smaller one الصغیر, ib., Nos. 894, [illegible] 30, and 895, 30). After that, on fol. 116b, the commentary itself begins, with these words of the text: معمّی کلامیست کہ [illegible] وجہ صحیح دال باشد بر اسمی از اسماء بطریق رمز و ایما الخ

Marginal glosses and additions; small blanks on fol. 254a, 254b, and 253a. No date. Besides the present commentary of Sâdik Rukni there exist four others, viz. by Diyâ-aldîn al-Urdubâdî, with the takhallus [illegible], another by Abu'l-Ayyubbâb al-Sâbûnî; a third [illegible] which however, is not found in any copy of [illegible] (in prose, see [illegible]), and a fourth by the well-known [illegible] Shukr Sûrî, see W. Pertsch, Berlin Cat., [illegible] 88a, and H. Ethé, Neupersische Litteratur, p. 345.

No. 1474, ff. 101–257, ll. 14–15; Nasta'lîk; size, 6¼ in. by 3¾ in.

2051

A small collection of riddles, styled رسالهٔ معمّا in the index on the fly-leaf, and beginning:

چو از حمد و تحیّت یافتی کام
بدان ای در معمّا طالب نام

On the last page, fol. 11b, there appears the following *chronogram*:

دی تاریخ آن از علم غیب — رسدهٔ نسخهٔ موزون بی عیب

giving as date A. H. 918 (A. D. 1512, 1513).

Many additions on the margin.

No. 18, ff. 1–11, ll. 15, Nasta'lîk; size, 12¼ in. by 7 in.

2052

Risâlah dar 'ilm-i-kawâfî (رساله در علم قوافی).

A treatise on the art of rhyming, by Amîr Burhân-al-dîn 'Ata-allâh bin Mahmûd alhusaini, being an extract [illegible] the مقطع or last chapter of his own larger work [illegible] تکمیل الصنائع در فن [illegible] and styled with its full [illegible] رسالهٔ وافی در قواعد علم قوافی [illegible] see also other copy [illegible] the same in Rieu, Supplement, p. [illegible], No. [illegible] The author, 'Ata-allah, died at Mashhad [illegible] (A. D. 1523). It is divided into nine chap[illegible] حروف [illegible] as the author [illegible] headings [illegible] which are as follows:

حرف اوّل در تعریف قافیه [illegible] on fol. [illegible]

حرف دویم در [illegible] حروف قافیه [illegible] [illegible] حرف روی و حروف [illegible] (in [illegible] following [illegible] پیش از وصل on fol. 4a. In this [illegible] there is a very interesting discussion on the [illegible] between the [illegible] and the [illegible] and وای مجهول [illegible]

حرف سوم [illegible] حروفی که بعد از وصل [illegible] on fol. 11

حرف چهارم در بیان حرکات قافیه fol. 14a.

حرف پنجم در بیان انواع روی و اوصاف این انواع و اقسام قافیه [illegible] on fol. [illegible]

حرف ششم در بیان انواع قافیه [illegible] تقطیع fol. 22a.

حرف هفتم در بیان عیوب ملقبهٔ قافیه on fol. 24a.

حرف هشتم (so to be read instead of حرف ششم) در بیان عیوب غیر ملقبهٔ قافیه on fol. 28a.

حرف نهم در تحقیق حاجت [illegible] on fol. 30b.

Beginning: سپاس بی قیاس صانعی را که [illegible] بدائع مصنوعات [illegible] سلسلهٔ موجودات الخ

This treatise ends on fol. 34a, and is dated the 10th of Jumâdâ-althânî, A. H. 968 (A. D. 1561, Feb. 26). On ff. 35a–40b a short anonymous Sûfic tract is added, beginning: تا پردهٔ دار اساس قیصر عباسی لباس خلیل خلت مقام از مدد قدر الخ

No. 1093, ff. 1–40, ll. 12, Nasta'lîk; worm-eaten; size, 5¼ in. by 4 in.

2053

Another copy of the same.

Beginning as in the preceding copy. Harf I, on fol. 2b; II, on fol. 3b; III, on fol. 10a; IV, on fol. 12a; V, on fol. 16b; VI, on fol. 18b; VII, on fol. 20a, VIII, on fol. 24a; IX, on fol. 26a.

The treatise concludes on fol. 29a and is dated the 4th of Jumâdâ-althânî, A.H. 1140 (A.D. 1728, Jan 17), in the reign of Muhammadshâh, by Muhammad Nasir, son of Sayyid Lutf-allâh.

On ff. 30a and 31a (fol. 30b is left blank) there are [illegible] 'ten maxims' (مقولات عشره), alleged [illegible] to [illegible] Nizam-almulk, the famous wazir, and [illegible]

[illegible] قسم است نزد عقل یا واجب الوجود
یا ممکن الوجود الخ

The handwriting (except in the [illegible]) is the same as in the main treatise.

No [illegible] and [illegible] are [illegible] in 4 lines.

2054

The main [illegible]
Harf I, on fol. [illegible]
IV, on fol. [illegible]
fol. 15b; VI [illegible]
No date [illegible]
No. 1076 [illegible]

[illegible] A letter [illegible] famous [illegible] from a further remark on [illegible] 22, we learn that Khwândamir had passed his forty-sixth year when he began the compilation of this treatise, that is about A.H. 926 (A.D. 1520). The latest dates appearing in the work itself are A.H. 928 (see fol. 195a) and 929 (so to be read instead of the foolish ۹۹۱ on ff. 291b and 292b), so that the composition of this Inshâ falls between A.H. 926 and 930 (A.D. 1520 and 1524); comp. H. Ethé, Neupersische Litteratur, p. 340. It is of great historical value, since the majority of letters, notes, etc., which are given as specimens of the various branches of epistolography, are not fictitious compilations, but authentic documents of renowned men of Khwândamir's own time. This copy, the only one as yet discovered (see a short fragment of it noticed in No. 1762, 4 above), is unfortunately defective, both at the beginning and in the middle. It opens abruptly in the preface, on fol. 1a, with these words: [illegible] عالم

این دم بلغاء متقدّمین و فصحاء متأخّرین در فنّ انشاء مجلّدات ساخته اند الخ.

The book is subdivided into one عنوان, nine سطر, and a تتمیم.

'Unwân in two لفظ, viz.: 1. در بیان بدایت ظهور صنعت کتابت و ذکر ابتدای مکاتیب, on fol. 2a (Origin and development of epistolography). 2. در بیان ترتیب [illegible] و تقسیم [illegible] مذکور و تتمیم, on fol. 6a (Index of the contents of the nine *sutra* and the conclusion).

Harf I: [illegible] در ایراد مکتوبات [illegible] Sultâns, [illegible] of the [illegible] being [illegible] on fol. 120b

[illegible] لفظ, on fol. 144b [illegible] etc.).

در ایراد رباعیّات [illegible] in two لفظ: 1. [illegible] و مقطّعات که در هر باب گفته شد جهت مقدّمهٔ رساله الخ, on fol. 205b (Rubâ'is and kit'as, used in the introductions of letters, all by Khwândamir himself). 2. در ایراد [illegible]

طبقهٔ اعلی عبارتست از سلاطین و امرای و صدور و وزرای و مقرّبان درگاه خاقانی و متصدّیان اعمال سلطانی.

طبقهٔ اشرف کنایتی است از سادات و مشایخ و علماء و فضلاء و قضات و اصحاب مناصب شرعیّه و متکفّلان امور دینیّه.

مراد از طبقهٔ اوسط دهاقین است و تجار و مهندسان و صنّاعان و هنروران سحارت گستر (Letters to Dihkâns, merchants, geometricians, clever artists, etc.).

مقصود از طبقهٔ ادنی محترفات است و متاع اهل بازار و هرزم پیشه کار (Letters to artificers, artisans, and tradesmen).

مُعَمَّیات و تواریخ وفات, on fol. 215a (Riddles and chronograms, partly also by the author).

Dated in Shâhjahân's reign, in the month Rabî'-althânî, A. H. 1065 (A. D. 1655, Febr.–March), at Burhânpûr.

Bibliotheca Leydeniana.

No. 2711, ff. 218, ll. 17–19 (the last five pages in diagonal lines); Naskhî; size, 16¾ in.

2056

Inshâ-i-Shâh Tâhir (انشاء طاهر).

A treatise on epistolography, with specimens, composed A. H. 938 (A. D. 1531, 1532), see fol. 82b, l. 22, by Shâh Tâhir, called Dakkhanî, who is no doubt identical with Shâh Tâhir alhusainî of the Khândî Sayyids, who came to India A. H. 926 (A. D. 1520) and went A. H. 928 (A. D. 1522), at Burhân Nizâmshâh's request, to Ahmadnagar in the Dakhan, where he resided, with the exception of various political missions he undertook at his master's commands, till his death in A. H. 952 (A. D. 1545, 1546), or, according to Firishta, in A. H. 956 (A. D. 1549); see a detailed biography of the author in Rieu i, p. 395, where a larger collection of his letters under the title of انشاء شاه طاهر الحسینی is described. The full title given to this small treatise is: رساله در بعضی از قواعد علم انشا و بعضی از مکاتبت شاه طاهر دکنی.

Beginning: بدان ایدک الله که اول چیزیکه بر منشی لازم است رعایت قدر و منزلهٔ مکتوب الیه است الخ.

No date.

No. 18, ff. 82–92, ll. 31; careless Nasta'lîk; size, 12½ in. by 4½ in.

2057

Badâ'i'-Alinshâ (بدائع الانشا).

A work on epistolary art, with forms of letters for all possible emergencies, comprising توقیعات and محاورات, and compiled by Maulânâ Yûsufî, a munshî of the Emperor Humâyûn, and identical with the famous physician Yûsuf-ibn Muhammad of Harât, the author of many medical treatises (comp. Rieu ii, p. 475b and in p. 1089a), A. H. 940 (A. D. 1533, 1534; the numerical value of the letters of بدائع الانشا, taken twice, see fol. 2a, l. 2: بکرار کنی چو نام اورا یکبار شک نیست که رهبری کند بسال اتمام), for the benefit of his son Rafî'-aldîn Husain, and other scholars of this art. The first heading (on fol. 2a) is: سلاطین بطبقهٔ اعلی از سلاطین نویسند; the next (on fol. 3a) سلاطین در جواب طبقهٔ اعلی از سلاطین نویسند; and so on, every letter being accompanied by a corresponding answer.

Beginning: زینت عنوان هر نامی و زیور دیباچهٔ هر صحیفهٔ کرامی حمد مبدعی است الخ.

Numerous interlinear and marginal glosses throughout the copy, mostly explanatory of Arabic expressions and technical terms in the Persian text.

Other copies of this work are described in Bodleian Cat., Nos. 1364–1367; Rieu ii p. 529a; W. Pertsch, Berlin Cat., pp. 135 and 1014; E. G. Browne, Cambridge Cat., p. 275. The treatise was printed in Dihlî, 1843, under the title انشاء یوسفی.

Dated the 29th of Jumâdâ-alawwal, A. H. 1078 (A. D. 1667, Nov. 16), by Sayyid Muhammad bin Sayyid 'Abd-alghanî.

No. 1372, ff. 129, ll. 13; Naskhî; size, 7½ in. by 4¼ in.

2058

Another copy of the same.

Beginning as in the preceding copy. It concludes on fol. 123a, and is dated the 19th of Jumâdâ-alûlâ, A. H. 1098 (A. D. 1687, April 2), in the mosque of Ahsanâbâd. On fol. 124 there is added a little tract, styled اصطلاحات نحوی.

No. 18, ff. 95–124, ll. 31; careless Nasta'lîk; size, 12¼ in. by 6¾ in.

2059

The same.

This copy, rather badly written, abounds in interlinear paraphrases of the text, giving for each Arabic word the corresponding Persian term. Beginning, as usual. The first heading on fol. 2a.

Dated the 12th of Rabî'-althânî, A. H. 1181 (a Monday) = A. D. 1767, Sept. 7. College of Fort-William, 1823.

No. 2173, ff. 1–121, ll. 13–14; S[illegible] in by 6 in.

2060

A slightly incomplete copy of the same.

This copy breaks off on fol. 102b with the words عز مطالعهٔ حضرت افضل المتجمین معزز باد بهر مطالعهٔ عالیجناب زبده المتجمین مشرف باد . . .

Interlinear and marginal explanations of Arabic words and phrases as far as fol. 74; the headings are filled in only as far as fol. 33. As title appears here on fol. 1a انشاء یوسفی (see No. 2057 above).

Bibliotheca Leydeniana.

No. 2382, ff. 102, ll. 13, careless Nasta'lîk; size, 7[illegible] in by 4[illegible] in.

2061

Inshâ-i-Miram Siyah (انشاء میرم سیاه).

The correspondence of Miram Siyâh of Kazwîn, who lived from the time of Sulṭân Husain Baikarâ to that of Humâyûn, and was still alive in A. H. 957 (A. D. 1550); in his lyrical poems (two of his dîwâns are extant, one described in the Bodleian Cat., No. 1029, the other in Rieu, Supplement, p. 221b, No. II) he used occasionally as takhallus Pîr. His letters are addressed to Sulṭân Husain, Bâbar, Humâyûn, Shâh Isma'îl Ṣafawî, Husain Wâ'iẓ alkâshifî, and contemporaries of these well-known men.

Beginning: بعد از انشاء حمد و ثناء پادشاهی را که از ازل تا ابد هر چه در سر ملك عدم مستور بود الخ

Dated the 12th of Muharram, A.H. 1107 (A.D. 1695, Aug. 23).

No. 1972, ff. 48, ll. 15, Nasta'lîk, size, 8⅝ in. by 4½ in.

2062

Another copy of the same.

The beginning here differs in two particular points from that in the preceding copy, viz.: بعد از انشای (حمد omitted) و ثنای پادشاهی را که از ازل تا ابد هرچه در سر ملك وجود مستور بود الخ.

Dated by Muhammad (bin) Ibrâhîm of Lâhûr the 28th of Ramadân, A.H. 1144 (A.D. 1732, March 25).

No. 1748, ff. 53, ll. 15, Nasta'lîk, size, 8⅛ in. by 4½ in.

2063

Chahâr Bâgh (چهار باغ)

A small portion of the Insha or Maktubât (styled چهار باغ or the four gardens) of Hakîm or Mîr Masîh-aldîn Abû-alfath of Gîlân, the patron of the poet 'Urfî (died A.H. 999 = A.D. 1591, see No. 1451 sq. above), comp. Rieu, iii. p. 667ᵃ and iii. p. 1090ᵇ, and W. Pertsch, Berlin Cat., pp. 902 and 903, where a letter of 'Urfî to Abû-alfath is noticed. According to the Makhzan-algharâ'ib, No. 66 (Bodleian Cat., col. 318), he was a son of Maulânâ 'Abd-alrazzak, whom the same 'Urfî praises in his poems. Abû-alfath died, according to the best authorities, A.H. 997 (A.D. 1589), but at the end of some letters in this small collection there appears, besides A.H. 992 (on fol. 5ᵇ), 996 (on ff. 7ᵃ and 10ᵃ), and 997 (on fol. 20ᵇ) also the date A.H. 999 (on fol. 15ᵃ)! There is even (on fol. 23ᵃ) a date 1.AV (1087 ?), which must either be a mistake, or a later addition. The letters are addressed to different Shaikhs, for instance, Shaik Humâm, Mîr Sadr Jahân, Âsafkhân Ja'far, and others.

Beginning: چهار باغ دنیارا حضرت حق سبحانه و تعالی چنانکه باید و شاید الخ

No. 1971, ff. 29, ll. 13; Shikasta, size, 8⅝ in. by 4⅞ in.

2064

Munsha'ât-alnamakîn (مُنْشَئَات النَّمَكِين).

A large Insha or detailed work on letter-writing in all its private and official forms, together with an elaborate treatise on the proper composition of prayers and invocations for all emergencies, illustrated throughout by numerous specimens, compiled by Abû-alkâsim-khân, called alnamakîn ('the witty') alhusainî, and dedicated to the emperor Akbar, in the forty-fourth year of whose reign (A.H. 1006) on the 23rd of Sha'bân (A.D. 1598, March 31) the book was completed. It is divided into eight bâbs and a khâtimah.

Bâb I: در ابتدای صنعت کتابت و ذکر ابتداء مکاتیب باسماء الله تعالی, on fol. 2ᵇ, in two fasls.

Bâb II: در ترقیم فرامین و مناشیر سلاطین عدالت آئین و آجوبهٔ لطائف تزیین آنحضرات, on fol. 3ᵇ, in fifteen fasls.

Bâb III: در تحریر ادعیه و صفاتنه و اثنیه و فردیه و صحائف و مکاتیب, on fol. 79ᵇ, in thirteen fasls.

After fol. 88 one leaf is missing.

Bâb IV: در ترسیم عرائض (سؤالیه و جوابیه), on fol. 293ᵇ, in two fasls.

Bâb V: در تسطیر صحائف مرشد و مسترشدین و والدین و اساتید و اخوه و اخوات و اولاد و در کلهمندی و شکایه از عدم مراسله و ما یتعلق بها, on fol. 312ᵃ, in three fasls.

Bâb VI: در تنمیق صحائف تهانی و تعازی, on fol. 330ᵇ, in two fasls.

Bâb VII: در تضدیر قبالات و تمسکات و نکاح و طریق دستور نکاح و سجلات شرعیه و غیر آن, on fol. 354ᵃ, in two fasls.

Bâb VIII (or according to the index): در بیان ارتسام اقسام (on fol. 2ᵇ) صحائف قبل الملاقات و بعدیه و مطایبات مضحکه و مسفرات, on fol. 382ᵃ, in three fasls.

Khâtimah: در تنمیق مسائل نسای مسلمانی و سبب وجوب نماز و نیة آن و آداب و مراتب آن و کیفیت نماز عیدین و خطبات جمعه و عیدین و نماز استسقا و حطیه و ادعیهٔ کسوف و خسوف الخ, on fol. 389ᵃ, in nine fasls.

Beginning: رسالهٔ تزیین نگاری که مشتمل فصاحت انشا و خال چهرهٔ صحیفهٔ سحر کردانند و خوبترین نقشی که مترسلان بلاغت انتساب زیب رخسار مجموعهٔ انشاء کنند الخ

This copy is dated by Ibn Mûriyah 'Uthmân the 14th of Jumâdâ alawwal, A.H. 1012 (A.D. 1603, Oct. 20). It was collated several times with the author's own copy, at first by Kâdî Ja'far and Maulânâ Isma'îl Muftî in the same year 1012, the 17th of Jumâdâ althânî (A.D. 1603, Nov. 22).

No. 1535, ff. 412, ll. 23, Naskhî, small illuminated frontispiece, size, 19⅞ in. by 7 in.

2065

Zubdat-alinsha (زبدة الانشا).

Forms of letters, for the instruction of young people in the art of epistolography, by an anonymous author, beginning: آخر نامه بنام اولی نام ذو الجلال و الاکرام الخ.

The first letter is headed نامه بحضرت پادشاه, the second نامه بحضرت استاد, the third فرمان سیادت نشان, the fourth جواب استاد بجانب شاگرد, the fifth عرضه داشت بجانب پدر, the sixth جواب آن, and so on.

The date of the compilation is found on fol. 2ᵇ l. 4 in the following تاریخ: بعهد شاه نور الدین جهانگیر = A.H. 1027 (A.D. 1618), in the reign of Jahangîr.

The last four short notes at the end are dated too, the second and fourth A.H. 1026 and 1024 (A.D. 1617 and 1615) respectively, the first and third however A.H. 1056 and 1066 (A.D. 1646 and 1656), which is either a mistake of the copyist, or due to a later addition. The title of the book appears twice, on fol. 2ᵃ, lin. penult., and fol. 2ᵇ, l. 2. An Inshâ of the same title is mentioned in J. Aumer, p. 125.

No. 1903, ff. 12, ll. 17; distinct Nasta'lîk; size, 9⅝ in by 5½ in.

2066

Three Inshâs by Nûr Muḥammad.

1. On fol. 46ᵇ: Inshâ-i-ṭarab-alsabbân (انشاء طرب الصبّان), forms of letters, collected by Nûr-aldîn Muḥammad, the nephew of Abû-alfaḍl, Akbar's prime-minister, and of his brother, the poet Faiḍi, comp. Nos. 287 and 1479 above, where the correspondence of both, as edited by him, is noticed, comp also his مراتب الوجود in No. 1925, 15. The present collection was made A.H. 1037 (A.D. 1627) in Jahângîr's reign.

Beginning: بعد از حمد و ثنای مر حضرت واحد الصمد الخ.

2. On fol. 60ᵃ: Inshâ-i-'Iyâr i-dânish (انشاء عیار دانش), another larger collection of the same kind, by the same Nûr-aldîn Muḥammad, beginning: بعد از انشاء حمد و ثنای مر حضرت خالقی را الخ.

Copied in the year 1191 of the Bangâlî era (A.D. 1788).

3. On fol. 192ᵇ: Inshâ yâ Ruka'ât-i-Abû-alfaḍl (انشا یا رقعات ابو الفضل); another copy of Abû-alfaḍl's private letters to his friends, collected by Nûr-aldîn Muḥammad, and beginning: بعد از حمد و ثنای حضرت حداوند واهب العطایات الخ.

Copied in the year 1190 of the Bangâlî era (A.D. 1782); another copy of the same is No. 287 above.

A similar collection of letters and short prose-compositions by Nûr-aldîn Muḥammad is noticed in Rieu ii. p. 843ᵃ

No 1966, ff 46-81 and 192-219, ll. 10-13; unequal Shikasta; some interlinear glosses; size, 9⅝ in. by 6⅛ in.

2067

Letters.

A very interesting and highly important collection of letters and historical documents of famous men, especially from and to Shâh Ṭahmâsp (A.H. 930–984 = A.D. 1524–1576), and Shâh 'Abbâs the Great (A.H. 996–1038 = A.D. 1588–1629), as well as of other eminent persons, for the greater part contemporaries of these Persian monarchs, intermixed with other elaborate tracts and elegant prose-writings. There are contained in it, for instance, letters from *Shâh Ṭahmâsp* to Sulṭân *Sulaimân* of Rûm (i.e. the Turkish emperor Sulaimân I, A.H. 926–974 = A.D. 1520–1566), and replies of the latter on ff. 1ᵇ, 9ᵃ, 63ᵇ, and 147ᵃ; from *'Abd-alnu'minkhân bin 'Abdallâhkhân Uzbeg* (died A.H. 1006 = A.D. 1598) to *Shâh 'Abbâs*, and replies of the latter, on ff. 24ᵃ, 29ᵃ, 33ᵃ, 35ᵇ, and 39ᵇ; from *Shâh 'Abbâs* to the emperor *Akbar* of India, on fol. 41ᵇ; from Sulṭân *Salîm* of India (i.e. Jahângîr) to *Shâh 'Abbâs*, and from *'Abbâs* to *Salîm*, on ff. 54ᵇ, 56ᵃ, 58ᵇ, 61ᵃ, 76ᵃ, 85ᵃ, 88ᵃ, 90ᵇ, 94ᵃ, 131ᵃ, 133ᵇ, 134ᵇ, 136ᵃ (the first a letter of condolence to Salîm upon Akbar's death, the second a letter of congratulation upon Salîm's accession), 141ᵇ, etc.; from *Shâh 'Abbâs* to prince *Khurram* (i.e. Shâhjahân), and replies of the latter, on ff. 71ᵃ, 74ᵇ, and 88ᵇ; from Sulṭân *Muṣṭafâ* of Rûm (i.e. the Turkish emperor Muṣṭafâ I, A.H. 1026 and 1031–1032 = A.D. 1617 and 1622–1623) to *Shâh 'Abbâs*, and reply of the latter, on fol. 80ᵃ; from *Shâh 'Abbâs* to Sulṭân *Muḥammadkhân* ibn Sulṭân Murâdkhân of Rûm (i.e. the Turkish emperor Muḥammad III, A.H. 1003–1012 = A.D. 1595–1604); to Sulṭân *Aḥmadkhân*, Muḥammadkhân's son (i.e. the Turkish emperor Aḥmad I, A.H. 1012–1026 = A.D. 1604–1617) and replies of these as well as letters of Sulṭân *Ibrâhîm* of Rûm (i.e. the Turkish emperor Ibrâhîm I, A.H. 1049–1058 = A.D. 1640–1648), etc., on ff. 109ᵇ, 115ᵇ, 121ᵃ, 124ᵇ, 127ᵇ, 138ᵃ, 173ᵇ, 229ᵃ, 233ᵃ, 242ᵃ, 244ᵃ, 248ᵇ, 262ᵇ, 280ᵃ, etc., from the *Rûmîs* (رومیان) to *Shâh 'Abbâs*, on fol. 104ᵃ, from *Shâh 'Abbâs* to the grand-vezir *Siyâwûsh Pâshâ* (A.H. 990–1000 = A.D. 1582–1592) on fol. 241ᵇ, and to *'Abdallâhkhân* of Tûrân (A.H. 990–1005 = A.D. 1582–1597), on fol. 265ᵃ, reply to the letter of the emperor *Akbar*, written in Shâh 'Abbas' name by *I'timâd-aldaulah*, on fol. 269ᵃ, a letter from the same *I'timâd-aldaulah* to the *grand-vezir*, on fol. 258ᵇ; three firmans of the emperor *Akbar*, on ff. 290ᵃ, 293ᵇ, and 37[illegible]ᵇ; a letter of *Tîmûr* to Yildirim *Bâyazîd*, pâdishah of Rûm (i.e. the Turkish emperor Bâyazîd I, A.H. 791–804 = A.D. 1389–1402) on fol. [illegible]ᵇ; from the *Khânkhânân* to *Maulânâ 'Urfî* of Shîrâz (see No. 2063 above), and reply of the latter, on fol. 106ᵃ; from the same *'Urfî* to Shaikh *Faiḍ Fayyâḍ* (or Faiḍi Fayyâḍi, the well-known Indian poet see No. 1464 above), on fol. 108ᵇ; another letter of (or to) the same Shaikh, with some other treatises, on fol. 215ᵇ; a letter of *Mirzâ Faṣîḥî* of Harât (died A.H. 1046 = A.D. 1636, 1637, see No. 1537 above), on fol. 153ᵃ; letters from *Maulânâ Âkâ Ḥusain* of Khwânsâr to *Mirzâ Abû-alfutûḥ*, and to *Mîr Dhû-alfakâr*, on ff. 155ᵃ, 157ᵇ, 158ᵇ, 159ᵇ; and some treatises on wine spring, etc., by the same *Âkâ Ḥusain*, on ff 161ᵃ, 170ᵇ, etc.; a document of the grand-vezir *Muṣṭafâ Pâshâ* (A.H. 1048–1053 = A.D. 1638–1643), on fol. 176ᵇ; letters of *Mas'ûdbeg*; of *Maulânâ Muẓaffar Ḥusain Kâshî*; of *Mîr Muḥammad Ḥusain*; of *Ḥakîm Ṭufailî Lâhijî* and others, on ff. 287ᵇ, 363ᵃ, 376ᵃ, 377ᵃ, etc.; dibâça to *Ḥakîm Ṭufailî's* dîwân, on fol. 296ᵃ, some dibâças or elegant prose-writings by *Maulânâ Żuhûrî* of Tarshiz (see above, No. 1500 sq.), on fol. 179ᵇ; *Fatḥnâma-i-Sijistân* by Khwâjah *Sulṭân Muḥammad*, on fol. 281ᵃ; *Fatḥnâma-i-Sind* by *Maulânâ 'Abdallâh Marwârîd* (with the takhallus Bayânî, died A.H. 922 = A.D. 1516), and a great number of other prose-tracts and Inshâs (for the greater part without headings), on fol. 298ᵃ sq.; *Fatḥnâma-i-Kandahâr* by *Mirzâ Muḥammad Kâẓim*, on fol. 220ᵃ; *Fatḥnâma-i-*

Kandahâr by *Mirzâ Muhammad Tâhir* (i.e. Tâhir Wahîd, see above, No. 555 sq.), on fol. 223a; a letter to the prefecture of the Christian cemetery in Harât, written at the request of Sultân Husain Mirzâ by *Mîr 'Alîshîr*, on fol. 380b; a letter of the 'Ulamâs of Transoxania to the 'Ulamâs of Mashhad, written at the request of 'Abdallâhkhân Uzbeg, and reply of the Ulamâs, on fol. 384a, etc.

Heading and beginning of the first letter, on fol. 1b: نامهٔ که نواب غفران پناه جنت بارگاه علیین آشیانی شاه طهماسب در اول جلوس بسلطان (i.e. A.H. 930–931) سلیمان خوندگار روم نوشته اللهمّ خلد ظلال سلطنة سلطان اعاظم السلاطین و ابّد مباسم معدلته و مرحمته و الطافه و احسانه علی معارف کافّة الاسلام من العرب والعجم منشور رفیع اعلی و توقیع وقیع الخ.

A large prose-treatise with Arabic introduction, on fol. 397a, beginning: الحمد لله والمنّة فی اللطف والاکرام والجود والاحسان والخیرات والعظمة الخ.

This collection is styled (incorrectly, as is evident from the above-given contents) کتاب طهماسب نامه on fol. 1a, and کتاب شاه طهماسب at the end (on fol. 431). No date. A seal from A.H. 1089 (A.D. 1678) at the end. A number of similar letters is included in Add. 7688 of the British Museum, see Rieu, i. p. 390.

No. 379, ff. 1–431, ll. 15; large Nasta'lîk; worm-eaten; size, 10¾ in. by 6¼ in.

2068

Maktûbât (مکتوبات).

Another large collection of forms of letters and answers thereto, showing the proper way of writing to all classes of society, intermixed with many historical specimens, similar to some in the preceding copy, for instance, a letter of Shâh 'Abbâs to 'Abd-almu'minkhân, on fol. 11b, of Muhammadkhân, governor of Balkh and Badakhshân, to prince Salîm (afterwards the emperor Jahângîr), on fol. 45b; of 'Abd-almu'minkhân to Shâh 'Abbâs, on fol. 63a; answer of the Shâh; letters of Shâh Tahmâsp, on ff. 99a, 102b, etc.; of Nawwâb Imâm Kulîkhân to Nawwâb Shâh Salîm Hindî, on fol. 320b; of Mirzâ Badî'-alzamân to Rahmân Kulî Sultân, on fol. 343b, and many others. There is no apparent arrangement, and fragments of several Inshâs, all incomplete and defective, seem to be put together in this copy. The *first* collection is styled: خلاصة المنشئات, and begins, on fol. 3b: حمد نامحدودی که منشیان فصاحت شعار انشأ نمایند و سپاس نا معدودی الخ.

In the greater part of this MS. even the margin is filled with Maktûbât.

No. 1753, ff. 350, ll. 19–24; written very unequally in careless Nasta'lîk and Shikasta; size, 8⅞ in. by 4⅝ in.

2069

Inshâ-i-Harkarn (انشاء هرکرن).

Models of correspondence, composed by Harkarn, son of Mathurâdâs Kanbû Multânî, a munshî of I'tibârkhân in Jahângîr's reign, between A.H. 1034 and 1040 (A.D. 1625–1631), as it seems; comp. Rieu ii. p. 530; Bodleian Cat., No. 1384; W. Pertsch, Berlin Cat. pp. 124 and 129; Cat. Codd. Or. Lugd. Bat. i. p. 175; A. F. Mehren, p. 124; J. Aumer, p. 124 (with the headings of the seven bâbs given in full); E. G. Browne, Cambridge Cat., p. 280. Edited with English translation by F. Balfour, 'The Forms of Herkern,' Calcutta, 1781; new ed. 1831; lithographed in Lâhûr, 1869 and 1871.

Beginning: بعد از حمد و ثنای (read: ثنای) حضرت ایزد متعال ذو الجلال الخ.

Bâb I, on fol. 19b; II, on fol. 23b; III, on fol. 28a; IV, on fol. 30b; V, on fol. 32b; VI, on fol. 42a; VII, on fol. 44a.

Dated in the year 1192 of the Bangâlî era (A.D. 1784). Some interlinear glosses.

No. 1966, ff. 19–45, ll. 13; Shikasta; size, 9⅞ in. by 6½ in.

2070

Another copy of the same.

Beginning as in the preceding copy.

Bâb I, on fol. 3a; II, on fol. 13b; III, on fol. 25a; IV, on fol. 34a; V, on fol. 52a; VI, on fol. 85b; VII, on fol. 90b.

Dated by Sayyid Mahmûd bin Sayyid Bahâ-aldîn at Bahrûj, the 24th of Dhû-alhijjah, A.H. 1207 (A.D. 1793, Aug. 2).

No. 2857, ff. 94, ll. 9; large and distinct Nasta'lîk; size, 8¼ in. by 5¼ in.

2071

The same.

Bâb I, on fol. 32a; II, on fol. 36a; III, on fol. 42a; IV, on fol. 46b; V, on fol. 56a; VI, on fol. 70b (no heading); VII, on fol. 72b or 73a (no heading).

This very good copy is not dated.

No. 1837, ff. 31–75, ll. 15; Nasta'lîk; size, 9¾ in. by 6¼ in.

2072

The same.

Beginning: بعد از حمد و ثنای مر حضرت ایزد متعال و قادر ذو الجلال الخ.

Bâb I, on fol. 39a (fol. 39b is filled with a few verses and the initial words of a کتاب by Muhammad Burhân-aldîn Ansârî); II, on fol. 43b; III, on fol. 48a (according to a later heading, written at the top of the پروانهٔ جانب امیر رکن السلطنت الخ; originally the beginning of this bâb was fixed on fol. 49a); IV, on fol. 50b; V, on fol. 61a; VI, on fol. 73a; VII, on fol. 75a.

No date. The greater part of the colophon is blotted out.

No. 2394, ff. 38–76, ll. 12–13; Shikasta, the first two pages written by another hand; size, 8½ in. by 5⅞ in.

2073

The same.

Beginning as in the preceding copy (except مر befor حضرت).

Bâb I, on fol. 2a; II, on fol. 7a; III, on fol. 14b IV, on fol. 18a; V, on fol. 30a; VI and VII, no marked.

No date. This copy is collated with the printe edition, and contains a few letters more than that.

No. 3493, olim 8. J. 10, ff. 43, ll. 13; Nasta'lîk; size, 8⅞ in by 6 in.

2074

The same.

Beginning as in the preceding copy.

Bâb I, on fol. 2b; IV, on fol. 28b; all the other bâbs not marked.

No date.

No. 3488, olim 8. J. 11, ff. 65, ll. 11 (on ff. 1–48), ll. 13–14 (on f. 49–65); large Nasta'lîk, written by different hands; size, 7½ in. by 4½ in.

2075

A slightly defective copy of the same.

One or two pages are missing at the end. Beginning s in No. 2072.

Bâb I, on fol. 2a; II, on fol. 6a; III, on fol. 11a; V, on fol. 14b; V, on fol. 22b; VI, on fol. 36a; VII, not marked, but seems to begin, according to the ending دستان و عبره, on fol. 38b.

No. 685, ff. 41, ll. 14; Nasta'lîk; size, 8½ in. by 5⅞ in.

2076

A more defective copy of the same.

Beginning is wanting, and so are all the chapter-endings. The first words, on fol. 2b, are عظمی برخوز لازم دانستند در رعایت احوال رعایا و ترابا.

It is wrongly styled ارشاد الطالبین, on fol. 2a, and in the colophon. As date appears the 27th of Jumâdâ-âkhir only.

On ff. 1a and b, a fragment of the Niṣâb-al-ṣibyân (نصاب الصبیان), the famous metrical Arabic-Persian dictionary for young people, by Abû Naṣr Farâhî Mas'ûd bin Ḥasan (about A. H. 617 = A. D. 1220; see Bodleian Cat., Nos. 1638–1640), is found, viz. the ninth bâb, and the beginning of the tenth الطبقة العاشرة فی الحجر لفرقت و هذا وزن.

No. 1602, ff. 38, ll. 10; Nasta'lîk, very much damaged and faded; large water-spots; size, 7¼ in. by 6¼ in.

2077

Inshâ-i-Khânazâdkhân (انشاء خانزادخان).

A work on letter-writing with models, selected from the author's own correspondence, by Amân-allâh Ḥusaini, with the epithets of Khânazâdkhân Firdauzang, and later on of Khânzamân, and the poetical takhallus of Nâmî, who died A. H. 1044 or 1046 (A. D. 1634, 1635, 1636, 1637); see Nos. 1758, 7, and 1893 above, where his short notes on Ṣûfic questions, the معات حسینی, or, as they are also called, the امان الله شاه حسینی, are described. There is apparently a certain confusion between these two collections of the same writer, the shorter one of distinctly Ṣûfic importance and the larger one of a purely epistolary character which is preserved in the present copy and bears the above title at the end, while on fol. 1a it is styled رقعات خانه زاد خان; whether the رقعات امان الله, which have been printed in Calcutta, and lithographed in Lucknow A. H. 1269, contain the former or the latter of these compositions, is impossible to say without an inspection of the Eastern editions themselves.

The present work is divided into four faṣls, viz.:

1. در عرائض و مکاتبات, letters to superiors and equals.
2. در رقعات, familiar letters.
3. در حواشی, glosses and notes.
4. در متفرقات, miscellaneous writings.

All the headings are left blank throughout. The first leaf is missing, the copy begins abruptly in the preface thus: [illegible] بصویر آن در حلوه [illegible] حلائق نواز [illegible] نظام [illegible] حلاوت ساز و [illegible].

No date. The margin of the first six leaves [illegible] some fly-leaves at the end are covered with [illegible] poetry, rubâ'îs, etc.

No. 1070, ff. 105, ll. 13–14; large Nasta'lîk, [illegible] by 5⅝ in.

2078

Inshâ-i-Munir (انشاء منیر).

Letters, notes, and other writings, [illegible] named prose style, by Abû-l-barakât Munîr [illegible] son of Mulla 'Abd-al-majîd of Multân, [illegible] Munîr of Lâhûr, who collected them A. H. 1050 [illegible] 1640, 1641), see fol. 1b, ll. 5, and 6, and the 7th of Rajab A. H. 1054 (A. D. 1644, Sept. 9, [illegible] A. Sprenger, Catal., p. 120, ll. 3; [illegible] Beale, [illegible] Biogr. Dictionary, p. 196; H. Ethe, Neupersische Literatur, p. 341. He also wrote a preface to his friend Muḥammad Ṣâliḥ Kanbû's letters, known as چهار چمن, see Nos. 2090–2092 below, and Ethe, l. c. pp. 263 and 398. Another title of this collection or at least of that portion of it which contains Saif Khân's letters (see below), appears to be نگارستان منیر or نگارستان, see Rieu iii. pp. 1035b and 1048a, No. II, 3.

Beginning: بعد از حمد ایزد جلّ و علی و پس از درود سیّد المرسلین محمّد مصطفی صلّی الله علیه و سلّم و علی آله و اصحابه اجمعین در رازشناسان سخن نهفته مباد مکاتباتی که از زبان خدیو پاک روان سیف خان که به بعضی خوانین ستوده آئین نگارش [illegible].

This collection contains:

1. Forty-five letters and fourteen rukʿât, which Munîr composed in the name of Saif Khân (i. e. Saif Khân Mirzâ Ṣafî, who died as governor of Bengal, A. H. 1049 = A. D. 1639, 1640), beginning on fol. 2a.

(2) Thirty-eight other notes by Munir, beginning on fol. 56b.

3. Three Munâẓarât or poetical contests in prose, mixed with verse:

(a) مناظرهٔ اربع عناصر (the contest of the four elements), on fol. 69a.

(b) مناظرهٔ تیغ و قلم (the contest of sword and pen), on fol. 77b.

(c) مناظرهٔ روز و شب (the contest of day and night), on fol. 87b.

4. Another prose piece, entitled [illegible], on fol. [illegible]

5. An elegy in prose, entitled [illegible], on fol. 104b.

Dated the 1st of [illegible] the last [illegible]

2080

A shorter copy of the same.

Beginning: [illegible] ن منتخب از بخت نیکو فرجامش الخ

The title is found here on fol. 1b, l. 3, and l. 5 *infra*; the date on fol. 1b, l. 8.

Dated the 6th of Ṣafar, A.H. 1107 (A.D. 1695, Sept. 16).

No. 2091, ff. 1–36, 13–14 diagonal lines in a page; Shikasta; size, 7¼ in. by 4 in.

2081

Another short copy of the same.

Beginning (with the omission of the usual initial words): بر رای فیض سرای [illegible] معنی پوشیده نماند الخ.

The مناظرهٔ روز و شب appears here on fol. 167b. The [illegible] ends on fol. 180a and is dated by Shaikh [illegible] aldin the 20th [illegible]

[illegible] ستایش لوبالوں پادشاهی ز سزاوارست که [illegible] پادشاهان زمین بر آستانهٔ کبریایش الخ.

Dated by Shaikh Bahâ-aldin the 18th of Rabî'-alawwal, A.H. 1122 (A.D. 1710, May 17). Many marginal explanations.

No. 450, ff. 75–162, ll. 15; very careless Nasta'lîq; size, 8½ in. by 4¾ in.

2085

The same.

Beginning: ستایش لوبالوں پادشاهی را سزاوارست که پادشاهان روی زمین ال

The date of composition, A.H. 1056, appears here on fol. 111a, l. 3; the dedication to Shâhjahân on fol. 6a.

l. 5 sq.; as title appears on the top of fol. 1b: کارستان منتخب; on fol. 9a, l. 6 کارنامه; and on fol. 9a, l. 8 the fuller heading: داستان شاه والا اختر.

Dated by Sadânand (سدآنند) the 23rd of Shawwâl, A.H. 1142 (eleventh year of Muhammadshâh's reign = A.D. 1730, May 11). Occasionally notes on the margin.

No. 3347, olim 19. J. 7, ff. 111, ll. 11; Nasta'lîk; size, 7⅜ in. by 4 in.

2086

[illegible] preceding copy.

[illegible] ll. 15; Shikasta, by different hands [illegible] with some more careful Nasta'lîk; size [illegible]

2087

ستایش گونان گون ([illegible]

[illegible] Jumâdâ-alawwal only [illegible] The fly-leaves in [illegible] fragments of Rekhta [illegible] a letter (رقعه) and the [illegible] in questions and answers [illegible] سوال [illegible]

[illegible] to Mîr Ghulâm Ahmad [illegible]

[illegible] Nasta'lîk; illuminated frontispiece

2088

(مجمع الصنائع).

[illegible] tropical figures in Persian poetry, with [illegible] quotations selected from the best older and [illegible] modern poets, by Nizâm-aldîn Ahmad bin Muhammad Salih alsiddîkî alhusainî (in one British Museum [illegible], Rieu iii. p. 999b, alcishtî), completed A.H. 1060 (A.D. 1650), see the chronogram:

این نامه که دور باد از آسیب
در سال غنی غنی شد از ریب

comp. Rieu ii. p. 814b, No. XIII.

It begins: الحمد لله الّذی انعم علینا و هدانا الی الاسلام و میّزنا عن طبقات الانعام الخ, and is divided into four fasls and a khâtimah, viz.:

فصل اوّل در تقسیم کلام, on fol. 3a.
فصل دوم در بیان بدائع لفظی, on fol. 17a.
فصل سیوم در ذکر صنائع معنوی, on fol. 65b.
فصل چهارم در سرقات شعری پارسی, on fol. 105a.
خاتمه در بیان بعضی از الفاظ که بدین [illegible] مناسب دارد الخ (مناسبتی دارند). This khâtimah is not marked here and seems to be missing.

Dated the 5th of Dhû-alka'dah, A.H. 1199 (A.H. 1785, Sept. 16).

No. 85, ff. 112, written by four different hands, the first and last of which (ff. 1–87 and 105–112) a careless Nasta'lîk, ll. 13, the second and third (ff. 88–104) a more careful one, ll. 13–17; size, 8½ in. by 5¾ i

2089

Another copy of the same.

Beginning as in the preceding copy. The author's name appears on fol. 2a, first line; the chronogram on fol. 2a, ll. 7 and 8; and the title on fol. 2a, l. 9.

Fasl I, on fol. 3a, last line; II, on fol. 16a; III, on fol. 52b; IV, on fol. 84a. In this fourth fasl the copy breaks off on fol. 91b. The khâtimah is consequently missing here too. Ff. 92b and 93a contain in another handwriting a جواب رقعهٔ عزیزی درهمتی.

This copy belonged formerly to Mr. Richard Johnson.

No. 3505, olim 9. J. 6, ff. 93, ll. 15; Nasta'lîk, ff. 92b and 93a in Shikasta; size, 8⅜ in. by 4½ in.

2090

Bahâr-i-sakhun (بهار سخن).

A collection of letters and other refined prose-writings by Muhammad Sâlih Kanbû'î of Lâhûr, the author of the *'Amal-i-Sâlih* or detailed history of Shâhjahân (completed A.H. 1070 = A.D. 1659, 1660, see Nos. 332–336 above), and the preface to his elder brother Shaikh 'Inâyat-allâh Kanbû'î's *Bahâr-i-dânish* composed A.H. 1061 = A.D. 1651, see Nos. 806–817 above). The introduction to this collection, which contains official and private letters, the former written in the names of Shâhjahân, 'Âlamgîr and other royal and princely personages, as well as descriptions of Shâhjahânâbâd, Âgra, Kashmîr, and other localities in ornate prose, and is subdivided into four چمن, was written by his friend Maulânâ Abû-albarakât Munîr, see above, No. 2078. The date of completion is given in the two British Museum copies (see Rieu i. p. 398) as A.H. 1074 (A.D. 1663, 1664); but in the present as well as the following copy it is distinctly stated, that the work was finished by the author the 16th of Shawwâl, A.H. 1065 (A.D. 1655, Aug. 19), the twenty-ninth year of Shâhjahân's reign, in Shâhjahânâbâd: we have therefore here an earlier redaction of Muhammad Sâlih's letters.

Beginning: ابرد سخن آفرین را سپاس که چراغ گفتار را از تاب خرد روشن گردانید الخ.

This copy is collated, but not dated. As the transcriber calls himself Shaikh Muhammad, it is not unlikely that he is identical with the author himself. Fol. 194 must be placed before fol. 190.

No. 1396, ff. 227, ll. 19; careless Nasta'lîk, sometimes approaching Shikasta; size, 11¼ in. by 6¼ in.

2091

Another copy of the same.

Beginning as in the preceding copy. The same date of completion, viz. A.H. 1065, 16th of Shawwâl. The copy itself is not dated.

No. 718, ff. 162–256, ll. 31; careless Nasta'lîk; size, 12½ in. by 6¾ in.

2092

The same.

A more modern, but excellent copy of the same, dated A.H. 1198 (A.D. 1784). A complete index of contents on ff. 1–4[a]; the collection itself begins on fol. 4[b].

No. 3154, ff. 259, ll. 15; beautiful Nasta'lîk; size, 8¾ in. by 7⅞ in.

2093

Canar Çaman-i-Brahman (چهار چمن برهمن).

A description of Shâhjahân's court, with its splendours and festivals, and of the principal cities of his realm, beginning with Shâhjahânâbâd, followed by a memoir of the author's own life, by Çandarbhân Brahman of Patyâla or Lâhûr, who was one of the most famous munshîs of the emperor as well as of prince Dârâ Shukûh, see the description of his diwân in Nos. 1074 and 1075 above, and an account of the contents of the present work in Rieu ii. p. 838[b]; comp. also A. Sprenger, Catal., p. 376. It is written in highly embellished prose, intermixed with numerous poetical specimens and letters, and divided into four چمن (like the immediately preceding بهار سخن of Muhammad Çâlih), wherefore it is styled چهار چمن, چار چمن, or انشاء چهار چمن.

Beginning: چمن اوّل مشتمل بر سیرابی و شادابی دولت ابد پیوند و بیان خصوصیّات مجلسها و جشنها الخ.

The fourth چمن begins on fol. 95[b].

This copy was written for the Governor-General of India, Warren Hastings, and finished the ninth of Rabî'-althânî, 1186 of the Fasli era = A.H. 1193 (A.D. 1779, April 26).

No. 920, ff. 116, ll. 13; Nasta'lîk; worm-eaten throughout; size, 8⅝ in. by 6⅛ in.

2094

Munsha'ât-i-Brahman (منشئات برهمن).

A collection of letters, addressed to Shâhjahân, to Wazîrs, Amîrs, and other distinguished persons, by the same Çandarbhân Brahman. In the preface he enumerates many earlier works of his, viz. his دیوان, the چهار چمن (see the preceding copy), تحفهٔ گلدسته, مجمع الفقرا, تحفة الفصحا, کارنامه, انوار, etc; the title منشئات برهمن appears on fol. 2[a], l. 10.

Beginning: چون از عنوان شباب این برهمن عقیدت کیش را مسل و رغبت بدریافت دقائق شعر و انشا الخ.

It is apparently divided into several kisms, but only the first is marked by a heading, on fol. 2[a]: قسم اوّل مشتمل بر نقل عرضداشتهای (که) بدرگاه آسمان جاه ارسال داشت.

The collection ends on fol. 48[a], and is followed, on ff. 48[a]–62[b], by another shorter collection of letters and notes from the same period, and probably by the same Çandarbhân Brahman, styled in a vague way متفرّقات, and beginning: برادر من جانمن عمر من درین هنگام غم الخ.

Other copies of these Munsha'ât are described in Bodleian Cat., Nos. 1385 and 1386 (the latter styled رقعات چندربهان); Rieu i. p. 397 sq. (with a full biographical account of the author); and W. Pertsch, Berlin Cat., p. 1017. The beginning of the main portion of this MS. agrees with that in the first Bodleian copy, but is different from that in Rieu, loc. cit.

No date.

No. 1395, ff. 62, ll. 17; Nasta'lîk, some pages seem to have been supplied by another hand; worm-eaten; size, 11½ in. by 7⅛ in.

2095

Khâçç-alinshâ (خاصّ الانشا).

Forms of letters for various occasions and on various topics, collected in 'Âlamgîr's reign, A.H. 1074 (A.D. 1663, 1664; the title forms the chronogram). The whole book is intermixed with verses, and exhibits throughout the highest style of refined prose-writing. The compiler's takhallus is, according to No. 2120, 18 below, Mullâ Jâmi'i. On fol. 62[a] it is stated, that here ends the first volume (دفتر اوّل) of the collection; but the following pages belong undoubtedly to the same Insha. An index of the contents on ff. 1[b]–2[b].

Beginning, on fol. 3[a]:

این نامه که عنوان وی از حمد خداست
چون نامه مخصوص بصد نشو و نماست

Dated the 17th of Ramadân, in the first year of Jahândârshâh's reign (A.H. 1124 = A.D. 1712, Oct. 18).

No. 1858, ff. 67, ll. 19–21, Shikasta; size, 9 in. by 4¼ in.

2096

Another copy of the same.

This copy is slightly incomplete at the end. No index. Beginning as in the preceding copy.

No. 1187, ff. 105, ll. 19; Nasta'lîk, size, 8¼ in. by 4¼ in.

2097

Jami'-alkawânîn (جامع القوانين).

Specimens of letters to illustrate the various branches of epistolography, composed A.H. 1085 (A.D. 1674; the chronogram is مجموعهٔ فضایل) by Khalîfah Shâh Muhammad of Kannûj, and styled both جامع القوانين and انشاء خليفه (the former appears here in the colophon, the latter in the text). It contains four fasls, the *first*, on fol. 3[b]; the *second*, on fol. 31[a]; the *third*, in two kisms, on fol. 44[b]; the *fourth*, on fol. 48[a]; and a khâtimah, on fol. 52[b].

Beginning: ستایش و نیایش خدای را که کاتب فصاحت بیان خرد الخ.

Other copies are described in Bodleian Cat., Nos. 1391–1394 (with a complete index of the headings); Rieu i. p. 414 (with biographical remarks); J. Aumer,

p. 123 (likewise with headings); Cat. Codd. Orient. Lugd. Bat. i. p. 176; A. F. Mehren, p. 27; W. Pertsch, Berlin Cat., pp. 72, 1; 126, 8; 146, 1 (No. 79); 1008, 2; E. G. Browne, Cambr. Cat., pp. 283 and 284. The work has been printed as انشای خلیفه in Calcutta, 1834; and lithographed in Lucknow, 1846, and in Cawnpore, A. H. 1280.

This copy is dated the 11th of Jumâdâ-alâkhar, A. H. 1177 (A. D. 1763, Dec. 17).

No. 1967, ff. 54, ll. 13–17; Nasta'lîk, mixed with Shikasta; size, 8¾ in. by 5 in.

2098

Another copy of the same.

Beginning: ستایش و نیایش مر احدی را که کاتب الخ.

Dated the 27th of October, 1773 (1180 of the Bangâlî era = A. H. 1187).

No. 1765, ff. 64, ll. 13; Nasta'lîk; size, 8⅝ in. by 5½ in.

2099

The same.

Beginning as in the preceding copy.

Faṣl I, on fol. 132b; II, III, and IV not marked.

Dated 1190 of the Bangâlî era = A. H. 1191 (A. D. 1783). A few interlinear glosses.

No. 1966, ff. 129–191, ll. 10–12; un[illegible] 9⅝ in. by 6⅛ in.

2100

The same.

Beginning: ستایش و نیایش احدی را الخ.

Faṣl I, on fol. 47a; II, on fol. 61a; III, on fol. 68a; IV, on fol. 71b; Khâtimah, on fol. 73b.

Dated the 9th of Rabî'-alawwal, in the third year (of whose reign, is not stated).

No. 1083, ff. 45–75, ll. 12–15, Shikasta; size, 8¼ [illegible] 5⅝ in.

2101

The same.

Beginning: ستایش و نیایش مر احدی را الخ

The chronogram مجموعهٔ فضایل appears here on fol. 3b, l. 4. The work concludes on fol. 59b, and is dated the 15th of Ṣafar, A. H. 1215 (A. D. 1800, July 8). Bound together with it on ff. 61–66 and 70–86 are several other letters, notes, traditions, and historical specimens, written by different hands, and without any value whatever.

No. 2980, ff. 1–59, ll. 12; large Nasta'lîk; size, 9⅝ in. by 7½ in. Ff. 61–66, turned upside down; Shikasta; size, 8⅝ in. by 5¾ in. Ff. 70–86, ll. 14–16; Nasta'lîk, by different hands; size, 9⅝ in. by 7⅝ in.

2102

The same.

Beginning: ستایش و نیایش مر خدایرا که کاتب الخ.

No divisions marked; no title or author's name anywhere.

No date.

The copy belonged formerly to Sir Charles Wilkins.

No. 2586, ff. 41, ll. 13–15; Shikasta; size, 10⅝ in. by 6⅝ in.

2103

A defective copy of the same.

Faṣl I, on fol. 167b; II, on fol. 216b, last line; III, on fol. 194a; IV, on fol. 199b; khâtimah, on fol. 221b. The leaves are misplaced in a rather perplexing manner; their proper order is: ff. 164–179, 182 (lacuna, comprising parts of the twelfth and thirteenth مکتوب), 180, 183 (here پانزدهم must be read instead of یازدهم), 184, 181 (lacuna, comprising parts of the sixteenth and seventeenth مکتوب), 185, 210–217, 202–209, 186–201, 218–224. Many pages injured.

No date. Bibliotheca Leydeniana.

No. 2556, ff. 164–224, ll. 11; large Nasta'lîk; size, 9¾ in. by 6½ in.

2104

A still more defective copy of the same.

Faṣl I, on fol. 3a, breaks off in the twenty-fifth [illegible]; II, beginning missing in consequence of a large lacuna after fol. 18; fol. 19a begins in the middle of the twenty-fifth رقعه, so that the first twenty-four are missing; III, on fol. 26b; IV, on fol. 30b; the beginning of the khâtimah is not marked.

The date appears the 29th of Sha'bân only, without year. The transcriber was Muḥammad Burhân-aldîn [illegible]ârî.

Bibliotheca Leydeniana.

No. 2394, ff. 1–37, ll. 9–15; written by various hands, partly in a peculiar kind of Nashkhî, mixed with Shikasta, partly in pure Shikasta; size, 8¾ in. by 5⅝ in.

2105

A fragment of the same.

The *fourth* faṣl of the جامع القوانین در فصل چهارم آداب و القاب عرصه داشت کمتریں مدوی بندگی منقوش داشته الخ.

This faṣl ends on fol. 138a; ff. 138b–149a are filled with another fragment of a similar character, containing forms of notes and letters, and beginning: در العاطی چند تعریف ورود نامه که بجانب مکتوب الیه میتوان نوشت الخ

No. 2173, ff. 132–149, ll. 15; the last pages partly in diagonal lines. Shikasta, size, 8¼ in. by 6 in.

2106

Ḥusn u Dil (حسن و دل).

Beauty and heart, an allegorical romance in ornate prose, undoubtedly based on the older story of the same name by Fattâḥî of Nishâpûr (who died A. H. 852 = A. D. 1448, see No. 2037 above, and comp. Bodleian Cat., No. 1343; Rieu ii. p. 741; W. Pertsch, Berlin Cat., p. 34, 8 etc.), and composed, according to the chronogram, داغ دلبند, on fol. 45b, ll. 9 and 10, A. H. 1095 (A. D. 1684), in the reign of 'Alamgîr, to whom it is dedicated. The author is called, on fol. 2b, l. 9, Khwâjah Muḥammad, but in the colophon with the fuller name Khwâjah Muḥammad Bîdil. Whether he

can be identified with the well-known poet 'Abd-alkâdir Bîdil (died A.H. 1133=A.D. 1720, see No. 1676 above and Nos. 2115–2117 below) is doubtful; the date of composition and the dedication to 'Âlamgir would favour such a supposition, but on the other hand no biographical account of Bîdil mentions a story of the above title, and the poet is never called Muhammad.

Beginning of the story, which is interspersed with many poetical specimens: گوهر بحر حمد و ثنا و جوهر معدن شکر عطاشار بارگاه آن پادشاه کشور حسن و جمال الخ

Copied in Bahâdurshâh's reign (A.H. 1119–1124=A.D. 1707–1712), as date appears the 7th of Rajab only, without a year.

No. 1628, ff. 46, ll. 13; Nasta'lîk; size, 8¼ in. by 6 in.

2107

Insha (انشا).

An anonymous treatise on epistolography, beginning: سپاس بی قیاس و اجناس ستایش قویم الأساس قادری را سزاوارست که زبان صنایع الخ.

Dated the 4th of Dhû-alka'dah, A.H. 1100 (A.D. 1689 Aug. 20), by Alfarûkî alghishtî.

No. 18, ff. 126–160, ll. 11; Nasta'lîk; size, 12¾ in. by 6¾ in.

2108

Shauk angiz (شوق انگیز).

Forms of letters to parents, relations, friends, superiors, together with answers from the same, interspersed with many kasîdas and other pieces of poetry, by an anonymous author, who praises in the introduction his spiritual guide, Shaikh 'Abd-alsubhân (see fol. 3b, ll. 1 and 2). The title appears on fol. 3a, l. 7.

Beginning: بعد از ادای وظایف ثنای ربّانی که بحلیهٔ نسم امشاتی قدرت سبحانی الخ

Dated the 16th of Dhû-alhijjah in the thirty-eighth year of Alamgir=A.H. 1105 (A.D. 1694, Aug. 8).

No. 1896, ff. 66, ll. 13; Nasta'lîk; size, 8¼ in. by 4¾ in.

2109

Khulasat-almakâtib (خلاصة المكاتب).

A rich collection of specimens of refined prose-style intermixed with verses, on all possible topics, by Sujân Singh or Sujân Râi Munshî of Patvâla, the author of the خلاصة التواريخ or general history of India (completed A.H. 1107=A.D. 1695), see Nos. 302–304 above. It was apparently compiled as a guide for the author's sons, see fol. 3b, lin. penult. sq., and begins: مبدع جهان آفرین و مخترع آسمان و زمین مقدرت و حکمت ابداعی حویش الخ.

From an English note affixed to the fly-leaf we learn, that this 'esteemed collection of letters is looked upon as a model of epistolary style by the learned of the Punjab; and besides that it was sent to the Imperial Exhibition at Paris for works of art and industry by the Punjab Committee at Lahore. The note is signed by 'C. Raikes, Commissioner and Superintendent;' and the MS. was received from Dr. Royle, July, 1856. The headings of the innumerable short epistles and tracts contained in this collection are left blank, but on the first sixty or seventy leaves they are supplied in a very small and often scarcely legible handwriting on the margin, together with many various readings and glosses. But the greater portion of the MS. is unprovided with either. Fol. 65 is left blank.

No date. Modern handwriting. The copyist was Nadhar Muhammad.

No. 2233, ff. 279, ll. 15; very distinct and fine Nasta'lîk; size, 10 in. by 5¾ in.

2110

Kârnâma-i-wâki'ah (كارنامهٔ واقعه).

A collection of firmans, letters, and other specimens of a highly refined style in prose and verse, together with a great number of chronograms (تاريخات), elegies (مرثيات), etc., composed by *Hindû*, who calls himself, on fol. 196a, l. 5, the author and transcriber of this copy (راقم و مصنّف این صحیفه), and dated the 24th of Sha'bân, A.H. 1116 (the forty-ninth year of 'Âlamgir's reign, more correctly the forty-eighth)=A.D. 1704, Dec. 22. It ends on fol. 277b, and is followed by a few other specimens in prose and verse by the same Hindû, whose original name is given here as چتهمل منشی.

Beginning on fol. 193b: بعد از لوای حمد حالی دو الجلال الخ

2007, ff. 193–279, ll. 15; very unequal Shikasta; size, 9½ in. by 5 in.

2111

Insha-i-Landbakish (انشاء قص نخش).

A collection of letters as introduction to the study of epistolography compiled by Shir 'Alî usually styled Shir Hamlah who resided at قصور نور in Lâhûr and was the disciple of Hâji Muhammad Yusuf Nakshbandî in the fifty first year of Alamgir's reign A.H. 1118 (in the text is written by mistake نکهرار و یکصد only)=A.D. 1706–1707 and beginning الحمد لله ربّ العالمین بدانکه انسانرا دیدهٔ بینا و گوش شنوا بخشیده الخ

Copied in 1190 of the Bangâla era (A.H. 1197=A.D. 1783), by Kutb-aldîn. Some letters at the end bearing the dates 1180 and 1190 must have been added by the copyist.

No. 1966, ff. 82–128, ll. 11; unequal Shikasta; size, 9¾ in. by 6½ in.

2112

Two treatises on Persian metres.

1. Risâla-i-jâmiyah dar 'arûd (رسالهٔ جامیه در عروض), on ff. 1b–15a, in Persian, beginning: سپاس وافر قادریرا که حرکهٔ سریع دوائر افلاک سبب ازدواج اصول و امتزاج ارکان گردانید الخ

2. Risalat Abû 'Abdallâh Andalusî (رسالة ابو عبد الله اندلسی), on ff. 15b–18, in Arabic; a short tract on metres by Abû 'Abdallâh Muhammad Abû-aljaish-alansâr alandalusî, beginning: احمد الله تعالی و اتوکل علیه و اصلی علی نبیه . . . . قال الفقیر الی الله عز و جل ابو عبد الله الخ.

Both tracts are copied in the same year, A.H. 1128 (A.D. 1716), by the same scribe, 'Abd-alwâhid ibn 'Abd-almu'min.

No. 1212, ff. 18, ll. 17; Nasta'lîk; size, 6¾ in. by 4¼ in.

2113

Muntakhab-i-wâlâ (منتخب والا).

Models of poetical epistles in forty chapters (called عنوان), compiled from other Inshâs and poetical works by 'Alî Akbar bin Muhammad Amîn Bâkharzî, called Akâbirkhân, A.H. 1130 (the title is a chronogram)=A.D. 1718.

Beginning: انتخاب هر کتاب منتخاب حمد صانعی تواند بود که شاه بیت آفتاب الخ.

No date.

No. 549, ff. 172–278, ll. 11 (mostly in 2 coll.); Nasta'lîk, size, 8¾ in. by 5 in.

2114

Inshâ-i-Zarbakhsh (انشاء زربخش).

Collection of official letters, firmâns, notes, and similar documents, written in the emperor 'Âlamgîr's reign and dealing with affairs in Bengal and Bihâr especially. The collector is Sayyid Muhammad Diyâ Hakkânî, and the date of the collection A.H. 1130 (A.D. 1718); see fol. 3a, last line, and fol. 3b, ll. 14–16. It is divided into two kisms; the *first* contains imperial and princely correspondence (خطاب سلاطین و سلطان), on fol. 4a; the *second*, firmâns, decrees, orders, and other royal issues (فرامین و شاه و نشان شاهزادها و عرضداشت پروانه خدمات الخ).

Beginning: بعد از انشاء ثنا حکیمی که (read: ثناء) این عالم تعلق و اسباب را که مکان هر کسب الخ.

Copied A.H. 1172 (A.D. 1758–1759). A few interlinear glosses, especially on the first pages.

No. 1837, ff. 1–30, ll. 15–16; Shikasta; size, 9¾ in. by 6½ in.

2115

Cahâr 'Unsur (چهار عنصر).

One of the refined prose-writings, interspersed with numerous specimens of poetry, of Mirzâ 'Abd-alkâdir Bîdil, whose lyrical and epical works have been described in Nos. 1676–1688 above; and who died A.H. 1133 (A.D. 1720). The present work is styled چهار عنصر or the four elements, and begins, on fol. 1b: نداوندا زبان معذور بمصرفه سرائی عذر هرزه درایان بپذیر و بیان مجبور آشفته نوائی الخ.

First 'Unsur الحمد اشتعال شعلهٔ مقال و گرمیهای صحبت ارباب فضل و کمال, on fol. 4a, beginning: مقصد تحریر این کلمات توضیح عبارات صفحهٔ اتفاق است و مدعای ترتیب این سطور تصریح تعمیات حقیقت وفاق الخ.

Second 'Unsur روائح شگفتگی بهار عالم منظوم و نسائم فیض غنائم فوائد معلوم, on fol. 63b.

Third 'Unsur: طراوت شبنمستان مراتب منثور و آبیاری نخلستان کیفیات شعور, on fol. 121b. This 'Unsur is dated the 22nd of Ramadân, A.H. 1160 (the thirtieth or rather twenty-ninth year of Muhammad-shâh's reign)=A.D. 1747, Sept. 27.

Fourth 'Unsur: عمار نشائی بساط عجائب و زنگ زدائی آئینهٔ نقوش غرائب, on fol. 154b. This 'Unsur is dated the 1st of Dhû-alka'dah in the same year 1160 (A.D. 1747, Nov. 4).

On fol. 197b sq. an appendix to this work appears as *fifth* 'Unsur, styled طور معرفت (exactly as the short mathnawî by Bîdil, noticed above in No. 1686), and dated by another transcriber the 1st of Dhû-alhijjah, A.H. 1163 (A.D. 1750, Nov. 1), at Ahmadâbâd. The چهار عنصر are included in the کلیات بیدل, lithographed A.H. 1287 at Lucknow.

No. 1849, ff. 250, ll. 17; written by different hands in various styles of difficult Shikasta, partly in diagonal lines; size of the first four 'Unsurs, 9⅛ in. by 4⅞ in.; of the fifth, 8⅜ in. by 4½ in.

2116

Munsha'ât-i-Bîdil (منشآت بیدل).

The correspondence of the same 'Abd-alkâdir Bîdil containing chiefly letters addressed to Shukr-allâhkhân and his two sons, 'Âqilkhân and Shâkirkhân, beginning: مراسم حمد و ثنا تسلیم بارگاه صمدی که خامه را در معرکهٔ آغاز الخ.

No date. Other copies of the same or parts of the same are described in Rieu ii. p. 811a; W. Pertsch, Berlin Cat., p. 147, No. 2; and E. G. Browne, Cambridge Cat., p. 284. These letters are also included in the کلیات mentioned above; their usual title is رقعات بیدل or simply انشاء بیدل. The copy is collated.

No. 1687, ff. 103, ll. 12; Shikasta; size, 9¾ in. by 5½ in.

2117

A fragment of the same Munsha'ât.

The proper order of the leaves is: ff. 86 (first words, on fol. 86a: دست دعائی که از دور الخ, corresponding to fol. 6a, l. 4 ab infra in the preceding copy), lacuna (the last words of fol. 86b=fol. 8a, l. 5 in the preceding copy), 87 (first words here: مژدهٔ فتحی که پیوسته=fol. 11a, last line there); 84, 85, lacuna (last words of fol. 85a=fol. 16b, l. 5 ab infra there), 81–83 (first words, on fol. 81a: اندیش کاشته=fol. 26a, l. 6, middle there) 68–80, 67 (at the end of fol. 67b the fragment breaks off, last words here=fol. 51a, lin. penult. there).

No. 2420, ff. 67a–87b, ll. 15–19; Nasta'lîk; occasional glosses on the margin; size, 8¾ in. by 5¾ in.

2118

Miscellaneous letters and other specimens of refined prose-writing

This incomplete collection contains

1 A long series of letters, like all the other letters in this collection from the period of Akbar's reign to that of 'Âlamgîr, for instance, a letter of Mahabatkhân to the Khânkhânân and answer (on fol 72ᵃ), to I timad aldaulah, etc , a letter of Shaikh Abd alrahm an (on fol 73ᵃ), of Nawwâb Sa d allah [illegible] Shaikh 'Abd almu'min (ib), of 'Umdat al[illegible] (ib)

2 Ta'rîf i-Mathurâ (مثنوی [illegible] Mathurâ (in the province [illegible] by Harbans Munshî (هربنس منشی [illegible]

3 Tauqî' i dar al'khilafat [illegible] (Dihlî) [illegible] khân (on fol [illegible] of Shahjahân [illegible]

4. Amthila [illegible] (on fol [illegible] fol [illegible] Farid [illegible]

5. [illegible] were) [illegible] impeal [illegible] khân [illegible]

6. [illegible] khan [illegible] fol [illegible] fol [illegible] fol [illegible] of [illegible] 1034 [illegible]

7 [illegible] [illegible] done [illegible] inter mixed with verse, by [illegible] Hafiz, addressed to Abu [illegible] Husa [illegible] Samadanki a [illegible] for 114) in thirteen bâbs, viz.

(1) در بیان عاشق پیش از ملاقات و ناز معشوق در جواب

(2) [illegible] عاشق در جواب نامهٔ معشوق و ناز معشوق

(3) [illegible] عاشق بعد از ملاقات اول و ناز معشوق در جواب.

(4) نیاز عاشق در اشتیاق

(5) نیاز عاشق در شکایت‌نامهٔ فرستادن و ناز معشوق در جواب.

(6) نیاز عاشق در التماس آمدن معشوق و ناز معشوق در جواب

(7) نیاز عاشق در اظهار عاشق شدن و ناز معشوق در جواب

(8) نیاز عاشق در شکر قدوم مخدوم و خط غلام در و ناز معشوق در جواب.

(9) نیاز عاشق در اظهار عاشق شدن معشوق و ناز معشوق در جواب

(10) نیاز عاشق در مفارقت و الم التعاب معشوق و دلگیران و ناز معشوق در جواب

(11) [illegible] کناه و ناز معشوق در جواب

(12) [illegible]

(13) [illegible]

Another copy of this little tract, where the name of the author is given in the fuller form of Sayyid Muhammad bin Muhammad Bâkir Mûsawî Wâlih and the contents are stated to consist of a mukaddimah, *three bâbs* (instead of *two fanns*), and a khâtimah, is noticed in Rieu ii. p. 859ᵃ, No. III.

No. 779, ff 27, ll. 15; large Nasta'lîk; size 9¼ in. by 5¼ in.

2120

Daḳâ'ik-alinshâ (دقائق الانشا).

A compendium of rhetoric, prosody, and the whole art of refined writing in prose and verse, compiled A.H. 1145 [illegible] A.D. 1732, 1733 by Tanjhûrdâs, [illegible] رنجهورداس ولد [illegible] دقائق [illegible] (comp[illegible]

Dakîkah IV, on fol. 64b, in two fasls, viz.: 1. در بیان اقسام عارضی کلام. 2. در بیان اقسام ذاتی کلام.

Dakîkah V, on fol. 68a, in two fasls, viz.: 1. در بیان حسن عارضی کلام. 2. در بیان حسن ذاتی کلام.

Dakîkah VI, on fol. 106b, in two fasls, viz.: 1. در بیان قواعد مکتوبی. 2. در بیان قواعد ملفوظی.

[illegible] on fol. 112a, in three fasls, viz.: 1. در شرح. 2. در آداب مناظره. 3. در اصطلاحات و کنایات.

[illegible] 16a, [illegible] contain twenty-three fasls [illegible] ing to the second letter [illegible] five [illegible] arranged [illegible] are found [illegible] the author had [illegible] copy was [illegible] of the composition, [illegible] 1732. Marginal [illegible] author Azimâbâdî [illegible] described in the [illegible] ishah, and in [illegible] the analysis [illegible]

[illegible] akâ'ik-alinsha [illegible] ling of the [illegible] and on fol. 1a [illegible] and the absence [illegible] ficult to decide how [illegible] to the index, on ff. 4a– [illegible] this copy only seven dakîkas, [illegible] be traced only the first five, [illegible] on fol. 5b.

[illegible] in three fasls, on fol. 8a.

[illegible] akîkah II in eight fasls, on fol. 12a. These eight correspond to the ten of the preceding copy in the following way: 1 = 1–3 there; heading: در بیان کمیّت حروف تهجّی و کیفیّت آن الخ. 2 = 4. 3 = 5, در بیان حرف بمعنی اداة. 4 = 6. 5 = 7. 6 = 8. 7 = 9. 8 = 10.

Dakîkah III, in two fasls, on fol. 39a.

Dakîkah IV, in two fasls, on fol. 58b.

Dakîkah V, in two fasls, on fol. 62a.

The second fasl of Dakîkah V begins on fol. 63a. There are no further headings to be found, except on fol. 78b, lin. penult.: فصل سیوم در آداب گوهری. If this were a more mistake for آداب نوکری, we should have here the third fasl of the seventh Dakîkah, but in that case the second fasl of the fifth, the whole sixth, and the first two fasls of the seventh Dakîkah would comprise an infinitely smaller number of pages than in the preceding copy.

[illegible] on fol. 4a: در [illegible]

[illegible] on fol. 7a, in three fasls, viz.: 1. در بیان [illegible] در بیان اعداد حروف تهجّی و اختصاص [illegible] آن در لغت عرب و عجم و شرح اعراب و [illegible] در بیان اقسام پارسی.

Dakîkah II, on fol. 11a, in ten fasls, viz.: 1. در بیان کمیّت حروف تهجّی و کیفیّت آن در تداول مجاورد. 2. در بیان نسبت کلّیات. 3. در شرح کلّیات خمس. 4. در بیان کلمه. 5. در بیان حروف بمعنی [illegible]. 6. در بیان فعل. 7. در بیان اسم. 8. در شرح دلالت. 9. در بیان تعریف شی. 10. در بیان لفظ مفرد و معانی الفاظ مفرده. در بیان لفظ مرکب [illegible] کلام.

Dakîkah III, on fol. 41b, in two fasls, viz.: 1. در تحریر کلام نثر. 2. در تعمیر کلام نظم.

Beginning: حمد وافر و ثنای متکاثر نثار بارگاه عالیست الخ

No date. Sir Charles Wilkins.

No. 2574, ff. 80, ll. 13-14; Shikasta; size, 9⅝ in. by 7⅛ in.

2122

Majma'-alinshâ (مجمع الانشا).

A vast collection of refined prose-writings, intermixed with verses, chiefly letters, compiled by Muhammad Amîn-i-Banî Isrâ'îl (see fol. 1b, l. 5), who was first in the service of Râi-Dakhnî Râm (fol. 1b, l. 6), afterwards in that of Râi Budhcand (fol. 1b, l. 9, but wrongly spelt here بدسچند instead of the correct بدهچند, which appears in other places), a vassal of Nizâm-almulk Âsafjâh of the Dakhan, who died A. H. 1161 (A. D. 1748). According to the only other copy extant, viz. Rieu iii. p. 1067b, this collection was made at the request of Râi Budhcand A. H. 1146 (A. D. 1733, 1734), the chronogram being سلك جيد از جواهر منثور. But the present copy has left out از and reads (fol. 1b, l. 6, and 5 ab infra) سلك جيد جواهر منثور (the last word incorrectly spelt here منشور), which would give as date A. H. 1138 (A. D. 1725, 1726).

Beginning: منشاء نيشور (read نصو) نمای تهال انشا ثنای انشا طراز الخ (correctly انشای alone)

It is divided into the following thirty fasls (the headings of which are given here according to the wording of the index on fol. 2a):

1. در تمجيد توحيد قادر وحيد, on fol. 2a.
2. مناجات بجانب مجيب الدعوات, on fol. 5b, lin. penult.
3. تحت حصر رسائل و منقبت اصحاب ولايت, on fol. 9b.
4. در عنوان بياض, on fol. 11b, lin. penult.
5. رقائم نصائح شمائم, on fol. 15b.
6. خطوط و فرامين سلاطين, on fol. 24a.
7. در تقديم مراسم تهنيت, on fol. 34a.
8. در شكر عطايا دوجوه شتّى, on fol. 45b, l. 3 ab infra.
9. گذارش سفارش, on fol. 58a, first line.
10. در استدعاى اشياى مسوّعه, on fol. 66a.
11. سپاس وصول رسل و رسائل, on fol. 75a.
12. در بيان شدائد اشتياق, on fol. 90b.
13. اسلوب طلب احباى محبوب, on fol. 101a.
14. جواب طلب احباى محبوب, on fol. 107b, last line.
15. تمنّاى طلب, on fol. 109a.
16. ذريعهٔ ملازمت, on fol. 111a.
17. عذر زيارسائئ خطوط, on fol. 112b, lin. penult.
18. شكايت نارسائئ صحائف, on fol. 118a.
19. جواب شكوه نارسائئ صحائف, on fol. 124b, last line.
20. در سؤال و جواب احباب, on fol. 131a.
21. در اجوبهٔ موجّه, on fol. 133b.
22. در ارسال تحف و هدايا, on fol. 138a, last line but two.
23. عبارت عبادت, on fol. 142b.
24. لوازم تعزيت, on fol. 145a.
25. شكوه ارباب سخن پر از فنّ, on fol. 154b.
26. صحائف پر ظرائف, on fol. 159b.
27. در مناظرات, on fol. 163a.
28. بدائع پر صنائع, on fol. 171b.
29. استعفاى خطايا, on fol. 173b.
30. در غمخوارى و غمگسارى, on fol. 175.

A large percentage of the letters are written by the compiler himself in the names of Râi Dakhnî Râm, Râi Budhcand, Fadl-allâhkhân (the son of Siyâdatkhân, died A. H. 1088 = A. D. 1677, 1678), and especially of Sa'âdat-allâhkhân (the governor of the Carnatic, who died A. H. 1145 = A. D. 1732, 1733). There are also a number of letters written by the author's grandfather (جدّ امجد), Shaikh Muhammad Ashraf. The chief contributors besides are: 'Abdallah Ansârî Ghauth-ala'zam, i. e. Shaikh 'Abd-alkâdir Jîlânî, the poets Sa'dî and Jâmî, Abû-alfadl, the prime-minister of Akbar, Amir Khusrau of Dihlî, Mullâ Tughrâ of Mashhad, Mîr Husaini Sâdât, Muhammad Rafî' Wâ'iz, Mu'in-aldîn Jâmî'i, Munir of Lâhûr, Shaikh Abû albarakât, Nazîm of Harât, the poets Sâ'ib, 'Urfî, and Faidî, Bîdil, Tâhir Wahîd, Muhammad Kâzim, Nâsir 'Alî, Mu'izz Fitrat called Mûsawîkhân, Muhammad Sa'îd I'jâz, Mullâ Sa'd-aldîn, Ni'matkhân 'Alî, Tâhir Ghanî Kashmîrî, Amân-allâh Husainî, Mîr Nizâm-aldîn, known as Mîr Jûnûn, a naukar of Nawwab Zafir-aldaulkhân, Khalîfah Shâh Muhammad, Nasîrî, Muhammad 'Âdil Wâfidat, Ghâlibkhân, Kizilbâshkhân, Nawwab 'Aqîlkhân, Hidâyat-allâhkhân, Lutf-allâhkhân, Shukr-allâhkhân, etc. The official documents and firmâns in the sixth fasl include orders and notes by Akbar, Shâhjahân, 'Âlamgir, Muhammadshâh, Shâh 'Abbâs I, Shâh 'Abbâs II, etc. Among the congratulatory letters in the seventh fasl there appear: one on the accession of 'Âlamgir by Shaikh Mu'in-aldîn, one on the conquest of the Dakhan, two on the wedding of Nawwâb Mubârizkhân by Sa'âdat-allâhkhân and by Dakhnî Râm, also letters by Akbar, etc. The Munâzarât in the twenty-seventh fasl consist of the following specimens:

مناظرهٔ شمع و پروانه و پروانه شمعا
مناظرهٔ طالب علم با كدو[illegible]
مناظرهٔ ربع عنصر
مناظرهٔ سمع و قلم
مناظرهٔ بحث و عقل

The last three are by Munir of Lâhûr, comp. above, No. 2078, where two of them are found. A دستور العمل by Abû-alfadl and other elegant prose-writings by the same are found in the nfth fasl, on fol. 18b sq.

The copy is not dated.

No. 2894, ff. 177, ll. 23, Shikasta; size, 11¾ in. by 7¾ in.

2123

A collection of letters, notes, short orders, etc., written by Râjah Râm Kunt in the reign of Muhammadshâh and partly in his name. The latest date which appears in this collection is the twenty-first year of Muhammadshâh's reign = A. H. 1152, A. D. 1739 (for instance, on ff. 90b, 93a, 93b, etc.); other dates, often returning, are the sixth year of the same reign = A. H. 1137, A. D. 1724, 1725 (on fol 70a), the fifteenth year = A. H. 1146, A. D 1733, 1734 (on fol 57a), the seventeenth = A. H. 1148, A D 1735, 1736 (on fol 22b, last line), the eighteenth = A H 1149, A D 1736, 1737 (on fol. 27a), etc.

Beginning of the *first* note, on fol. 1b عرضه داشت هندوی محمودتست فرجام رام کست آداب کورنشات فراوان و قواعد تسلیمات بی کران الخ.

No date. Fol 73b left blank. This copy belonged formerly to Sir Charles Wilkins

No. 2685, ff. 94, ll 9-10; large Shikasta size, 10¾ in. by 6¾ in.

2124

Raka'it-i-Khâtim-alkalâm (رقعات حاتم الکلام).

Specimens of letters for manifold occasions in life, compiled by Maulânâ Mir Kamâl-eldin Muhammad who died the 7th of Rabî' I, A. H. 1132 (A. D. 17 Jan. 18), see fol 2a, last line, fol. 2b, last line, fol. 3 first line sq, and fol. 70a, and edited by one of his disciples, Lachirâm, the son of Hardâs (هرداس) fol. 3a, l. 10, A. H. 1155 (A. D. 1742, 1743), comp. chronogram on fol 8b, ll. 4 and 3 ab infra, شکوفهٔ دولت. This collection is divided in fasls, see fol 4a, ll 8 and 9, but of these only the fourth is indicated by a heading on fol 103a. This copy is besides incomplete at the end

Beginning, on fol 1b: بعد از حمد موفور و ثنای بی محصور حضرت آفرینندهٔ بیچون که بیک کاف و نون الخ.

No. 2758, ff 160, ll. 13, Nasta'lîk size, 8¾ in by 4½ in

2125

Dastur al amal (دستور العمل).

The writer's manual (در نویسندگی و حساب دانی) a treatise on the divisions of time, on numerals, weights, measures, but chiefly on the numeral notation, called Siyak, together with a great number of models and specimens of official accounts, an extract from a larger work, styled سیاق نامه, by Ânand Râm, the recipe-writer (نسخه نویس) of Kurrâ (کرا), in the Sûbah of Allahâbâd, who is undoubtedly identical with Ânand Râm, son of Râjah Mardî Râm, who died A. H. 1164 (A D 1751), and is the author of the مرآت الاصطلاح, of a Persian dîwân, Hindûstânî poems, a collection of letters and a history of the war between Muhammadshâh and Nâdirshâh, see Rieu iii. p. 997; A. Sprenger, Catal., p. 262 Beale, Orient. Biogr Dictionary, p. 195, etc. His takhallus was Mukhlis and his spiritual guide and teacher Mirzâ Bidil whom he quotes frequently in this treatise, see, for instance, ff. 22a, 29a, 34b, etc Most of the official accounts given as specimens are dated A. H. 1142 (A D 1729, 1730), the twelfth, or rather eleventh, year of Muhammadshâh's reign, see, for instance, ff 133b, 136a, 146b, etc. (some also A H 1137 = A. D 1724 1725, see ff 135a and 144). The last chapter, on fol 170a, is headed شرح قص الوصول

Beginning استحباب ارکاب سیاق نامه ساحته و پرداختهٔ نهمه (l نهما) آنندرام نسخه نویس ساکن بلدهٔ حویلی کرا سرکار مذکور مضاف صوبهٔ الہ آباد در علم الخ

The first subject treated is بیان دمهای نوم هفته

The contents are partly in tabulated form as in a very similar, but shorter manual, described by Rieu in his Cat ii p 804.

No date.

This copy belonged originally to Mr. Richard Johnson

No 2932, ff. 176, ll. 13, near Nasta'lîk size, 10¼ in by 6¼ in

2126

Insha

1. Khulasat al inshâ at (خلاصة الانشاء) on ff 1b-31a specimens and formulas of letters for all relations and conditions in life.

Beginning حمدی که در هیچای ادای آن حیات الخ

It contains the following subdivisions

(a) سلاطین با سلاطین on fol. 2b

(b) امرا بامرا, on fol 6a

(c) صدر بصدر on fol. 9b

(d) عزیز بیکی بعزیز بیکی, on fol 11a

(e) بعضی العصاة, on fol 12a

(f) بمهمی on fol. 13a

(g) [illegible] on fol 15a

(h) بمتکلم, on fol [illegible]

(i) بمشایخ on fol 17a

(k) بشعرا on fol 18a

(l) بفقرا و حقاء on fol. 18b

(m) بدوستان عزیز on fol. 19b

Dated the 20th of Ramadân, A H 1165 (A D 1752 Aug 1)

2 Inshâ i-Ni'mati (انشاء نعمتی), by Ni'mat-allâh a Jew, identical with the انشاء نعمت, noticed in No. 1768, 1 above, on ff. 32b-40b, and beginning الحمد لله ... بندهٔ درگاه بلا اشتباه نعمت الله بنی اسرائیل الخ

Another copy of this small collection which contains formulas of letters to parents, children, relations, friends, etc., is noticed in W Pertsch, Berlin Cat., p. 1000, No. 4. Written by the same hand as the former treatise.

No. 1197, ff 1 40, ll. 13; large Shikasta; size, 9 in by 4⅞ in.

2127

Inshâs.

Two small collections of letters, the first on ff. 1b–4b, the second on ff. 5b–20a.

The *first* bears the vague title of Majmû'at-almusawwadât (مجموعة المسوّدات), and contains letters from A.H. 1156, 1162 and 1166 (A.D. 1743, 1749 and 1753).

The first begins: تحمید و تمجید عزیز سمیع محمّد فیّاض الخ. The last is written by Bala-shah bin Sayyid Muhammad Ashraf.

The *second* contains chiefly letters on [illegible] headed هذا ما من فضل الله علینا و علی النّاس.

No date.

No. 1970, ff. 29, ll. 21; careless Nasta'lîk, size 9 in. by 5 in.

2128

Dastûr-alinshâ (دستور الانشا).

Letters, dealing with transactions in Bengal during the years A.H. 1151–1176 (A.D. 1738–1757), compiled by Munshi Shaikh Yâr Muhammad Kalandar for his patron Fidâ'ikhân, i.e. Sayyid Ghulâm Husainkhân, and beginning نمای آفرینندهٔ نور در چشم و روح در جسم که مردم دیدهٔ مردم والد نظر الخ.

This collection was printed in Calcutta A.H. 1240.

Another copy of this work is noticed in Rieu iii, p. 1031a, No. LV.

As date appears the 9th of Safar, A.H. 61 (1201 or 1210?) = A.D. 1786, Dec. 1, or 1796, Aug. 25).

No. 2984, ff. 156, ll. 16–17; Shikasta; size 9¼ in. by 6½ in.

2129

Char Chaman-i Fazl (چار چمن فضل).

A collection of letters from Firuzjang and Muhammad Fâdil to Nizâm-almulk Âsafjâh of the Dekkan, who died A.H. 1161 (A.D. 1748) as well as [illegible] collector himself, the Munshi of the late Nawâb Firûzjang, Âsafjâh's son (usually called Ghâzî-ddîn khân II, who died A.H. 1163 = A.D. 1752), to [illegible] Muhammad Mîr with the epithet Arshadkhan, etc., see fol. 1b, ll. 2–4. It is divided into four چمن, the first on fol. 2a, the second on fol. 65a, the third on fol. 93a, the fourth on fol. 133b.

The whole copy is written in the worst style of Shikasta and almost illegible in many places. This edition was made in the reign of Shâh 'Âlam (A.H. 1173–1221 = A.D. 1759–1806) at Shâhjahânâbad and copied there by Muhammad Akbar.

Beginning: بعد حمد احد الله الصّمد و درود نا محدود احمد مصطفی محمّد صلّی الله الخ.

No. 2006, ff. 201, ll. 16; Shikasta; many pages written in diagonal lines, size, 9¼ in. by 5 in.

2130

Takmilat-alfârsî (تکملة الفارسی).

A treatise on prosody, metres and rhyme, composed by Kutb-'Alî, a pupil of Sayyid Ghulâm 'Umarî alhusainî alkâdirî, and divided into seven bâbs.

Beginning: پس از تحمید خدای جلّ و علا و نعت سرور انبیا محمّد مصطفی صلّی الله علیه و علی آله الخ.

This treatise was finished A.H. 1175 (A.D. 1761, 1762); the copy is dated the 17th of Muharram, A.H. 1185 (A.D. 1771, May 2), at Barîlî.

No. 419, ff. 67, ll. 16; Shikasta; size, 9¾ in. by 6¼ in.

2131

Majmû'a-i-Khutûtbâ (مجموعهٔ خطوط).

A collection of official letters, similar to those described in Rieu i, pp. 407b and 408a, addressed to the governor of Bengal (Mr. Vansittart) by the Nâzims of Bengal and other native princes, chiefly Mîr Kâsim 'Alîkhân, Mîr Muhammad Ja'farkhân, Shitâb Râe, the wazîr Shujâ'-addaulah, Mirzâ Ilâchân, the Pâdishâh (i.e. Shâh 'Âlam), etc., with occasional answers of the governor, together with orders of the council. The letters bear no date, but belong evidently to the same period as those described in Rieu, loc. cit., viz. A.H. 1173–1178 (A.D. 1760–1764).

Beginning: حم مبرّا ز میم عصیان منام کریم صاحب مهربانی نامهٔ خیرت شمامه مرقومهٔ بیست و ششم شهر رجب الخ.

No date.

No. 1028, ff. 74, ll. 14; many leaves are left blank on one side; Nasta'lîk; size, 11 in. by 6½ in.

2132

Inshâ-i-majmû'-alkawâ'id (انشاء مجموع القواعد).

A very large collection of chiefly historical and other letters from the time of the emperor Shâh 'Âlam (who ascended the throne the 4th of Jumâdâ I, A.H. 1173 = A.D. 1759, 23th of December, and died the 7th of Ramadân, A.H. 1221 = A.D. 1806, 19th of November), compiled by Râm Nârayan (Râma Nârâyana), see fol. 2a, l. 1 in penult., no doubt the same writer who is mentioned in W. Pertsch, Berlin Cat., p. 146, No. 2, as author of a treatise on arithmetic in seven fasls (composed A.H. 1186 = A.D. 1772, 1773). The present collection was completed A.H. 1190 (chronogram طریف, see fol. 6a, l. 5 ab infra) = A.D. 1776, and entitled مجموع القواعد, see fol. 5b, l. 3 ab infra; not مجمع الفوائد, as is stated on a piece of paper pasted to the fly-leaf. It is divided into four fasls, see the index, on fol. 5b, lin. penult. to fol. 6a, l. 9, viz.:

فصل اوّل مشتمل بر مسوّدات که در ایّام طفولیّت از استادان (از خدمت استادان index) اصلاح گرفته بود و دستورات علم نویسندگی, on fol. 6b, containing specimens of general letters, both familiar and official, from the earliest years of the compiler, together with a treatise on computation or keeping accounts. This treatise در علم نویسندگی, begins on fol. 79b and contains three bâbs, viz.: (a) در حساب دستور و دستورات دفاتر, or در دستور حساب (در دانستن طریقهٔ حساب index), on fol. 79b. (b) دستور سر رشته جات (در بیان دانستن شرح سر رشتجات index), on fol. 151a.

2. فصل دوم مشتمل بر عرائض و خطوط که از طرف شهامت جنگ بهادر ونوّاب حسین قلیخان بهادر و نوّاب حسین اللّه‌دیخان بهادر و نوّاب جسارتخان بهادر در مبارکباد و بعضی مطالب الخ, on fol. 146a, comprising letters of congratulation (مبارکباد) and condolence (تعزیت, see fol. 181b sq.), by Shahâmatjang Bahâdur, Nawwâb Husain Kulikhân Bahâdur, Nawwâb Husain Allâhdinkhân Bahâdur, Nawwâb Jasâratkhân Bahâdur, etc., beginning with one by Shahâmatjang to Mahâbatjang (i.e. Allâhwirdikhân, the usurper of the government of Bengal, who died the 9th of Rajab, A. H. 1169 = A. D. 1756, April 10th); on fol. 154b an interesting document is preserved, a letter of Nawwâb Jasâratkhân to Nawwâb Sirâj-aldaulah (the successor of Mahâbatjang in the government of Bengal) congratulating him on his capture of Calcutta (20th of June, 1756).

3. فصل سیوم مشتمل بر عرائض و خطوط از طرف مهاراجه مهاسنگه بهادر و راجه همّت سنگه بهادر بجناب نوّاب ممتاز الملک معلّی الدّوله خان خانان سیّد محمّد رضاخان بهادر مظفر جنگ و راجه امرت سنگه بهادر و از طرف راجه مشار الیه بخدمت مهاراجه مهاسنگه بهادر و بعضی مرسولات الخ, on fol. 189a, containing letters of similar contents by the Mahârâjah Mahâsingh Bahâdur (a Sikh Râjah of Lahore and father of Mahârâjah Ranjit Singh, died 1792) and the Râjah Himmatsingh Bahâdur (who died 1814) to Sayyid Muhammad Ridâkhân Bahâdur Muzaffarjang (the Nâ'ib Nizâmat of Bengal, who was chosen by the English in 1765 to act as minister to the Nawwâb Najm-aldaulah and died A. H. 1206 = A. D. 1791, 1792), and to Râjah Amritsingh, also letters by the said Râjah to the Mahârâjah Mahâsingh Bahâdur, etc.

4. فصل چهارم در ضابطهٔ اسناد دیوانی و دستکات خدمت عمل سابق و حکمنامهٔ عملداری و دستک دیگری الخ, on fol. 360a, containing ordinances of the diwân, warrants, writs, government decrees, and other official documents.

A great number of dates appear, especially in the third fasl, viz.: 1160 of the Bangâlî era, on fol. 148b; 1173 of the same era, on fol. 285b; 1175 and 1176 of the same, on fol. 304a; the *first* year of Shâh 'Âlam's reign, 3rd of Muharram = A. H. 1174 (A. D. 1760, Aug. 15), on ff. 359b and 360a; 28th of Muharram = A. D. 1760, Sept. 9, on fol. 360a; 19th of Rabî' II = A. D. 1760, Nov. 28, on fol. 190a; the *seventh* year of the same reign, 25th of Shawwâl = A. H. 1179 (A. D. 1766, April 6), on fol. 349b, the *ninth* year, 6th of Safar = A. H. 1182 (A. D. 1768, June 22), on fol. 329a; the *tenth* year, 16th of Muharram = A. H. 1183 (A. D. 1769, May 22), on fol. 359a (twice); 5th of Ramadân = A. H. 1182 (A. D. 1769, Jan. 13), on fol. 323a; 12th of Ramadân = A. D. 1769, Jan. 20, on fol. 322b; the *eleventh* year, 6th of Muharram = A. H. 1184 (A. D. 1770, May 2), on fol. 356a; 9th of Safar = A. D. 1770, June 4, on fol. 321b; 15th of Jumâdâ II = A. H. 1183 (A. D. 1769, Oct. 14), on fol. 350b; 29th of Jumâdâ II = A. D. 1769, Oct. 30, on fol. 223b; 24th of Rajab = A. D. 1769, Nov. 23, on fol. 332b; 7th of Shawwâl = A. D. 1770, Feb. 3, on fol. 327b; the *twelfth* year, 5th of Dhû-alka'dah = A. H. 1184 (A. D. 1771, Feb. 20), on fol. 328b; the *fifteenth* year, 22nd of Muharram = A. H. 1188 (A. D. 1774, April 4), on fol. 292a.

Beginning of the preface, on fol. 1b: حمد و سپاس مقدسی اساس مبدئی را سزد که وجود الخ

No date.

No. 1448, ff. 38, ll. 15–16; a number of the last pages written in diagonal lines; Shikasta; size, 9¾ in. by 5½ in.

2133

Alkâbnâma-i-kadîm (القاب نامهٔ قدیم).

A list of titles and forms of addresses for the time of Haidar 'Alikhân of Mysore (who died in the beginning of Muharram, A. H. 1197 = A. D. 1782, Dec., see No. 516 sq. above), by Muhammad A'zam and Kâzim 'Alî Munshî. Many leaves are left entirely blank. On fol. 25 a new series of titles and names begins, arranged in alphabetical order, but only portions of the letters ا, ج, ع, ق, ل, م, and ن are filled in.

No. 2104, ff. 44; Shikasta, size, 7⅞ in. by 3⅞ in.

2134

Inshâ i-matlûb (انشاء مطلوب).

Forms of letters for students of the art of epistolography, by Shaikh Mubârak Farshî (شیخ مبارک فرشی), beginning: بعد از ادای شکر آفریدگار پس از اسلام درود الخ.

Some interlinear glosses. Dated 1191 of the Bangâlî era (A. D. 1783).

No. 1466, ff. 18, ll. 10–11; unequal Shikasta; size, 9¾ in. by 6½ in.

2135

Ghazalân-alhind (غزلان الهند).

A book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian women, on Indian love and matters connected therewith, by Mîr Ghulâm 'Alikhân Husainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, the author of the مآثر الکرام and سرو آزاد and تاریخ بلگرام (see above, Nos. 682–684), the يد بيضا (ib.), the خزانهٔ عامره (see above, Nos. 685–690), the روضة الاولیا (No. 655 above), etc., and the first editor of the مآثر الامرا (see above, Nos. 622–626), who died towards the end of A. H. 1200 (A. D. 1786, Sept.). He compiled in A. H. 1177 (A. D. 1763, 1764, chronogram: تجلو البصیرة سبحة المرجان) an Arabic work on India and Indian matters in all their aspects under the title of سبحة المرجان فی آثار الهندستان (see a fragment of it noticed in Rieu iii. p. 1022b, No. II), divided into the following four مقصد, viz.: 1. ذکر هندوستان بهشت نشان از کتب تفسیر و حدیث. 2. احوال علماء

فن 4. بعضی صنائع علم بدیع هندی 3. هند
نایکابهید (Sanskrit: nâyikâbhêda). At the request
of two of his friends, 'Abd-alkâdir Mihrbân' of
Aurangâbâd and [illegible] chand Narâyan, with the takhallus
Shafik of the same place (the author of the حقیقتهای
هندوستان, the تنمیق شارف, the نساط الغنائم, the
مآثر آصفی, the two tadhkirás and گل رعنا and
شام غریبان, a description of Haidarâbâd, and other works, see
above, Nos. 426, 447, 448, and 468), he translated in
A.H. 1178 (A.D. 1764, 1765) the last two مقصد of
his original Arabic work into Persian, and styled this
paraphrase of the latter half of his 'cotal
عزلان الهند, which is a chronogram for 1178.

It is divided into two makâlas, viz.

1. در بیان صنائع, on rhetorical figures, or
artifices of poetry, richly illustrated
from Persian writers both [illegible]
four fasls

(a) [illegible] صنائع هندی
(b) [illegible] مخترعهٔ مؤلف
(c) [illegible]
(d) [illegible] آدم

2. [illegible] of women, their dress
intercourse, etc., [illegible]

(a) [illegible] هندی
(b) [illegible] مؤلف
(c) [illegible]
(d) [illegible]

At the end [illegible]
Beginning [illegible]

No date. A [illegible] copy of [illegible]
however, seems [illegible]
Berlin Cat., pp. [illegible]

No. 1814, ff. [illegible]
5½ in.

Inshás and other

[illegible]

Haft Dâbiṭah (هفت ضابطه)

The seven rules for proper letters

ضوابط الانشا (see another copy of the [illegible]
title in Rieu ii. p. 530b), by Sayyid 'Ali [illegible]
Sayyid Hishmat 'Ali, a resident of the town of [illegible]
(ساندی, in Oude). The seven regulations deal with
the following points:

I. در کیفیت تحریر خط و کمیت مراتب و اسباب
تفاوت مراتب, on fol. 1b.

II. در تفصیل مراتب باعتبار هر یک از اسباب, on
fol. 2b.

III. در القاب و مقدمهٔ القاب و ادعیه و خاتمه, on
fol. 4b.

IV. در تحیت و اشتیاق و غیره تمهید قبل مطلب مع
بعض تکلفات, on fol. 6b.

V. در کتابت ذکر مکتوب الیه و مکتوب منه و غیرهما
مع کتابت خط و چیز مکتوب الیه, on fol. 9a.

VI. [illegible]

VII. [illegible]

[illegible] obsolete, four of which [illegible]
[illegible] obsolete (دری), viz.
[illegible] دری, پهلوی, and پارسی. دری is explained thus:
[illegible] پهلوی: اصل ارم و تکلم ملائکهٔ چهارم آسمان
زبان متوطنان پهلو که شهریست بنا کردهٔ پهلو پسر سام
بن نوح.

No date. Bibliotheca Leydeniana.
No. 2487, ff. 78, ll. 13; Shikasta; size, 8¾ in. by 6 in.

2139

Another copy of the same.

[illegible] Beginning as in the preceding copy.

[illegible]

Beginning اوّل نامه بنام کردگاری که نگارندهٔ لوح الخ.

Incomplete at the end. All headings left blank in the second half of the copy.

No. 1965, ff. 55, ll. 11; [illegible] Naskhi, mixed with Shikasta; [illegible] in.

Copied by Dâ'ûd.

[illegible] 1216, ff. 23, ll. 15; Naskhi; size, 7⅓ in. by 4 in.

2142

Tuhfat-alsultâniyyah (تحفة السلطانية).

An Inshâ, or collection of specimens of letters and notes in refined prose-style, compiled by Hasan ibn Gul-Muhammad and divided into three bâbs, viz.

1. در مکتوبات سلاطین بسلاطین الخ.
2. در احکام حکام.
3. در مکالمات شرعیه.

2146

Two short tracts on matters connected with letter-writing:

1. Alkâbât (القابات), instructions, how to address in proper form relatives, friends, learned men, etc., on ff. 122a–125a.

2. Sharh-i-tamassukât (شرح تمسکات), forms of promissory notes, receipts, and similar documents, on ff. 125b–126a.

No. 2173, ff. 122a–126; ll. 15; Shikasta; size, 8¼ in. by 6 in.

2147

Darb-al-mathal (ضرب المثل).

A short tract on some proverbial sayings, beginning: آلو جو بآلو نگر ورنگ [illegible] الخ.

No. 18, ff. 259b–261a, ll. 31; careless Nasta'lîk; size, 12⅛ in. by 6¾ in.

2148

[illegible]

[illegible] fragment of an anonymous collection [illegible] and specimens of refined prose among them [illegible] (در تعریف شطرنج) on fol. 1b.

[illegible] a short grammatical treatise in form [illegible] grammatical functions of the عامل [illegible] divided into two kisms the first being [illegible] the second [illegible] the present copy [illegible] which consists of thirteen نوع [illegible] [illegible] on a tard [illegible] Beginning [illegible]

[illegible] and detection of [illegible]

[illegible] and detached prose-

[illegible], ll. 13–18 partly in diagonal [illegible] 12⅛, 7¾ in. by 5¾ in.

THE SCIENCES, MENTAL, MORAL AND PHYSICAL

PHILOSOPHY: LOGIC, PSYCHOLOGY, ETHICS, POLITICS, NATURAL PHILOSOPHY, COMPENDIA OF SCIENCES, AND ENCYCLOPÆDIAS.

2149

Dar tahkîk-i-mâhiyyat-i-nafs (در تحقیق ماهیّت نفس)

This treatise on the essence of the soul is the Persian paraphrase of the Arabic original of Abû 'Alî Ibn Sînâ (Avicenna, who died A. H. 428 = A. D. 1037), made by the author himself at the request of Alâ-aldaulah, the Amîr of Isfahân, see Bodleian Cat. No. 1422, II, where it appears under the title of ترجمهٔ رسالة النّفس and Rieu ii. p. 439a, No. VI, where it is described as a shorter Persian version of Ibn Sînâ's كتاب المعاد or رسالة في المعاد; comp. on the Arabic original, H. Khalfa iii. p. 442; Cat. Codd. Or. Lugd. Bat. iii. p. 326, No. 3; M. Steinschneider, Al-Fârâbî, St. Petersburg, 1869, p. 36, note, etc.

On the various psychological works of Ibn Sînâ, see also Z. D. M. G., vol. 29, p. 335 sq.; and No. 1922, 28 above.

The headings of the sixteen bâbs are as follows:

1. در بیان حدّ نفس, on fol. 2a, last line.
2. در بیان قوّتهای نفس, on fol. 3b.
3. در سبب اختلاف افعال قوّت دریافتن از نفس, on fol. 6b, last line.
4. در بیان آن قوّتیکه صورت جزوی در یابد که این دریافتن جز بآلت جسمانی نتواند بود, on fol. 7a, last line.
5. در ذکر قوّتیکه صورت کلّی در یابد که دریافت با آن جسمانی نتواند بود (بآلت ?), on fol. 8a.
6. در بیان کیفیّت استعانت نفس ببدن و شرح آن قوّت (وقت ?) که بوی حاجت باشد باین استعانت و آن وقت که مستغنی باشد ازین استعانت الخ, on fol. 9a.
7. در گذشت مردن نیابت نفس مردم بذات خویش و مستغنی شدن او از بدن الخ, on fol. 10a.
8. در تصحیح حدوث نفس با حدوث بدن, on fol. 11a.
9. در ذکر برهان بر بقاء نفس و نا مردن نفس بمردن بدن, on fol. 12b.
10. در بیان [illegible] انتقال نفس از بدن ببدنی دیگر, on fol. 13a.
11. در ذکر آنکه آلتها (قوّتهای) نفسانی جمله آلت نفس واحدست, on fol. 13b.
12. در بیان عقل نظری (in index عملی) و کیفیّت بیرون آمدن او از قوّت بفعل, on fol. 14a.
13. در بیان نبوّت (in index موت correctly) و احوال نبوّت, on fol. 15a.
14. در غایت رتبتی که در حق نفس مردم ممکن باشد از شرف درین عالم (علم Bodleian copy), on fol. 16a.
15. در دلالت حال نفس چون از بدن مفارقت کند و شرح اصناف سعادت و شقاوت, on fol. 17b.
16. در ختم این فصول, on fol. 19b.

Beginning: الحمد لله . . حضرت افضل المتأخّرین شیخ ابو علی بن سینا رحمة الله الخ

No date.

No. 1175, ff. 19, ll. 15, large Nasta'lîk, size 9½ in. by 5¾ in.

2150

Sharh-i-risâla-i-hairat u risâla-i-tair (شرح رسالهٔ حیرت و رسالهٔ طیر).

A Persian commentary on two philosophical treatises of allegorical tendency by the same Ibn Sînâ, viz.:

1. Sharh-i-risâla-i-hairat (شرح رسالهٔ حیرت), on ff. 1b–10b, beginning: سپاس و ستایش ایزد را عزّ و جلّ: چنانکه سزاوار آنست درود و تحیّات بر جملهٔ انبیاء الخ. The treatise itself is in Persian.

2. Sharh-i-risâla-i-tair (شرح رسالهٔ طیر), on ff. 11b–47b, beginning: کثرت التماس دوستان مرا دلیر گردانیده بر شرح کردن رسالهٔ طیر از املاء شیخ رئیس ابو علی ابن سینا الخ. The treatise itself is in Arabic.

According to the two copies of the same little work in Bodleian Cat., No. 1422, I, and Rieu ii. p. 439[b], this commentary is due to 'Umar bin Sahlân, who flourished in the reign of Sultân Sanjar (A.H. 511–552 = A.D. 1117–1157); comp. on him, Rieu, iii. p. 1087[b]; H. Khalfa ii. p. 108; iii. pp. 412 and 418; Cat. Codd. Or. Lugd. Bat. iii. p. 392, No. 10, etc.

No date.

No. 1215, ff. 47, ll. 19; Nasta'lîk; a small illumination on fol. 1[b]; size, 7⅞ in. by 3¾ in.

2151

Ẓafarnâma (ظفرنامه).

The same version of the 'book of victory,' or short collection of ethical and political maxims, which Ibn Sînâ is stated in H. Khalfa iv. p. 175, No. 8015, to have translated from Pahlawî into Persian at the request of the Sâmânide prince Nûh bin Mansûr (A.H. 366–387 = A.D. 976–997), and which, according to the usual version, contains questions put by king Nûshirwân to his wise vizier Buzurjmihr, together with the answers of the latter, as in No. 1762, 18 above, i.e. the questions are put here by Buzurjmihr himself, and the answers given by Aristotle (ارسطاطالیس).

Beginning: الحمد لله رب العالمین . بدانکه بزرجمهر وزیر نوشیروان عادل که خواجه بزرجمهر حکیم او بود طلب کرد و فرمود الخ

The colophon runs thus: تمام شد کتاب تصنیف حکیم ارسطاطالیس و بزرجمهر که نامش ظفرنامه نهاده شد والسلام.

Modern copy, not dated. For copies of the common version see Bodleian Cat., No. 1241, 43; No. 1476, 6; and No. 2019 (where it is styled كتاب المظفر); Rieu ii. p. 52, No. VII; and G. Flügel iii. pp. 493 and 494; this edited in Schefer's Chrestomathie Persane, I (1889), pp. 1–1, and 3–5.

No. 2173, ff. 126[b]–131, ll. 15, Shikasta, size, 8¼ in. by 4¼ in.

2152

A defective copy of the same.

The text differs slightly from that in the preceding copy, but is in substance the same, ascribing the debate to Buzurjmihr and Aristotle, as there.

Beginning: الحمد لله رب العالمین . بدانکه آورده اند . نوشیروان عادل (کذا) بزرجمهر وزیر او بود طلب کرد و فرمود که برای من کتابی بردار الخ

This copy breaks off with the words برسد کدام خانه اسب که در وی همیشه corresponding to fol. 128[b], l. 10 in the preceding copy.

No. 2053, ff. 144–146, ll. 13, Nasta'lîk, size, 9 in. by 5¼ in.

2153

Kâbûsnâma (قابوس نامه).

The original Persian Kâbûsnâma, on ethical precepts and rules of conduct for a prince, which was composed by Kaikâ'us bin Iskandar bin Kâbûs bin Washmgir, A.H. 475 (A.D. 1082, 1083), for his son Gîlânshâh; some Turkish translations give, by mistake, A.H. 473 as date of composition.

Beginning: الحمد لله رب العالمین و الصلوة علی خیر خلقه محمد و آله اجمعین چنین گوید جمع کننده این کتاب امیر نصیر عنصر المعالی کیکاوس بن اسکندر بن قابوس بن وشمگیر مولای امیر المؤمنین با فرزند خویش گیلان شاه که بدان ای پسر الخ

It contains forty-four chapters, the *first* (در شناختن ایزد تبارک و تعالی) beginning on fol. 5[a], the last (در جوانمردی واهل تصوف و طریق اهل صنعت) on fol. 186[b].

No date.

Other copies of the Persian original are found in Rieu, Supplement, p. 105; W. Pertsch, Berlin Cat. p. 302, Cat. Codd. Or. Lugd. Bat. iv. p. 207. Eastern text editions, Teherân, A.H. 1275 and 1285, the latter by Rida Kulikhân; French translation on the basis of the former by A. Querry, Paris, 1885.

For the two Turkish versions by Marjumak Ahmad bin Ilyâs (completed the 23rd of Sha'bân, A.H. 836 = A.D. 1432; April 25, for Sultân Murâd II), and Nazmîzâda Murtaḍâ (who re-wrote the preceding translation in a more modern style for Hasanpâsha, the governor of Baghdâd, A.H. 1117 = A.D. 1705, 1706), comp. Rieu, Turkish Cat., pp. 116 and 117; Bodleian Cat., No. 2190; W. Pertsch, Berlin Turkish Cat., pp. 276 and 277; Khalîl, p. 186, No. 486; J. Aumer, Turkish Cat., p. 66, etc.

German translations, chiefly based on these two Turkish versions, by Diez, 'Das Buch des Kabus' (1811); extracts from Marjumak's translation are also found in Wickerhauser's Chrestomathy, pp. 262–265; see also H. Ethé, Neupersische Litteratur, pp. 342 and 349.

No. 1[a], ff. 184, ll. 12; clear Nasta'lîk; illuminated frontispiece; size, 8⅞ in. by 4⅝ in.

2154

Kitâb siyâsat u siyar-almulûk (كتاب سياست و سير الملوك).

The famous work on politics and the maxims of good administration and government by the renowned vizier of the Seljuk rulers Alp Arslan and Malik-shâh, Nizâm-almulk, with his real name, Abû 'Alî al-Hasan bin 'Alî, who was born A.H. 408 (A.D. 1017, 1018) and assassinated by the Bâtinîs on his journey to Baghdâd, A.H. 485 (A.D. 1092). For a detailed account of the origin of this work see the description of the Bodleian copies in Bodleian Cat., Nos. 1424 and 1425, and Rieu ii. pp. 444–446, and iii. p. 994[b], comp. also W. Pertsch, Berlin Cat., p. 320, Mélanges Asiatiques v. p. 236 and vi. p. 114, etc. H. Khalfa iii. pp. 638 and 639 gives A.H. 469 (A.D. 1076, 1077) as date of composition in the Bodleian and British Museum copies, A.H. 484 (A.D. 1091) is distinctly mentioned as the year in which Nizâm-almulk's work was produced in consequence of a competition with other state dignitaries

like Sharaf-almulk, Tâj-almulk, Majd almulk, etc., to do justice to Malikshâh's demand for a standard treatise on the best methods of governing the Saljûk empire. The present copy simply states, that Nizâm-almulk originally composed his book extempore in thirty-nine chapters, to which he added afterwards eleven more on account of the distress which the enemies of the empire caused him, when he was about to start on his last fatal journey in A. H. 485, see fol. 1b l. 4 sq., he confided his work to his private secretary and librarian, Muhammad, for copying it out neatly. The latter, however, did not publish it, as he himself states in the preface, 'till now, when justice and religion have gained strength through the long life of the lord of the world,' that is till after the accession of Malikshâh's second son Ghiyath-aldîn Muhammad, who began to reign after the death of his brother and rival Barkiyâruk, A. H. 498 (A. D. 1104, 1105). The whole work has been edited (text and French translation) by Ch. Schefer: 'Traité de Gouvernement, etc.,' Paris, 1893, in the 'Publications de l'Ecole des Langues orientales vivantes,' series III, vol. viii.

Beginning: این کتاب بنجاه فصل است که نظام الملک رحمه الله ترتیب کرد و در تصنیف هر باب گفته الخ

Then follows a finish of the whole work, and on fol. 3a the *first* of the fifty chapters (the headings of which are given in full in Rieu, loc. cit.; the Berlin copy has fifty-six chapters; in Flügel's edition of H. Khalfa the number thirty is substituted for the thirty nine of the original sketch of the author), beginning: در حال گردش روزگار و ممدوح خداوند عالم الخ

Dated the 21st of Rabî-althânî, A. H. 1198 (A. D. 1784, March 14).

No. 648, ff. 1a–11b, 15; distinct Nasta'lîk; size, 8¾ in. by 7½ in.

2155

Akhlâk-i-Nâsirî (اخلاق ناصری)

The famous work on ethics or practical philosophy by the great philosopher and astronomer Nasîr-aldîn Muhammad bin Muhammad bin al-Hasan al-Tûsî (born A. H. 597 = A. D. 1201, died A. H. 672 = A. D. 1274), who has been mentioned already as author of various Sûfî treatises in Nos. 1807–1810 above, and of a metaphysical tract in No. 1922, 23 (col. 1070 in this Cat.); see also Haft Iklîm, No. 1007 (col. 4[illegible] above). It is based on the Arabic work تهذيب الاخلاق, by Abû 'Alî Ahmad bin Muhammad al-Miskawaih, commonly called Ibn Miskawaih (who died A. H. 421 = A. D. 1030), see above, No. 1922, 7 (coll. 1067 and 1068 in this Cat.), and Bodleian Cat., No. 1417, and written at the request of Nâsir-aldîn bin 'Abd-alrahîm bin Abî Mansûr Muhtasham (governor of Kûhistân under the Isma'îlî ruler 'Alâ-aldîn Muhammad), after whom the work is named. It was completed, according to a statement in the modern edition of this work, described further down in No. 2172, A. H. 633 (A. D. 1235, 1236). There exist two prefaces to this work, an earlier one, in which it is dedicated to Nâsir-aldîn of Kûhistân with eulogies pronounced on him and his sovereign (only found in *one* of the Brit. Mus. copies, see Rieu, ii. p. 856b, and in the Cambridge copy, Add. 308), and a later one, which is found exclusively in the usual copies, where he withdraws his former praises of those infidel rulers and orders the former preface to be cancelled.

Beginning of the usual (second) preface, on fol. 1b: حمد بیحد و مدح بیعد لائق حضرت عزت مالک الملکی راشد که هیچ حاجتی که در بدو فطرت اولی الخ

The complete fihrist or index of the work is found on fol. 11a sq. (half of fol. 10a from the words این تفصیل in l. 8, and the whole of fol. 10b are a mere repetition of fol. 11, only a few lines between افتد, on fol. 10a, l. 8, and the beginning of fol. 11a being omitted). The *three* makâlas, into which the book is divided, are found here as follows:

Makâlah I (در تهذیب اخلاق, 'on the cultivation of character') begins on fol. 13a, and contains *two* kisms, *first* kism subdivided into seven fasls, on ff. 13a, 14a, 20a, 22a, 27b, 30b, and 39b; the *second* into ten fasls, on ff. 57b, 61b, 63a, 66a, 70b, 74b, 81b, 96b, 101a, and 111b.

Makâlah II (در تدبیر منازل, 'on family and household management') begins on fol. 141a, and contains five fasls, on ff. 141a, 145a, 150a, 155b, and 171a.

Makâlah III (در سیاست مدن, 'on the management of cities and states') begins on fol. 174a, and contains eight fasls, on ff. 174a, 183b, 202b, 221a, 233a, 239a, 251a, and 256b.

Dated the 7th of Dhû-alhijjah, A. H. 1041 (A. D. 1632, June 7); for other copies see Bodleian Cat., Nos. 1435–1443; Rieu, ii. pp. 441 sq. and 856b; Supplement, p. 107; W. Pertsch, Berlin Cat., p. 49, No. 71, and p. 304 sq.; Fleischer, Dresden Cat., No. 3[illegible]; E. G. Browne, Cambridge Cat., pp. 205–207; Rosen, Persian MSS., p. 290; Rehatsek, Catalogue raisonné, p. 216, No. 3, etc. Editions: Bombay, A. H. 1267; Calcutta, A. H. 1269; Lucknow, A. H. 1280; Lahore, A. D. 1865; comp. also H. Khalfa, i. pp. 20[illegible] and 287; E. Trissell in 'Bombay Transactions,' [illegible] 17 sq.; Schier, Specimen editionis libri, اخلاق ناصری, Dresden, 1841; A. Sprenger in Z. D. M. G., [illegible] 530 and 549; H. Ethé, Neupersische Litteratur, pp. 34[illegible] and 349. An anonymous Persian commentary on this work is noticed in the Bodleian Cat., No. 1443; another, quite modern one, by Kâzim Ahmad, is mentioned by Sprenger.

No. 3349, olim S. 3. 21, ff. 259, ll. 1[illegible] Nasta'lîk; [illegible] and 67–74 supplied later by another hand; [illegible]

2156

Another copy of the same.

This copy is forty years older than the preceding one, being dated the second of Rajab, A. H. 1001 (A. D. 1593, April 4), but it is a rather unsatisfactory one, as it has been much spoiled by water and is besides injured here and there. The greater number of the headings are not marked, between ff. 27 and 28 the last fly-leaf must be inserted, which by mistake has been put at the end, but it must be read from the reverse side backwards.

Maḳâlah I, on fol. 9ᵃ; *II*, on fol. 90ᵇ; *III*, on fol. 106ᵃ (the headings of the last two are forgotten).

Occasionally various readings and short additions on the margin. The transcriber and first owner of this copy was Sayyid Najib, the son of Sayyid Faid-allâh.

No. 3428, olim 8. J. 19, ff. 149, ll. 16 (except the first few leaves, ll. 12–16); Nasta'lîk; size, 8½ in. by 4⅝ in.

2157

The same.

This copy, only five years later than the preceding one, being dated the 15th of Ramaḍân, A. H. 1006 (A. D. 1598, April 21), is likewise utterly deficient in headings; only *Maḳâlah I*, which begins on fol. 49ᵃ, is marked. The leaves besides are strangely misplaced; their right order is: ff. 1–5, 48–95, 7–47, 96–132, 6, 33. It belonged to Sir Barry Close (date, 14th May, 1813).

No. 3434, olim 8. J. 18, ff. 133, ll. 20; small Nasta'lîk; illuminated frontispiece; size, 7¾ in. by 4¼ in.

2158

The same.

This copy is dated the 25th of Dhû-alhijjah in the thirty-fourth year of 'Âlamgîr's reign (= A. H. 1101, A. D. 1690, Sept. 29).

Maḳâlah I, on fol. 7ᵇ; *II*, on fol. 93ᵇ; *III*, on fol. 115ᵇ.

Collated throughout, with many marginal notes, written in red ink.

No. 3363, olim 8. J. 16, ff. 167, ll. 17; Nasta'lîk; size, 8⅞ in. by 5 in.

2159

The same.

Dated the 20th of Rabî'-alawwal in the forty-fourth year of 'Âlamgîr's reign (= A. H. 1112, A. D. 1700, Sept. 4). The fihrist or index, on ff. 7ᵇ–8ᵇ.

Maḳâlah I, on fol. 8ᵇ, last line; *first* ḳism, on fol. 9ᵃ; *second* ḳism, on fol. 39ᵇ.

Maḳâlah II, on fol. 96ᵇ; the five faṣls are found here on ff. 96ᵇ, 99ᵃ, 102ᵃ, 106ᵇ, and 116ᵇ.

Maḳâlah III, on fol. 118ᵇ; the eight faṣls, on ff. 118ᵇ, 125ᵃ, 137ᵇ, 149ᵇ, 157ᵇ, 162ᵃ, 170ᵇ, and 174ᵃ. Many valuable marginal glosses and notes.

No. 786, ff. 176, ll. 15, Nasta'lîk, size, 9½ in. by 5⅛ in.

2160

The same.

Dated in 'Âlamgîr's reign, the 23rd of Dhû-alka'dah, but the year is omitted.

Maḳâlah I, on fol. 6ᵇ; *II*, on fol. 80ᵃ, *III*, on fol. 99ᵇ. The first fourteen pages and a few later on are collated.

No. 1167, ff. 149, ll. 17; Nasta'lîk; ff. 133–149 written by another hand, ll. 14; a little worm-eaten; size, 9⅜ in. by 5¾ in.

2161

The same.

Dated in the month of Muḥarram, A. H. 1127 (A. D. 715, January), by 'Abd-alḍa'if Muḥammad Raḥîm of Bukhârâ.

Maḳâlah I, on fol. 5ᵇ; *first ḳism* in seven faṣls, on ff. 7ᵇ, 7ᵇ, 11ᵃ, first line, 12ᵃ, 14ᵇ, 16ᵃ, and 21ᵃ; *second ḳism*, in ten faṣls, on ff. 30ᵃ, last line, 32ᵇ, 33ᵇ, 35ᵃ, 36ᵇ, 39ᵃ, 43ᵃ, 51ᵃ, 53ᵇ, and 59ᵇ.

Maḳâlah II, in five faṣls, on ff. 75ᵇ, 78ᵃ, 80ᵇ, 83ᵃ, last line, and 91ᵃ.

Maḳâlah III, in eight faṣls, on ff. 92ᵇ, 97ᵇ, 107ᵇ, 117ᵃ, 123ᵇ, 126ᵇ, 133ᵃ, and 136ᵃ.

No. 823, ff. 1–137, ll. 19; Nasta'lîk; illuminated frontispiece; size, 8¼ in. by 5 in.

2162

The same.

Dated by Mîr Muḥammad Yûsuf Anṣârî at Ḥaidarâbâd in Muḥammadshâh's reign, the 21st of Rabî'-alawwal, A. H. 1151 (A. D. 1738, July 9).

Maḳâlah I, on fol. 10ᵇ; *first ḳism*, in seven faṣls, on ff. 10ᵇ, 11ᵇ, 16ᵇ, 18ᵇ, 22ᵇ, 25ᵃ, and 32ᵃ; *second ḳism* (here styled by mistake فصل دوم), in ten faṣls, on ff. 43ᵇ, 47ᵃ, 47ᵇ, 49ᵇ, 51ᵃ, 54ᵃ, 68ᵇ (فصل نهم instead of هفتم), 70ᵇ (باب هشتم instead of فصل هشتم), and 80ᵃ (the *ninth* faṣl between fol. 70ᵇ and fol. 80ᵃ is not marked).

Maḳâlah II, in five faṣls, on ff. 100ᵃ, 103ᵃ, 106ᵃ, 110ᵃ, and 118ᵇ.

Maḳâlah III, in eight faṣls, on ff. 121ᵃ, 127ᵃ, 138ᵇ, 149ᵇ, 156ᵇ, 160ᵇ, 170ᵇ, and 174ᵇ.

The last thirty leaves are greatly damaged. College of Fort William, 1825.

No. 2127, ff. 175, ll. 16–18; written very unequally in Nasta'lîk; size, 8⅜ in. by 5¼ in.

2163

The same.

Dated the 27th of Dhû-alka'dah, A. H. 1177 (A. D. 764, May 28).

Maḳâlah I, on fol. 4ᵇ; *II*, on fol. 54ᵃ; *III*, on fol. 66ᵃ.

Collated. Marginal additions, and interlinear paraphrases (in red ink) of the more difficult words and passages in the text. Besides, on the first twenty-one or twenty-two pages English translations (in pencil) of some words on the margin.

No. 3253, olim 9. J. 1, ff. 95, ll. 21, clear and distinct Nasta'lîk; size, 12⅞ in. by 7¾ in.

2164

The same.

Good copy, written by Aḥmad of Sabzwâr, without date.

Maḳâlah I, on fol. 5ᵇ, margin; *II*, on fol. 66ᵃ, last line; *III*, on fol. 82ᵃ.

No. 885, ff. 124, centre-col., ll. 13, and margin-col., ll. 28; Nasta'lîk; illuminated frontispiece; size, 9½ in. by 5¼ in.

2165

The same.

The date is torn away.

Maḳâlah I, on fol. 6ᵇ; *II*, on fol. 80ᵃ; *III*, on fol. 98ᵇ.

The first and still more the last leaf damaged by worms.

No 3364, olim 8. J. 17, ff 145, ll. 17, small, but clear Nasta'lîk size, 8¼ in. by 4¼ in.

2166

The same.

No date. Several pages slightly injured

Maḳâlah I, on fol 12b, *II*, on fol. 167a; *III*, on fol. 209a. A few various readings on the margin.

No. 3345, olim 8 J. 20, ff 299, ll 15, Nasta'lîk, size, 7¼ in by 3¾ in

2167

The same.

No date.

Maḳâlah I, on fol. 8b, *II*, on fol 194b, *III*, on fol. 116a.

No 81, ff 170, ll. 15, Nasta'lîk ff [illegible] 169, and [illegible] seem to be written by a more recent hand, size [illegible]

2168

The same

Excellent copy, collated throughout [illegible]

Maḳâlah I, first kism, in seven fasls on [illegible] 15a, 16b, 20b, 23a, and 30a *second kism*, in [illegible] on ff. 42b, last line, 46a, 47b, 49 [illegible] 52b 53 [illegible] 76a, and 84b.

Maḳâlah II, in five fasls on ff 100b 109 [illegible] 117b, and 129a

Maḳâlah III, in eight fasl, on ff 131b 135 [illegible] 164a, 172b, 176b, lin penult 18, and 180 [illegible] leaves from 1 to 81 are misplaced their [illegible] 18: ff. 1–72, 74, 75 80, 76, 77 73 78 79 81

College of Fort William 1825

No 2297, ff 191, ll. 17 Nasta'lîk, size 9 in by [illegible]

2169

The same

No date. All the headings are omitted

No 2981, ff. 234, ll 13; clear and distinct Nasta'lîk size 9¼ in by 6⅝ in.

2170

A defective copy of the same.

This copy is defective at the beginning, one leaf missing according to the Arabic paging. It opens abruptly in the preface thus: ك و ينزل الرّوح من امره ينك دفعه الخ, corresponding to fol. 1b, lin. penult. in No. 2168 above. Another lacuna between ff. 250 and 251, corresponding to fol. 152b, l. 4, to fol. 153b, l. 9 in the same copy.

Maḳâlah I, first kism, in seven fasls, on ff 13a, 14b, 23a, 25b, 32b, 36b, and 48b; *second kism* in ten fasls, on ff. 70b, 75b, 77b, 81a, 86b, 91b, 100b, 118b, 124b, and 137b.

Maḳâlah II, in five fasls, on ff. 173b, 179a, 184b, 191b, and 211a.

Maḳâlah III, in eight fasls, on ff. 214b, 226b, [illegible] 269a, 283b, 290b, 305a, and 312a.

Dated the 5th of Rabî'-al-awwal, [illegible] 1791, Aug. 10), at Lahore. Worm-eaten [illegible] annotated throughout.

No. 2088, ff. 315, ll. 11 [illegible] and [illegible] 8½ in. by 5¼ in.

2171

Another [illegible]

There is a [illegible] prising the [illegible] eighth fasl of [illegible] fol 144b, l.

No date

No. 1163, [illegible] 304 [illegible]

2172

Dânishnâma-i Jahân (دانشنامهٔ جهان)

A work on the different branches of phy[illegible] i. e. natural history, meteorology, mineralogy, [illegible] physiology, psychology, and anatomy, by Ghiyâth[illegible] 'Alî bin Amîrân (so here on ff. 2a, ll. 7 [illegible] 8), or, according to Rieu's copy bin 'Alî Murân, or, as W. Pertsch gives his name in the Berlin Cat., bin 'Alî 'Alî al-Hussaini alisfahânî, whose life-time is not known, but who from internal evidence, cannot have lived later than the seventh or eighth century of the Hijrah, comp. Rieu ii. pp. 439 and 440; W. Pertsch, Berlin Cat., pp. 372 and 373 and Bodleian Cat., No 1456 (in the latter two a more detailed index is given). It is divided here into eleven fasls (the usual copies only number

ten, as the index here states too), twenty asla, four [illegible] and one khatimah.

[illegible] the third [illegible] در ذیمة, etc.

Beginning of the first Sahifah: برادر دینی و محبت حقیقی خواجه خیر الدّین ادام الله بقاءه را توفیق اعتصال خیر رفیق باد الخ.

The fifty-fourth Sahifah is left blank (see fol. 172a).

No date.

No. 158, ff. 196, ll. 15–17, written by many different hands in Nasta'lîk on different paper; size, 10⅔ in. by 6 in.

2176

Dhakhîrat-almulûk (ذخیرة الملوك).

A work on ethics and politics, composed by Mîr [illegible] Shihâb of Hamadan who fled the [illegible]

باب نهم در [illegible] (on [illegible] entrance), on fol. 80b.

باب دهم در مذمّت تکبّر و غضب و فضیلت تواضع الخ (on pride, hatred, humility, etc.), on fol. 92b.

Many marginal and interlinear glosses.

Copied A. H. 1037 (A. D. 1627, 1628).

The second half of the last page is filled with a مناجات, beginning: اللّهمّ صلّ علی محمّد و علی آل محمّد الخ.

College of Fort William, 1825.

No. 2169, ff. 106, ll. 23; small and close, but clear Nasta'lîk; size, 9⅓ in. by 5½ in.

2177

Another copy of the same.

Beginning as in the preceding copy.

Bâb I (در بیان شرائط و احکام الخ), on fol. [illegible]

Bâb II (في [illegible] الخ) [illegible]

[illegible] 1 [illegible] 1 [illegible] 1 [illegible] 1 [illegible] and [illegible] slight [illegible] at the end [illegible] the last words correspond to fol. 214[b], l. 10 middle, in the preceding copy.

Beginning as usual. Bâb I on fol. 3[a]; II, on fol. 20[a], III on fol. 52[a], IV, on fol. 63[b], V, on fol. 86[b], VI on fol. 114[a]; VII, on fol. 135[a], VIII, on fol. 166[a], IX on fol. 199[b], X on fol. 226[b].

No. 1823, ff. 257, ll. 19, splendid Naskhî, size, 9¾ in. by 5¼ in.

2179

A very defective copy of the same.

This copy contains only the greater part of the *first* bab, the end of the *sixth*, and the *last four* complete, in consequence of an immense lacuna of sixty-two leaves (according to the Arabic paging) between ff. 173 and 174, corresponding to fol. 14[a], l. 3, to fol. 110[b], l. 12, middle in No. 2177 above.

Beginning as usual. Bâb I, on fol. 166[a]; VII, on fol. 174[b]; VIII on fol. 189[a]; IX. on fol. 205[b]; X. on fol. 221[a].

Dated the 11th of Dhû-alhijjah, A.H. 1045 (A.D. 1636, May 17), by 'Uthmân, who copied it for Mâlik Miyân Shaikh Junaid, son (the والد in the colophon is probably misspelt for ولد, as some little strokes through the Alif seem to indicate) of Miyân Shaikh Habîb-allâh.

No. 1[illegible], ff. 165–2[illegible], ll. 21; Nastalîk, size, 10¾ in. by 6 in.

2180

[illegible] (الرسالة الكبرى في [illegible]

[illegible] by Mîr Sayyid Sharif-[illegible] born A.H. 740 (A.D. 1339, [illegible]âbâd and died A.H. 816 [illegible] life and works in Haft Iklîm, [illegible] Cat.), and Rieu ii. p. 522; [illegible] 416 and 446, and Sprenger [illegible] Other copies of this treatise, [illegible] في علم المنطق, are noticed [illegible] 1415, and Rieu ii. p. 812 [illegible] Lucknow, 1819, pp. [illegible] anonymous commentary on it [illegible] 440[a] see ib. iii. p. 1088[a].

فصل بدانکه آدمی [illegible]

[illegible] ar ibn Hajj Muhammad [illegible] hu alhijjah, A.H. 1175 (A.D. [illegible]

[illegible] Nastalîk, size, 8¼ in. by 5¼ in.

2181

[illegible] (الرسالة الصغرى في [illegible]

The smaller treatise on logic by the same Mîr Sayyid Sharîf al-dîn, here simply styled صغرى در علم منطق.

Beginning بدانکه هرچه در ذهن در آید اگر حالی از [illegible] حکم باشد آنرا تصور خوانند الخ.

Dated the 18th of Muharram A.H. 1211 (A.D. 1796, July 24).

No. 290, ff. 34–38, ll. 11, Nastalîk, size, 8 [illegible] by 5¾ in.

2182

Another copy of the same.

Beginning the same, no date. The author's name appears in the colophon as Maulânâ Sayyid Sharîf.

No. 1988, ff. 9, ll. 11, large Nastalîk, size, 9¾ in. by 5¼ in.

2183

Lawâmi'-alishrâk fî makârim-alakhlâk (الاشراق في مكارم الاخلاق).

The well-known work on ethics by Jalâl-alddîn Muhammad bin As'ad alsiddîki aldawânî or aldawwânî.

who was born A. H. 830 (A. D. 1427), and died A. H. 908 (A. D. 1502, 1503), see Haft Iklîm, No. 167 (col. 390 in this Cat.), and No. 1922, 1 above, Bodleian Cat., Nos. 1298, 1, and 1457–1459, Rieu ii. p. 442 sq., W. Pertsch, Berlin Cat., p. 307; J. Aumer, p. 62; A. F. Mehren, p. 6; Hajjî Khalfa, i. p. 202, No. 275 and v. p. 340, No. 11210; etc. It is often simply styled اخلاق جلالی. Edited in 'Selections for the Use of the Students of the Persian Class,' vol. v., Calcutta, 1809, and in 'Classic Selections,' vol. ii.; lithographed in the Nawal Kishor press, A. H. 1283 and 1296; extracts by Munshî Kamar-aldinkhân have been lithographed at Akbarâbâd, 1859. English translation by W. F. Thompson, London, 1839 (in the Oriental Translation Fund). The work is dedicated to Hasanbag Bahâdur, an Ak koyunlû Sultân of 'Irâk, who reigned A. H. 872–882 (A. D. 1467–1477).

Like the Akhlâk-i-Nâsirî, on which it is based, the present work is divided into three chapters (باب), viz.

1. در تهذیب اخلاق, on fol. 23ᵃ, subdivided into ten فصل.
2. در تدبیر منزل, on fol. 96ᵃ, subdivided into six فصل.
3. در تدبیر مدن و رسوم پادشاهی, on fol. 118ᵃ, subdivided into seven فصل.

Beginning: افتتاح کلام بنام واجب الاعظام سلطانی سزد که ناظر ذاتهٔ ازلی الخ.

This splendid copy was finished the 3rd of Safar, A. H. 896 (A. D. 1490, Sept. 16) by Ibn Mahmûd bin Isma'îl bin 'Alî Fath-allâh al-khâz al-hanafî, and verified by the autograph of the author himself; it was further collated with the original A. H. 962 (A. D. 1555) by Ibn Mansûr Ahmad.

No. 3616, ff. 170, ll. 15, small, but clear and distinct Nasta'lîk; occasional corrections on the margin; illuminated frontispiece; size, 6½ in. by 3½ in.

2184

Another copy of the same.

Beginning as in the preceding copy. No chapter-headings marked.

Dated the 17th of Safar, A. H. 1036 (A. D. 1626, Nov. 7), by 'Abd-alrasûl in Hâjipûr.

No. 1392, ff. 68ᵃ–125, ll. 21, distinct Nasta'lîk by two different hands (the second begins on fol. 104ᵃ), size, 12½ in. by 8½ in.

2185

The same.

Chapter I. on fol. 19ᵇ, II. on fol. 86ᵇ, III. on fol. 107ᵃ, first line. This copy was finished by Alaaldin, who transcribed it from that of Mirzâ Muhammad Amir Harawî, the 2nd of Jumâda-alawwal A. H. 1076 (A. D. 1665, Nov. 10). Many pages are slightly damaged, a few glosses and various readings here and there.

No. 411, ff. 165, ll. 15, Nasta'lîk; size, 8½ in. by 4½ in.

2186

The same.

This copy is dated by Muhammad Rahîm A. H. 1128 (A. D. 1716).

No. 823, ff. 170–268, ll. 19, Nasta'lîk; size, 8½ in. by 5 in.

2187

A very incomplete copy of the same.

This copy breaks off in the sixth lam'ah of the second chapter, which is headed, on fol. 145ᵇ, l. 6, در سیاست حدم; the last words متواند نمود وبا آنکه سبب سقوط correspond to fol. 104ᵇ, l. 5 in No. 2185 above. Marginal glosses.

No. 102, ff. 145, ll. 13, Nasta'lîk, size, 6½ in. by 4½ in.

2188

Akhlâk-i-Muhsinî (اخلاق محسنی).

A work on ethics by the well-known author of the *Raudat-alshuhadâ* (see Nos. 158–161 above), the *Anwâr-i-Suhailî* (Nos. 757–760 above), the *Lubâb-i-ma'nawî* and *Lubb-i-Lubâb* (Nos. 1086 above), the *Makhzan-alinshâ* (Rieu ii. p. 828), the *Sahîfa-i-Shâhî* (Bodleian Cat., Nos. 1357 and 1358), commentaries on the Kurân (see further down), and other works, Husain bin 'Alî al-wâ'iz al-kâshifî who died A. H. 910 (A. D. 1505). Its title is differently given by the author himself; in the preface (see fol. 4ᵃ, l. 2) he styles it اخلاق المحسنی, and at the end اخلاق محسنی. The latter is undoubtedly the correct one, as it represents a chronogram for the completion of the work itself, viz. A. H. 900 (A. D. 1495). W. Pertsch, Berlin Cat., p. 308, thinks that in the tarîkh, تاریخ هم نویس اخلاق محسنی, the words اخلاق محسنی should be taken as indicating the date, which would give A. H. 907; but that is scarcely possible, since the prince Abû'l-ghâzî, the son of Sultân Hasan Mirzâ, to whom the work is dedicated and after whom it is named, rebelled against his father in A. H. 904 (A. D. 1498, 1499); and although he was pardoned in A. H. 906 (A. D. 1500, 1501), Husain al-kâshifî would have been very imprudent to heap on him such eulogies, as he does, in the preface, one year after that event. For other copies of the اخلاق محسنی see (besides the Berlin copy, just mentioned) Rieu ii. p. 441; Bodleian Cat., Nos. 1460–1462; A. F. Mehren, p. 6; J. Aumer, p. 62; Catalog. MSS. et Xylographes, p. 257; Krafft, p. 183; Rosen, Persian MSS., p. 291; E. G. Browne, Cambridge Cat., pp. 207 and 208, etc. It has been printed (with the exception of the last three chapters) in the 'Selections for the Use of the Students of the Persian Class,' vol. i., Calcutta, 1809; and in the 'Classic Selections,' vol. i. Other editions: Hertford, 1823 and 1850, Calcutta, 1850, Tehran 1862 and 1880, Constantinople (between 1877 and 1879); Cawnpore, 1888, etc. English translation by H. G. Keene, Hertford, 1851; comp. also G. de Tassy, Notice du traité persan sur les vertus de Hussein Vaez, Paris, 1837 (Journ. Asiat. iv. pp. 61–81). A Turkish translation under the title of انیس العارفین was made by 'Azmî (i. e. Pîr Muhammad bin Pîr Ahmad bin Khalîl of Brussa), A. H. 974 (A. D. 1566, 1567), see G. Flügel, iii. p. 308; Fleischer, Leipzig Cat., p. 488 sq.; Krafft, p. 187; W. Pertsch, No. 93 and Berlin Turkish Cat., pp. 169 and 170; extracts from this version in German translation were published by R. Pieper, Breslau, 1848, Das Kapitel von der Freigebigkeit, etc.

Beginning حضرت پادشاه على الاطلاق عزّت كلمته و جلّت عظمته الخ.

It is divided into the following forty chapters:

1. در عبادت, on fol. 6a
2. در اخلاص, on fol. 6b.
3. در دعا, on fol. 7b.
4. در شكر, on fol. 8b.
5. در صبر, on fol. 10b.
6. در رضا, on fol. 11b
7. در توكّل, on fol. 12a
8. در حياء, on fol. 13a
9. در عفّت, on fol. 16a
10. در آداب, on fol. 16b
11. در عزّ و همّت, on fol. 18a
12. در عزم, on fol. 20a
13. در جدّ و جهد, on fol. 20b
14. در كتابت, on fol. 22a
15. در عدالت, on fol. 24
16. در عفو, on fol. 36a
17. در حلم, on fol. 38b
18. در خلق و رفق, on fol. 41
19. در [illegible], on fol.
20. در [illegible] و [illegible], on fol.
21. در سخاوت و احسان, on fol.
22. در توضع و احترام, on fol. 6
23. در [illegible] و [illegible], on fol. 6
24. در وفا و عهد, on fol. 57b.
25. در صدق, on fol. 71b
26. در احتياج و حاجات, on fol. 73b.
27. در تأنّى و تأمّل, on fol. 75a.
28. در مشاورت, on fol. 78a.
29. در حزم و دور انديشى, on fol. 82b
30. در شجاعت, on fol. 84b
31. در غيرت, on fol. 93a.
32. در سياست, on fol. 98a.
33. در تيقّظ و آگاهى, on fol. 101b
34. در فراست, on fol. 109a
35. در كتمان اسرار, on fol. 114a
36. در اغتنام فرصت, on fol. 115b
37. در رعايت حقوق, on fol. 120a
38. در صحبت اخيار, on fol. 131a
39. در دفع اشرار, on fol. 135a
40. در تربيت حشم و خدم و آداب ايشان, on fol. 150b

Dated by 'Abd-alkarim the 3rd of Rabi'-alawwal H. 990 (A. D. 1582, March 28)

No. 3362, olim 8 J. 13, ff. 179, ll. 17, large Nasta'lik, size 10 in. by 4½ in.

2189

Another copy of the same.

Beginning الحمد لله ربّ العالمين والصّلوة و آله الطّيّبين الطّاهرين حضرت پادشاه على الاطلاق الخ

This copy is greatly damaged in many places, especially on the first leaves; it is worm-eaten too. The proper order of ff. 1–11 is: 1–5, 7–10, 6, 11.

The title احلاق محسنى appears on fol. 4a, l. 5. Index on fol. 5a, fol. 3 is supplied by another hand.

Dated by Ahmad bin Shaikh Muhammad Sadiq, the 11th of Shawwâl, A. H. 1067 (A. D. 1657, July 23). College of Fort William, 1825.

No. 2188, ff. 154, ll. 7, Nasta'lik; size, 8½ in. by 5½ in.

2190

The same.

Excellent copy, dated the 27th of Rabi'-alawwal, A. H. 1092 (A. D. 1681, April 13), by Muhammad Kuli bin Muhammad Sâlih of Nishâpûr. It ends on fol. 142, and is followed by a short fragment of a treatise on archery (تير اندازى).

No. 3363, olim 8 J. 15, ff. 143, ll. 17, Nasta'lik; size 10 in. by 6½ in.

2191

The same.

Beginning در حضرت پادشاه على الاطلاق الخ

Collated. The proper order of leaves is: ff. 14–93, 15–171, 94. The copy is complete in spite of a Persian note on the fly-leaf, that about a chapter is wanting at the end (a statement, evidently caused by the undetected confusion in the order of the leaves).

Dated the 14th of Dhû-alka'dah, A. H. 1096, the twenty-ninth year of 'Âlamgîr's reign (= A. D. 1685, Oct. 12). Haileybury MS.

No. 8234, ff. 14–171, ll. 15, written in very different styles of penmanship, partly in Nasta'lik mixed with Shikasta, partly in Naskhi; size, 6½ in. by 5½ in.

2192

The same.

Beginning as usual. Index of the forty chapters on fol. 6a–7a; first chapter on fol. 7b.

Dated Ramadân in the third (or rather more likely, thirteenth) year of the reign of 'Âlamgîr, since on fol. 210 [illegible] complete form appears, viz. the [illegible] forty-eighth year of the same [illegible] 1098 (A. D. 1661, May or 1687, [illegible]). The work ends on fol. 208b, fol. 209 [illegible] of former readers, and fol. 210 [illegible] for paring the nails and hair (ادوية حصاد). This MS. was purchased from the executors of the Marquess of Hastings.

No. 3146, ff. 210, ll. 15, but in most pages a certain part is written in diagonal lines, Shikasta, size, 10½ in. by 5½ in.

2193

The same.

Dated the 11th of Shawwâl, A. H. 1118 (A. D. 1707, Jan. 16). It is slightly injured in several places.

No. 1885, ff. 202, ll. 13, clear and distinct Nasta'lik; small illuminated frontispiece, size, 8¾ in. by 4½ in.

2194

The same.

Dated the 11th of Ṣafar, A.H. 1192 (A.D. 1778, March 11; not, as incorrectly stated in the colophon, April 10).

No. 2891, ff. 79, ll. 17–22; Nasta'lîk; size, 12⅜ in. by 7⅛ in.

2195

The same.

Dated in the month Rabî'-alawwal, A.H. 1208 (A.D. 1793, Oct., Nov.), by Himmat 'Alî مولکیری, at a place called جنارکده. Collated.

No. 1698, ff. 170, ll. 15; unequal Nasta'lîk; size, 9⅜ in. by 6 in.

2196

The same.

As date appears the 25th of Safar [illegible] a year. Bibliotheca Leydensis.

No. 2500, ff. 247, ll. 14; Nasta'lîk; the first three pages [illegible] by a more modern hand; size, 8 in. [illegible]

2197

The same.

No date. Every page (except ff. 11ᵃ, 75ᵇ–107ᵃ, 99ᵇ, and 200ᵃ) contains a small coloured portrait.

No. 1097, ff. 200, ll. 13; large and distinct Nasta'lîk; illuminated frontispiece; size, 13½ in. by 8½ in.

2198

The same.

No date. The name of the copyist is 'Abd-alkâdir ibn Mullâ Ahmad Akl and of Gîlân, who wrote at جولر.

No. 3331, olim 8. J. 12, ff. 135, ll. 17; unequal and in many parts very careless Nasta'lîk mixed with Shikasta; size, 10 in. by 5½ in.

2199

The same.

No date. The copyist is Tamîz-aldîn. It has been collated by a European hand and there are on the margins occasional translations into English, written in pencil.

No. 3497, olim 9. J. 5, ff. 292, ll. 13, large Nasta'lîk, size, 9⅜ in. by 6½ in.

2200

The same.

No date. This copy appears to have been written by the same hand as the preceding one. On the first leaves many marginal and interlinear English translations in pencil. At the end is written in pencil too, 'Lindsay finished this book Oct. 29, 1817—J. Grant, April 29, 1821.'

No. 3492, olim 8. J. 14, ff. 287, ll. 13; large Nasta'lîk; ff. 16 and 17 are supplied later by a European hand; size, 9 in. by 6⅜ in.

2201

Lauḥ-i-maḥfûẓ (لوح محفوظ).

A Persian paraphrase and exposition by Jabra'îl, alḥusainî, known as Ḥakîm-almulk, of the various Arabic commentaries on the *first* namaṭ (نمط) of the *second* part of Ibn Sînâ's (see Nos. 2149 and 2150 above) famous work on logic, physics, and metaphysics, entitled الاشارات والتنبيهات, chiefly the following three, viz.: (1) that of Naṣîr-aldîn Ṭûsî (see No. 2155 above), composed A.H. 644 (A.D. 1246, 1247), and styled شرح الاشارات or حل مشكلات الاشارات, designated here in a note on fol. 1ᵃ as شبهات, (2) that of Muḥammad bin 'Umar Fakhr-aldîn Râzî (born A.H. 544 = A.D. 1150, died A.H. 606 = A.D. 1210), comp on this and the preceding commentary, O. Loth, Arabic Cat., pp. 133 and 134; and Haft Iklîm, Nos. 1007 and 1064 (coll. 451 and 456 in this Cat.), see also ib., No. 1152 (where glosses to Ṭûsî's commentary by Sharîf Jurjânî are mentioned), and O. Loth, p. 134, No. 482, where an Arabic supercommentary on the same, styled المحاكمات, by Kuṭb-aldîn Muḥammad bin Muḥammad Râzî or Taḥtânî (died A.H. 766 = A.D. 1364, 1365), is described; and (3) that of Abû-alkasim Samarkandî, i.e. Abû-alkâsim bin Abî Bakr Lartî, who flourished about the end of the ninth century of the Hijrah, see O. Loth, p. 249.

The second part of Ibn Sînâ's work treats of physics and metaphysics (the first deals with logic) and consists of ten namaṭ (انماط); only the *first* of these appears in this Persian commentary, see fol. 7ᵇ: [illegible] اجسام, and begins on the same page thus: [illegible] الشرح بدانكه شيخ ابواب منطق را معنون بانهاج كرده و ابواب طبيعي و الهي را مسمّى بانماط ساخته الخ.

The preface, on fol. 1ᵇ, begins: حمد و ستايش كه انوار احلالش آفاق و انفس را چون خانهٔ صبح صادق مالاي سازو و قناديل اشباح انس را بمصابيح اضواء قدس منوّر كرداند الخ.

The title, لوح محفوظ, appears on fol. 4ᵇ, ll. 6 and 5 ab infra; the author's name on fol. 4ᵇ, last line.

The general arrangement of this commentary is first the Arabic text, then the Persian paraphrase, and finally the commentary; but there are many other discussions inserted, sometimes in the form of question and answer (سؤال and جواب), dealing, among other topics, with the difference in the views of Ṭûsî and Râzî.

The copy is dated A.H. 1035 (A.D. 1625, 1626). Collated and annotated.

No. 462, ff. 193, ll. 17; small, but clear Nasta'lîk, the Arabic quotations in Naskhî, size, 9¼ in. by 5¼ in.

2202

Kunûz-alrûmûz (كنوز الرموز).

A short tract of ethical import, by an anonymous author (who must, however, have composed it before A.H. 944 = A.D. 1537, 1538, the date of the Bodleian

copy), containing ten sections, each enumerating ten things (ده چیز, as each section is headed) which serve a useful purpose either in mental or physical matters. The *first* section gives ten prescriptions for preserving one's memory (حفظ را نگاه دارد)

Beginning امّا بعد این الحمد لله علی افضاله رساله ایست مسمّی بکنوز الرّموز و بالله التّوفیق والاعاد ده چیز حفظ را نگاه دارد طعام با حلاوت خوردن الخ

Other copies of this tract are described in W. Pertsch Berlin Cat., pp. 44 and 316. Bodleian Cat. No. 1467, Cat. Codd. Or. Lugd. Bat. iv. p. 223 etc., see also J. D. M. G., vol. 16, p. 222. Between the sixth and the eighth sections the seventh is not marked.

No date. Bibliotheca Leydeniana.

No. 2731, ff. 102b–106a, ll. 11, Nashkhi, size 10 in. by 5¾ in.

2203

Akhlâk-i Hakîmî (اخلاق حکیمی)

A work on ethics and politics compiled by Hasan 'Alî al-munshî al-khâkânî (see fol. 6a, l. 1) or as he is called at the end of the work, Hasan 'Alî bin Ashraf Tajwuz-allâh, A.H. 987–988 (A.D. 1579–1580) in Kâbul where the author had been retained during the war of Shâh Muhammad Hakîm, the son of the emperor Humayûn, to whom the work is dedicated, against Badakhshân.

It is divided into the following fourteen makâlas:

1. در حسن خلق on fol. 7a
2. در علوّ همّت, on fol. 16a,
3. در توکّل, on fol. 23b.
4. در صبر on fol. 28a, last line
5. در عدالت on fol. 34a
6. در شجاعت, on fol. 50b last line
7. در سخاوت, on fol. 61b
8. در مراسم و مجاورت, on fol. 82a
9. در سیاست on fol. 94b
10. در عفو, on fol. 99b
11. در حزم on fol. 106b
12. در وفا و عهد on fol. 111a
13. در مشورت, on fol. 117b
14. در فوائد متفرّقه, on fol. 122a

Beginning, on fol. 1b: رتّبنا آنرا من لدنک رحمة وهی لنا من امرنا رشدا حواهر رواهر مقال که زینت قلائد تعظیم و اجلال توانند بود الخ

This copy is apparently the compiler's autograph.

No. 1684, ff. 144, ll. 15; clear Nasta'lîk, illuminated frontispiece; size, 9¾ in. by 6¾ in.

2204

Â'ina-i-Hikmat (آئینهٔ حکمت).

A discussion on the principles of philosophy and the exact meaning and import of the term حکمة according to the different schools, by Hasan bin 'Abd-al-razzâk, in three bâbs, viz.:

1. در تعریف حقیقت حکمت و بیان فضیلت آن گویند, on fol. 338b
2. در ذکر آنچه که در سر آنها اینهمه نزاع کشد الخ, on fol. 342b
3. در اهل بیت احبار صلوات الله علیهم روایت شده, on fol. 350b

Beginning: بعد از حمد جناب کبریای حکیم بیهمتای را سزاست الخ

No date.

Another larger work by the same author on the same contents, entitled [illegible] 1010, 5th of Ramazân [illegible] by W. Pertsch, Berlin [illegible]

No. 1234, ff. 334b–35[illegible], [illegible]

2

Mau'iz-i-Jahângîrî [illegible]

The same work [illegible] compiled A.H. 1021 [illegible] on ff. 63a [illegible] Jahân with the [illegible] It is divided into [illegible] lists of prin[illegible] the subjects and [illegible]

Bab I [illegible] six fusul on fol. [illegible]

Fasl 1 [illegible]
Fasl 2 [illegible]
Fasl 3 [illegible]
Fasl 4 [illegible]
Fasl 5 [illegible]
[illegible] در مجالست راه نداد
Fasl [illegible]
[illegible] ملازمانرا
[illegible] ملوک, on fol. [illegible]

Bab III [illegible] fusul [illegible]

Fasl 1 [illegible] مصاحبت و مخالطت [illegible]
Fasl 2 [illegible] در طلب فراوانی نمودن on fol. 49b
Fasl 3 [illegible] و قناعت و عزلت on fol. 55a
Fasl 4 [illegible] تحصیل کمالات و استرضای الهی

Beginning: [illegible] حکمت را که بحکمت بالغه و منعم کامله از عین حکمت بی دستیاری شریک و سهیم الخ

This work concludes on fol. 62a and is dated the 10th of Rabî'-al-thânî, A.H. 1028 (A.D. 1619, March 24), by 'Abdallâh Shihâbî. The rest of the leaves are filled by another philosophical tract by the same Muhammad

written by the old Persian king Hûshang to his son as last will, and said to have been discovered by the Khalîf Ma'mûn (who died A. H. 218 = A. D. 833), see fol. 6a sq. He first heard of its existence when reading Abû 'Uthmân Hâfiz's استطالة الفهم, and succeeded after much searching in obtaining a copy in the house of a Persian gentleman. He then amplified and enlarged it by many more modern quotations, and gave it to the world in an Arabic garb. It was translated a second time into Persian by Ibn Hâjî Shâms-aldîn Muhammad Husain Hakîm, A. H. 1065 = A. D. 1655 (see fol. 2a, l. 10), who again added many new materials, and this later Persian paraphrase we have before us in the present copy. The old tract by Hûshang, quoted here as the original source of the present work, is apparently the same which is found in No. 1417 of the Bodleian Cat. and entitled there قانون الحكمة و دستور, since its introductory story, relating the discovery to which the Khalîf Ma'mûn was led by the wise Dhaubân or Dhaupân, almost verbally agrees with that given here on fol. 6a sq.

The book, as far as it appears here in Persian paraphrase, opens with a preface by the translator, on fol. 2a. The translation of the original Arabic work begins, on fol. 5b, last line, with a chapter on the earlier Persian version در پیدا شدن کتاب جاویدان بخرد. Then follow:

Sayings of Hûshang, on fol. 8a.

Sayings of Buzurgmihr, on fol. 15b.

Sayings of Ardashîr, on fol. 22a, and again on fol. 42a.

Sayings of Kaikubâd, on fol. 23a.

Admonitions of Nûshirwân, on fol. 25b.

Sayings of Jamshîd, on fol. 39b, of Bahman bin Isfandiyâr, on fol. 40b, of Raizâya, on fol. 43a. After that an ethical treatise begins, headed آداب و شرائط پادشاهان, on fol. 50, accompanied by a short chronicle of all the old Persian kings. This chapter is followed by:

Sayings of Arabian Sages and Kings, on fol. 59a.

Sentences and miracles of Muhammad and several Imâms, on fol. 63a.

Sayings of the Sûfîs, on fol. 78b.

Last will of Lukmân, on fol. 85a; of Pythagoras, on fol. 87a.

Admonitions of Socrates, on fol. 87b, of Plato addressed to Aristotle, on fol. 91a, of Aristotle to Alexander, on fol. 93a.

Sayings of Indian Saints, on fol. 118a, etc.

Beginning of the preface: سزاوار ستایش پروردگار عالمیان هم اظهار جمال و کمال صفات و اسمای خویش کرد الخ.

Dated the 21st of Jumâdâ-althânî in the 7th year of Farrukhshâh (correctly, Farrukhsiyar's) reign (probably meant for A. H. 1130 = A. D. 1718, May 22, since he reigned, properly speaking, only six years and three months and was in Jumâdâ-althânî of A. H. 1131 already deposed and blinded). Compare on this work also H. Ethe, Neupersische Litteratur, p. 346.

No. 1731, ff. 124, ll. 15; clear Nasta'lîk, size, 8¾ in. by 4¾ in.

2211

Risâla-i-Muhammad Sa'îd (رسالهٔ محمّد سعید).

A treatise on ethics and practical philosophy, with many extracts from standard works and numerous quotations from the sayings of old and modern saints, shaikhs, and learned men, principally from those of 'Alî, composed by Hâfiz Muhammad Sa'îd bin Hâfiz Karamallâh ibn Hâfiz Salmân Mahmûd ibn Hâfiz 'Alâ'aldîn, A. H. 1102 (A. D. 1690, 1691), and dedicated to the emperor 'Âlamgîr, see fol. 1a, l. 10 and fol. 1b. It is divided into a muqaddimah, five bâbs, and a few concluding words which serve as khâtimah:

مقدّمه در بیان شمّهٔ از حقیقت و کیفیّت آدمی‌زاد و وضع اهل زمانه, on fol. 5b.

باب اوّل در اجناس فضائل انسان که مکارم اخلاق باشد, on fol. 24a.

باب دوم در تهدید اهل حرم و حطا و لطائف و نکات در آل کریم و جداوند فضل و عطا, on fol. 26a.

باب سوم در بیان دوست و دشمن و شناسائی آن, on fol. 35b.

باب چهارم در تدبیرات امور و مواعظ حکمتها و عملا و فوائد سکوت و کم کس, on fol. 39b.

باب پنجم در کلمات و نکات و لطائف متفرقه و کلام سعادت انجام حسن خلافت امیر المؤمنین حضرت مرتضی علی, on fol. 58a.

Beginning: حمدی که حضرت آفریدگار را سزد کجا از زبان این تهجّدان حیران که زبون نفس الخ.

This copy is dated the 26th of Ramadân, in the twenty-seventh year of Muhammadshâh's reign (= A. H. 1158, A. D. 1745, Oct. 22). On the fly-leaf there are written by another hand a few extracts from the diwân of Maulânâ Nawidî or Nuwidî (نویدی) of Isfahân, who wrote a diwân of ghazals, comprising nearly 7,000 verses, with his own hand, A. H. 1155 (correctly according to A. Sprenger, Catal., p. 526, A. H. 1055 = A. D. 1645).

No. 818, ff. 80, ll. 18–19; some pages are written in diagonal lines; Shikastâ; size, 8¼ by 4½ in.

2212

Wâjib-alhifz (واجب الحفظ).

A philosophical masnawî, treating of the various subjects of law, morals, theosophy, rhetoric, traditions, religious teaching, mystical doctrine, etc., in sixty-three short makâlas, composed A. H. 1105 (see fol. 11b, last three lines) = A. D. 1693, 1694, and dedicated to the emperor 'Âlamgîr. The author is not distinctly named, but from a note on the fly-leaf and the last bait of the praise of God (fol. 2a, l. 3)

بدا راه گمراهان قوم بیالیس
زمانل این دعا از خلیفه کمس

it might perhaps be conjectured that it was 'Âqilkhân Râzî, the well-known poet, who died A. H. 1108 (A. D.

1696), see No. 1634 above, although his usual takhallus was Râzi, not 'Âkil.

Beginning:

به بسم الله کنم سر این بیان را
به الحمدش کنم گویا زبان را

Occasionally some marginal glosses. Very worm-eaten in many places. Dated the 14th of Jumâdâ-alawwal, A.H. 1130 (A.D. 1718, April 15). On the fly-leaf there is a second title given to this mathnawî, viz. Majma'-albayân (مجمع البیان).

No. 186, ff. 124, 2 coll., each ll. 11; clear Nasta'lîk; size 9¼ in. by 5¾ in.

2213

Abwâb-aljinân (ابواب الجنان).

The *first* volume or bâb of the famous collection of ethical and paraenetic orations, styled the "doors of paradise," by Mirzâ Muhammad Rafî' Wâ'iz of Kazwîn, who died shortly after A.H. 1105 (A.D. 1694) and left a diwân (see Bodleian Cat., No. 1144, and Rieu ii. p. 698a); comp. G. Flügel iii. p. 293; Bodleian Cat., Nos. 1472–1474; Rieu, ii. p. 820, and Supplement, p. 109; W. Pertsch, Berlin Cat., pp. 312 and 313; J. Aumer, p. 61; E. G. Browne, Cambridge Cat., pp. 59–62. The whole work was to comprise eight bâbs, but only *two* are extant (see the Bodleian Cat., loc. cit. Mr. Browne in his remarks on p. 60 has overlooked the contents of that copy), and the present MS. contains only *one*, viz. the *first bâb*.

Beginning: بهترین مقالی که بر خیل کاروان فیض محاورات فراید بود الخ

The author's name appears on fol. 7a, l. 9, the title on fol. 8a, l. 10.

The first volume is divided into a *muqaddimah* and *three fasls*.

The *muqaddimah* contains three مطلب, viz.:

1. در حقیقت اصطلاح وعظ و مقامات آن و تفصیلات وعظ گفتن, on fol. 8a.
2. در آداب وعظ گفتن و شروطی که در آن رعایت باید نمود, on fol. 11a.
3. در شنیدن وعظ و آداب و شروطی که مستمع را رعایت باید نمود, on fol. 14a.

On fol. 17a the *first bâb* itself begins, headed: در ذکر دنیای فانی و شرح مفاسد و ذمائم این رخت گرد حضر مستلمای, subdivided into *three fasls*, viz.:

1. در تحقیق حبّ دنیا الخ, on fol. 17a, in three kisms.
2. در ذکر بیوفائی دنیای غدّار الخ, on fol. 22b.
3. در ذکر هر یک از طرق و شعب حبّ دنیا الخ, on fol. 37b. In this fasl there are at first enumerated the same seven qualities (صفات) which Flügel quotes, in the following order: طمع, حقد و حسد, بخل, تکبّر, خشم و تندخوئی, ظلم, ریا و سمعت; and then follow the same fourteen مجلس as in all other copies. In the Cambridge Cat. all the headings are quoted; here only those are given, which are either *not* found in Flügel's copy (viz. 4–6) or differ in ing from them:

1. On fol. 48b.
2. On fol. 53a.
3. On fol. 67a.
4. در شهوت مباشرت نامحرمان و پسران و کنیزکان و خوبرویان ساده رخسار الخ, on fol. 76a.
5. در شهوت اکل و شرب و مذمّت در خوردن الخ, on fol. 107b.
6. در شکستن شهوت لباس و خود آرائی الخ, on fol. 123a.
7. On fol. 130b.
8. On fol. 169b.
9. On fol. 199a, in two fasls: (a) در مذمّت ریا و سمعت, on fol. 199b; (b) در مذمّت عجب, on fol. 212a.
10. در مذمّت بغض و حسد, also in two fasls, on fol. 229b.
11. On fol. 259a.
12. On fol. 287b.
13. در ذکر خود و زر و احسان و عنان مصارف مال, on fol. 314b.
14. در مذمّت صفت ظلم, on fol. 352a.

No date. This *first bâb* of the ابواب الجنان has been printed at Tabrîz about A.H. [illegible] and lithographed at Teheran A.H. 1274, and at Lucknow in 1868.

No. 1061, ff. 377, ll. 16, [illegible] Naskhî, [illegible] in. by 6 in.

Three treatises on logic and metaphysics.

I. The *first* is divided into ten short chapters, viz.:

1. در حکایت مذاهب و اشارت بحجت در قوی, on fol. 139a.
2. در ذکر وجوب و امکان و امتناع و احکام هر یک, on fol. 140a.
3. در ذکر اسباب و علل و اشارت بمعنی اختیار و جبر, on fol. 141a.
4. در آنکه میان قاسر موجب نبود مسبّب ازو صادر نشود, on fol. 142a.
5. در کیفیت انتساب تعلّل بر طریق جمله, on fol. 142b.
6. در بیان (آنکه) وجوب فعل از فاعل منافی اختیار او نباشد, on fol. 144b.
7. در ذکر قوی و افعال انسانی و فرق میان آنچه باختیار او بود, on fol. 145b.
8. در بحث از قدرت و اراده و کسب صدور افعال اختیاری از هر دو, on fol. 146a.
9. در آنچه حاصل این مباحث است درین مطلوب و حلّ بعضی شبه مذکور, on fol. 148a.
10. در آنکه اطلاق اختیار باین معنی بر باری تعالی شاید یا نشاید, on fol. 149a.

Beginning, on fol. 138b: الحمد لله رب الارباب و مسبّب الاسباب و مفتّح الابواب و مسهّل الصواب و مسهّل الامور الخ.

II. The *second* consists only of three leaves and is ascribed to 'Abd-alkabîr; it begins, on fol. 150a:

رسم المولى الصّمد الكبير العالم الفاضل مؤيّد الدّين ملك الحكماء و الاكابر قدوة المهندسين المحققين الخ

III. The *third* begins, on fol. 152b: افتتاح ايراد كلام و استحجاج مراد ومرام بذكر افزد عالم اولى باشد و محمد [illegible]

Copied by Muhammad Rahîm, A.H. 1127 (A.D. 1715).

No. 828, ff. 138–168, ll. 19; Nasta'lîk; size, 8¼ in. by 5 in.

2215

Haft Kishwar (هفت كشور).

A book on ethics and politics in the form of short tales and anecdotes, dealing with the early kings of Persia and other renowned men, all illustrating different points of moral philosophy, see a reference to this work in Rieu, iii. p. 1039a, l. 1. No author's name is to be found anywhere. The book is divided into a *mukaddimah*, which consists of seven manzils (not marked in the text), *seven kishwars* (so called after the seven climates of the world), and six *masâfats* (that is, the six distances between the seven climates), inserted respectively after the first six kishwars. The following table of contents is drawn from the index on ff. 5b–6a (the same index is written on fol. 1b).

Mukaddimah, on fol. 6a, margin.

منزل اوّل در شناختن انسان كاملرا و فايدهٔ حكمت
منزل دوم در صفت [illegible] و دانستن اهل طلب
منزل سيم [illegible] و فايدهٔ آن
منزل چهارم در صفت [illegible] و فايدهٔ آن
منزل پنجم در صفت [illegible] و فايدهٔ آن
منزل ششم در صفت قول و صدق
منزل هفتم در صفت افعال [illegible]

Kishwar I, on fol. 7b (در رحمت پروری و معدلت گستری و تاريخ سكندر و سدّ ياجوج و ماجوج و اسامى بلادات كشور).

Masâfat I, on fol. 63b (در آنچه پادشاهان را باشد و تاريخ پادشاهى فيروز بن يزدجرد و پادشاهى بهرام و جنگ بهرام چوبين با ترك و پادشاهى هندى خسرو پرويز).

Kishwar II, on fol. 114b (در پيدا شدن قصاب و صفت علما و تاريخ پادشاهى شديد و شداد و اسامى بلاد آن كشور).

Masâfat II, on fol. 118a, margin (در صفت علوّ همّت و اعتقاد و حق نمك نگاهداشتن و تاريخ پادشاهى اسمعيل سامانى و ليث صفّار).

Kishwar III, on fol. 122a (در صمط و سياست و نمام هريمت خوردن افراسياب از زو بن طهماسب و پيدا شدن ايّام عمد و حطمه خواندن ملوك و تاريخ پادشاهى منوچهر و فريدون و صفت طوفان و اسامى بلدان آن كشور).

Masâfat III, on fol. 129b (در صفت پيدا شدن آسمانها و زمينها و بهشت و دوزخ و عجائب و غرائب عالم و تاريخ پادشاهى هوشنگ و ترتيب اسباب سلطنت).

Kishwar IV, on fol. 133b (در نگاهداشتن خاطرها و ترتيب يافتن سلطان سنجر ماضى رحمه الله و اسامى بلاد آن كشور).

Masâfat IV, on fol. 136b, margin (در صفت فراست زنان و قصّهٔ حضرت سليمان عليه السّلام و تلقيس و تاريخ پادشاهى شابور بن اردشير و حكايت نصيره).

Kishwar V, on fol. 149a (در باب قضا و قدر و تاريخ سلطنت سلطان ادهم و اسامى بلاد آن كشور).

Masâfat V, on fol. 153a (در صفت منشيان صاحب كمال و احوال مباشران و عمّال).

Kishwar VI, on fol. 156b (در صفت وزرا و تاريخ آصف برخيا و حكما و قلمزدان و كاتبان و نقّاشان و شعرا).

Masâfat VI, on fol. 172a, margin (در بيان سؤالات صحيفه كه جبرئيل عليه السّلام بانگشترى مملكت حضرت داود آورد و سليمان جواب گفته انگشترى را تصرّف نمود).

Kishwar VII, on fol. 173b, margin (تاريخ پادشاهى جمشيد و كشته شدن سياوش و پيدا شدن كيخسرو و احوال حاتم طائى و پيدا شدن شراب و خاتمهٔ كتاب).

Beginning of the preface (for the greater part in mathnawi-baits), on fol. 2b: حمد و سپاس و ستايش سقراس حكيمى علمى را كه در هرچه ميكند آثار قلم قدرت اوست الخ

Dated the 20th of Sha'bân, A.H. 1141 (A.D. 1729 March 21), by Mihr 'Alî.

No. 1532, ff. 194, ll. 15 and an additional margin-coll., ll. 12; large and distinct Nasta'lîk; small illuminated frontispiece; size, 6 in. by 2¾ in.

2216

Minhâj-alsalâtîn (منهاج السّلاطين).

A collection of anecdotes, moral tales, and traditions of the prophets, saints, old and modern rulers, illustrating the duties of royalty and the mutual relation between rulers and subjects. It begins with a eulogium of Sultan Abû-almuzaffar Jahânshâh bin Mubashshir (?) and is divided into five bâbs, viz.:

1 در اخبار و احوال سلطنهٔ انبيا و اولياء و انصا
2 در شرائط حكومت و سلطنت
3 در حقوق رعايا و اهل اسلام بر سلاطين
4 در شرائط اهل كتاب و ذمّه بموجب عهدنامهٔ امير المؤمنين
5 فى الاخبار و الاحاديث فى باب السّلطنت

A khâtimah begins on fol. 119b.

Beginning of the preface: بسم الله الرّحمن الرّحيم — نفائس حمد و ثنائى كه سالكان مسالك تجامد وافى سبيل الله در ميدان الخ

Copied by Ghiyâthâi Muhammad Badr-aldîn.

No date.

No. 1623, ff. 52–135, ll. 21, Nasta'lîk; size, 8¾ in. by 4½ in.

2217

Waṣiyyat-i-Luḳmân (وصيّت لقمان).

One hundred wise sayings and admonitions (صد پند لقمان حكيم), pretended to have been left as the last will by the famous Luḳmân to his son.

It begins: الحمد لله ... اما بعد پسر من صد پند دلپسند سودمند است كه لقمان حكيم پسر خود را وصيّت كرده و فرموده كه الخ

This little tract is identical with the پندنامهٔ لقمان حكيم, noticed in the Bodleian Cat., No. 1241, 44 (col. 765).

No. 1627, ff. 1b–4a, ll. 12; rough Nasḫî, mixed with Shikastâ; size, 8¼ in. by 4½ in.

Compendia of Science and Encyclopædias.

2218

Dânishnâma-i-'alâ'î (دانش نامهٔ علائى).

An incomplete copy of the first three sections of Ibn Sînâ's (see Nos. 2149–2152 above) famous compendium of philosophical sciences, styled properly دانش نامهٔ علائى (also حكمت علائى, as in the British Mus. copy, or كتاب العلائى, see H. Khalfa v. p. 118, No. 10319, or دانش نامه, ib. iii. p. 184), but appearing here under the more general designation of اصول و مكان علوم خمسهٔ حكميّه. This work was dedicated to خداوند ملك عادل مؤيّد منصور و عضد الدّين علاء الدّوله و فخر الملّه و تاج الائمّة ابو جعفر محمّد بن دشمنزيار (correctly دشمنزيار), i.e. 'Alâ-addaulah Abu Ja'far Muḥammad bin Dushmanziyar Ibn Kâkawaih, who ruled over Isfahân A.H. 398–433 (A.D. 1007–1041), and in whose service Ibn Sînâ was during the last years of his life. It was edited after his death by his disciple 'Abd-alwâḥid bin Muḥammad Jûzjânî, who added to the extant three sections on logic, metaphysics and physics, which Ibn Sînâ had completed himself, and which alone are preserved in the present copy, from other treatises of the great philosopher on geometry, arithmetic, music, and astronomy, two more sections on mathematical science and on music, comp. Rieu ii. pp. 433 and 434, and Supplement p. 115a, No. III; W. Pertsch, Berlin Cat., p. 114.

Beginning: سپاس و ستايش مر خداوند آفريدگار بخشندهٔ خرد را الخ

First section: Logic (علم منطق), on fol. 2a.

Second section: Metaphysics (علم الهى or, as it is styled in the text itself, الوهيّات), on fol. 44b.

Third section: Physics (علم طبيعى), on fol. 122b. This section breaks off on fol. 167b; fol. 168a has no connexion with it and is supplied by another hand.

The first section is dated A.H. 1064 (A.D. 1654).

No. 478, ff. 168, ll. 14, Naskhî; size, 8¼ in. by 4½ in.

2219

Durrat-altâj (درّة التاج).

A vast encyclopædia of sciences by Kuṭb-aldîn Maḥmûd bin Mas'ûd bin al-Muslih alshîrâzî, the greatest pupil of Naṣîr-aldîn Ṭûsî (see No. 2135 above), who was born in Shîrâz, A.H. 634 (A.D. 1236, 1237), and died in Tabrîz, A.H. 710 (A.D. 1310, 1311); see Haft Iqlîm, No. 2196 (col. 392 in this Cat.), where some of the Arabic works are mentioned, and on the present work G. Flügel i. pp. 35–37; Rieu ii. pp. 434 and 435; and W. Pertsch, Berlin Cat., p. 340 (where a small fragment of the same, dealing with music, is noticed); comp. also H. Khalfa iii. p. 201, No. 4926; Wiener Jahrbücher, vol. 88, Anzeigeblatt, pp. 17–21; and Mélanges Asiatiques ii. p. 57. The full title of the work is درّة التاج لغرّة الدّبّاج, on which comp. H. loc. cit. The present copy, dated the 16th of Shawwal, A.H. 1075 (A.D. 1664, Oct. 5), is particularly valuable, as it has been carefully collated therewith an old and trustworthy MS., A.H. 1141, the 25th of Shawwâl to the 11th of Dû-alḥijja A.H. 1177; Nov. 26 to 1778, Jan. 2, at Akka. The collator has made many valuable additions to the copy from that older authority, partly in the margin, partly by inserting whole supplementary pages, for instance, ff. 474–476, which give another interpretation of the preceding and following pages, and not originally belong to the present copy at all.

Beginning: خ بصبر ارباب كاسبت و خاطر پوشيده نماند كه نعمت جلال ربوبيّت ال الوهيّت و شكر مواهب نعم بى نهايت و ذكر لطائف كرم بى غايت مدعى الخ

It is divided into a فاتحه, five جمله and a خاتمه.

Fâtiḥah or introduction, in three chapters, the advantages of knowledge, the real purpose of sciences, and their division.

فصل اوّل, on fol. 5a, subdivided into three بيان فضيلت علم على الاطلاق (۲) بيان فضيلت تعليم (۳) در بيان فضيلت تعلّم.

فصل دوم در حقيقت علم, on fol. 10a, also divided into three اصل.

در تقسيم علوم و آنچه بدان تعلّق دارد, on fol. 11b, also in three اصل.

Between this and the beginning of the text (fol. 1a) a complete and detailed index of the whole work is inserted on ff. 19b–27b.

First Jumlah, on logic (در منطق), in seven makâlas, on fol. 27b.

Second Jumlah, on first philosophy, i.e. philosophy proper (در فلسفهٔ اولى), in two branches (فنّ), each of which is subdivided into seven makâlas.

فنّ اوّل در امور عامّه مر جملهٔ مفهومات را, on fol. 63a.

فنّ دوم در اقسام اعراض وجودى و اعتبارى, on fol. 74b.

Third Jumlah, on the lowest science, that is natural science (در علم اسفل كه علم طبيعى است), in two فنّ, each again subdivided into seven makâlas.

Fifth makâlah, in thirteen fanns, on ff. 648ᵃ, 660ᵃ, 67ᵃ (to be styled فن سیم instead of فن دویم), 668ᵇ, 76ᵇ, 679ᵃ, second line, 682ᵇ, 687ᵇ, 694ᵃ, 704ᵃ, 720ᵇ, 72ᵃ, and 730ᵇ.

Worm-eaten throughout; especially the first pages greatly damaged.

No. 991, ff. 735, ll. 25; Naskhî; size, 10¾ in. by 5½ in.

2224

Extracts from the same.

Detached portions of the Nafâ'is-alfunûn, put together in a perplexing manner, without any system or order. It begins abruptly on fol. 1ᵃ; the first heading appears on fol. 1ᵇ, در بیانیت اخلاق مزدم (called باب), followed on fol. 5ᵃ, last line, by another (called باب دوم), styled در ترجیح بعضی ازینها علامات در بعضی الخ; these two sections correspond to the first and second bâb in the fifth fann of Makâlah IV in Kism II = fol. 294ᵇ, l. 3 to fol. 296ᵃ, l. 10 in No. 2221 above. After these are put the following sections: در اکتساب, on fol. 7ᵇ = fol. 311ᵃ of No. 2221 (fasl 5 of the eighth fann of Makâlah IV in Kism II); در علم دم, on fol. 8ᵃ, and در علم وهم, on fol. 9ᵇ = ff. 311ᵇ–312ᵇ in the same copy (fasls 1 and 2 of the ninth fann of the same Makâlah IV); در قلع آثار حامهٔ سیاه, on fol. 10ᵇ = fol. 310ᵃ in No. 2221 (fasl 3 of the eighth fann of Makâlah IV); در فلاحت, on fol. 11ᵇ = fol. 310ᵇ, in the same copy (fasl 4 of the same fann); در خواص جواهر واحجار, on fol. 12ᵇ = ff. 306ᵃ–309ᵃ in the same copy (bâb 4 of the seventh fann of Makâlah IV in Kism II); در خواص حیوانات, on fol. 21ᵃ = ff. 300ᵇ–304ᵇ, ib. (bâb 1 of the same seventh fann); در خواص بعضی از حیوانات بحری, on fol. 32ᵇ = ff. 305ᵇ–306ᵃ, ib. (bâb 3 of the same fann); در بیطرة که آنرا طبّ الدوابّ خوانند, on fol. 34ᵇ = ff. 309ᵃ–310ᵃ (fasl 1 of the eighth fann of Makâlah IV in Kism II); در احوال مرغان شکاری, on fol. 37ᵃ = fol. 310ᵃ, ib. (fasl 2 of the same eighth fann); در طیور عنقا که آنرا بپارسی سیمرغ خوانند, on fol. 37ᵇ = ff. 304ᵇ–305ᵇ, ib. (bâb 2 of the seventh fann of Makâlah IV in Kism II); مشاهیر انبیاء علیهم السلام (Prophets, from Âdam to Muhammad, whose biography begins on fol. 60ᵃ), on fol. 41ᵃ; حقیقت بادشاهانی که پیش از حضرت پیغمبر بودند (ante-islamitic kings from Gayûmarth to Yazdajird, the last Sâsânian, with an appendix styled باب سیوم در اشاره بملوک ختای و فرنگ), on fol. 63ᵃ; باب در ذکر احوال خلفای الخ (the first four Khalifs, the Ummayyades and 'Abbâsides), on fol. 77ᵃ; and باب در تواریخ سلاطین که از عهد خلافت بنی عبّاس تا اکنون سلطنت دارند (the dynasties, contemporary with and subsequent to the 'Abbâsides, down to the author's time, i. e. A. H. 736, in seven tâ'ifas, viz.: Saffârides, Sâmânides, Dailamis, Ghaznawides, Saljûkides, Khwârizmshâhis, and Cingizkhân, with successors to the death of Abû Sa'îd), on fol. 86ᵃ; these four historical sections correspond to the full five bâbs of the second and third fann of Makâlah IV in Kism I = ff. 156ᵃ–177ᵇ in No. 2221; در انساب که عبارت از شناختن وصول و فروع اهل اقالیم الخ, on fol. 103ᵃ = ff. 182ᵇ–186ᵃ, ib. (fifth fann of the same Makâlah IV in Kism I); در علم انشا, on fol. 112ᵃ = ff. 55ᵃ–60ᵇ, ib. (fourteenth fann of Makâlah I in Kism I); در علم تعبیر, on fol. 126ᵇ = ff. 284ᵇ–294ᵃ, ib. (fourth fann of Makâlah IV in Kism II, styled in No. 2221 by mistake the third, see above).

No date.

No. 2084, ff. 154, ll. 15; clear, but often very incorrect, Nasta'lîk; worm-eaten; size, 8½ in. by 4¾ in.

2225

Mujmal-alhikmat (مجمل الحكمة).

A philosophical encyclopædia in form of a Persian translation of an Arabic abridgement of the famous رسائل اخوان الصفا و خلّان الوفا, usually styled *Ikhwân-alsafâ*, entitled مجمل الحكمة (comp. G. Flügel, ii. 42; Bodleian Cat., No. 1492, and W. Pertsch, Berlin Cat., pp. 158–161; see also H. Khalfa, v. p. 486, No. 11,468, and on the writings of the brethren of purity, J. As. Soc., vol. 13, p. 1 sq. This translation was made by a man of Khurâsân and dedicated to Sûltân Timûr (reigned A. H. 771–807 = A. D. 1370–1405), on fol. 2ᵃ, l. 7, and is divided into four sections (قسم), each containing several abridged risâlas (خلاصهٔ رساله). The whole was to comprise fifty-one risâlas, but only forty-one are found, the last of which is subdivided into ten fasls, which, added to the forty-one risâlas, represent indeed fifty-one chapters.

The *first section*, in fourteen abridged risâlas, comprises the mathematical and logical sciences, on fol. 2ᵃ; the *second*, the natural sciences in sixteen abridged risâlas, on fol. 24ᵃ; the *third*, astronomy, psychology, and similar sciences, in ten abridged risâlas, on fol. 45ᵃ, last line; the *fourth*, the science of the different religious creeds and sects in one risâla, subdivided into ten fasls, on fol. 60ᵇ.

Beginning: سپاس و منّت وجودیرا که واجب الوجود است و هر چه جزوست ممکن الوجود است الخ.

Copied A. H. 1036 (this year is taken from the second part of this MS., containing the Akhlâk-i-Jalâlî (see No. 2184 above); here only the day of the month is given, 6th of Rabî' I = A. D. 1626, Nov. 25).

No. 1892, ff. 1–67ᵃ, ll. 20; distinct Nasta'lîk; size, 12¼ in. by 8¼ in.

2226

Shâhid-i-sâdik (شاهد صادق).

A vast encyclopædia of sciences, particularly of religious, philosophical, political, ethical, and cosmographical matters, based on the Kurân, the traditions, sayings of wise men, stories and legends, with numerous poetical compositions, and commenced A. H. 1054 (A. D. 1644) by Muhammad Sâdik bin Muhammad Sâlih

Isfahâni Âzâdâni, the author of the historical work, صبح صادق (see Bodleian Cat., No. 102; Rieu iii. p. 889; Elliot, History of India, vi. p. 453), who was born A.H. 1018 (A.D. 1609, 1610) in Sûrat, see a full biography of the author in Rieu ii. p. 775, another copy in W. Pertsch, Berlin Cat., p. 167. In his poetical compositions he uses as takhallus Sâdiki. This work is divided into five bâbs and a khâtimah, with an immense number of subdivisions.

Beginning, on fol. 1b: [illegible] Index on ff. 2b–7b.

باب اول در ذکر حیا و [illegible] و ایمان و اسلام و [illegible] (read [illegible]) و آنچه بدین مناسب بود, on fol. 11b, last line, in 107 fasls.

باب دوم در [illegible] و سلطنت و حکومت و آداب و متعلقات آن, on fol. 117b, in seventy-seven fasls.

باب سیوم در عقل و علم و عبادت و هر و آنچه مناسب است بدان, on fol. 196b, in eighty fasls.

باب چهارم در محبت و عداوت و فقر و غنی و عشق و بیم و لهو و لعب و سعی و سفر و آنچه بدین لائق بود, on fol. 348b, in seventy-five fasls.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و مولد و آنچه متعلق است بدان, on fol. 432b, in ninety-six fasls.

Ff. 485–488 are left blank, and there is consequently a lacuna of eight pages, which were to complete the fifty-first fasl on the seven climates and on longitude and latitude.

خاتمه در ضبط اسما, on fol. 561a, in alphabetical order.

This copy is dated the 11th of Muharram, in the forty-ninth year of 'Âlamgir's reign = A.H. 1117 (A.D. 1705, May 5). The entry of a former owner in Shâhjahânâbâd (on fol. 1a) gives the full name of the author, mentions also his other work, the صبح صادق, and states that this copy was obtained by the kindness of Mirzâ Mahdi Mu'tamadkhân in A.H. 1155 (A.D. 1742).

No. 1537, ff. 622, ll. 17; irregular and unequal Nasta'lîk; worm-eaten; size, 10⅞ in. by 6½ in.

2227

A very incomplete copy of the same.

This copy contains only the *first two bâbs* complete, and the *third* to the middle of the seventy-fifth (here wrongly styled seventy-fourth) fasl (در علم حساب); the last words here correspond to fol. 292a, lin. penult. in the preceding copy.

Beginning as there. Index, on ff. 2a–6b, first line, *Bâb I*, on fol. 6b, first line; *II*, on fol. 81b; *III*, on fol. 144a.

No. 1234, ff. 116, ll. 21; Nasta'lîk; size, 10⅞ in. by 6½ in.

2228

Hadîka-i-'ârifîn-i-gûshna-i-Sâdik (حدیقهٔ عارفین گوشهٔ صادق).

The first half of a curious kind of encyclopædia with the most puzzling mixture of heterogeneous matter, compiled by Shâkirkhân bin Sâdik (i.e. Shâkirkhân bin Amîr Shams-addîn, Lutf-allâhkhân Bahâdur Sâdik), the author of a history of the reigns of Muhammadshâh and his successors (see Rieu i. pp. 279 and 380), A.H. 1173 (A.D. 1760, 1761), and dedicated to the memory of his father (who was born A.H. 1077 = A.D. 1666, 1667, and died A.H. 1166 = A.D. 1752, eighty-eight years old, see fol. 7a; Rieu, however, iii. p. 1084b, fixes his death in A.H. 1166 = A.D. 1753). The author himself, as he informs us on fol. 53a, was born A.H. 1128 (A.D. 1716). According to the index on ff. 1a–4a, the work contains twelve حدایق, each of which is subdivided into numerous حدیقه and باغ. Unfortunately there is a great confusion in the headings of the various subdivisions in the text (all added in red ink on the margin by another hand), but a comparison with the index proves that we have in this copy only *one half* of the whole work, the *first six* حدایق.

The work begins with a general *cosmography*, creation of the world and all sublunar and superlunar matters. After that comes an *anatomical* sketch, then an *historical* one, preceded by an account of the author himself (on fol. [illegible]) and dealing with the Persian kings (on fol. [illegible]), the stories of the prophets from Âdam to Muhammad, etc. (on fol. 81a). Next comes the history of *Sâdirshâh* and an account of the house of *Timûr*, a tract on *archery* in verse and a very elaborate treatise on *love* and *sexual intercourse* (on fol. 187b). The second half of this MS. is filled with discussions on Muhammadan *theology*, the rites and observances of Islâm (on fol. 214a), dogmatic history and the prominent points of Muslim doctrines. The last part deals with *Sûfism* and breaks off in the discussion on the نفس اماره.

Beginning, on fol. 5b: [illegible]

Numerous additions and [illegible] the [illegible] *second half* of this work was to contain, [illegible] the index, biographical accounts of great [illegible] and mystic Shaikhs, stories, tracts on poetry and prose, [illegible] trade, medicine, veterinary science, etc.

No. [illegible], ff. [illegible], ll. [illegible]; [illegible] and distinct Nasta'lîk; size, [illegible] in. by [illegible] in.

2229

Khazân u Bahâr (خزن و بهار).

Autumn and spring, a short general compendium of sciences, compiled by Mîr 'Imâd alridwi, who was in the service of Mirzâ Muhammad 'Alibeg of Kirmân at Lâhûr (see fol. 2b, l. 1 sq.; the title of the book occurs

on fol. 3a, l. 7). No date of composition is mentioned anywhere. It is divided into an introduction, four chapters (مقاله), and a conclusion.

Introduction, on fol. 3b; account of the creation and the created beings (در بیان آنکه موجود کیست و وجود او از چیست و پیغمبر کرا خوانند و امام مفترض الطاعة کردانند و پادشاه کرا نامند الخ).

First chapter, on fol. 9b, on medical science (در علم طب).

Second chapter, on astronomy, etc. (در علم هیأت و نجوم و شناختن اجرام فلکی و اقدار کواکب الخ).

Third chapter, on the art of government, the duties of a wazir, on epistolography, etc. (در علم دبیری و وزیری و مراسلات و انشاء خطابی و سلطانی).

Fourth chapter, on poetical composition, with a few specimens of poetry, for instance, a rubâ'i, extemporized by 'Unsuri, on fol. 41a (در علم و تصنع شاعری).

Conclusion, on fol. 41b, several stories, traditions, a short account of the author's life, some kasidas and ghazals, composed by himself, etc. (در بعضی روایات و قصائد و غزلیات الخ according to the index, or در بعضی حکایات و روایات و مردهٔ قلیلی از حالات ابی الخیر و قصائد و غزلیات که بخاطر ناقص رسیده الخ according to the heading itself). This part is imperfect at the end, some leaves being wanting. It breaks off on fol. 47b.

No. 296, ff. 1–47, ll. 16; Nasta'lîk; size, 8 in. by 4 in.

2230

Tarjuma-i-Kashf-alzunûn an asâmi alkutub wa-alfunûn (ترجمهٔ کشف الظنون عن اسامی الکتب و الفنون).

An abridged Persian translation of Hâji Khalîfah's (or, as he is commonly called in a contracted form, Hâji Khalîfa's) famous bibliographical lexicon (see Flügel's edition of the Arabic text with Latin translation, in seven volumes, Leipzig, 1835–1854), made at the request of Mr. John Herbert Harington (جان هربرت هارینگتن, see fol. 642b, l. 10), by Karîm-aldîn Muhammad bin al'Allâm bin 'Abd-alsalâm (see ib., l. 5) who began this paraphrase in Rajab, A.H. 1220 (A.D. 1805, Sept.–Oct.). The statement, that he completed it in Safar of the same year (بماه صفر از سال مذکور), must needs be an oversight, since it is nonsensical; either the following year 1221 is intended, or the month Safar must be substituted for the previous Rajab and vice versa.

Beginning: بهترین نطق که ظاهر میشود انوار الطاف آن از مطالع کتب و صحائف و خوبترین کلام که بوی خوش میدهد غنچه‌های اعطاف آن بر صفحات علوم و معارف الخ.

The lexicon itself, after the long introductory chapters, begins with the letter ا on fol. 83a.

Bibliotheca Leydeniana.

No. 2702, ff. 643, ll. 15; Nasta'lîk; size, 10 in. by 6½ in.

II. Mathematics: Astronomy, Astrology, Chronology, Arithmetic, Geometry, Magic Art, Fortune-telling, and Interpretation of Dreams.

2231

Sharh-i-fârsi-i-Thamarah dar nujum (شرح فارسی ثمرهٔ در نجوم).

A Persian paraphrase and exposition of the Arabic version of Ptolemy's astrological work Liber Fructus (καρπός), commonly styled Sharh-i-Thamara-i-Batlamyûs (شرح ثمرهٔ بطلمیوس), by the well-known philosopher and astronomer Nasir-aldîn Muhammad bin Muhammad bin al-Hasan al-Tûsi, who died A.H. 672 (A.D. 1274), see above, Nos. 1807–1810; 1929, 23; and 2155 sq. H. Khalfa ii. p. 496, No. 3848, gives the full title of the Arabic version as الثمرة في احكام النجوم, and in the Bodleian Cat., No. 1510, the present Persian paraphrase is styled تفسير الثمرة; comp. also Rieu iii. p. 1088a; Steinschneider, Cat. Codd. Hebraeorum Lugd. Bat., p. 368; Cat. Codd. Or. Lugd. Bat. iii. p. 145 and 146; Wenrich, de auctorum Graec. etc., p. 2[illegible]. It was made (about A.H. 660 = A.D. 1262) for Bahâ-aldîn Muhammad, son of the famous Sâhib-Diwân Shams-aldîn Muhammad Juwainî (who was executed A.H. 683 = A.D. 1284).

Beginning: الحمد لله بحمد الشاكرين والصلوة على نبيه محمد و آله حسبن كويد مخدوم المولى المعظم والامام الاعظم الخ.

It contains 102 كلمه in Arabic, each followed by a paraphrase or ترجمه; the Arabic original of each كلمه, besides being given in the text, is usually repeated at the top of the respective page.

Dated 7th of Safar, A.H. 1017 (A.D. 1608, May 23).

No. 1922, ff. 34, ll. 21; Naskhî; size, 10½ in. by 6½ in.

2232

Zîj-i-Khâkânî (زیج خاقانی).

The first or original edition of the chronological and astronomical tables of Sultân Ulughbeg bin Shâhrukh bin Timûr Gurgân (who was governor of Transoxania from A.H. 812 to 852 = A.D. 1409–1448, and ruler of Harât from A.H. 852 to 853 = A.D. 1448–1449), with a detailed description, compiled under his superintendence by Jamshîd bin Mas'ûd bin Muhammad altabîb alkâshî, called Ghiyâth or Ghiyâth-aldîn (see fol. 1b, l. 9). They are frequently styled زیج الغ بیك (see ff. 2a, l. 5, and 3a, l. 4), and were completed, according to the last line of the last page, as early as A.H. 816 (A.D. 1413, 1414). This original edition, which is not found in any other collection, is divided into six makâlas, viz.:

I. در معرفت تواریخ مشهور, on fol. 6b, subdivided into a mukaddimah and four bâbs.

II. در معرفت جیب و سهم و ظل و میل و مطالع و ذکر طول و عرض بلدان, on fol. 24b.

III. در معرفت مواضع کواکب در طول و عرض و توابع آن, on fol 75a

IV در معرفت قسیّ مشهوره (or according to the wording in the text itself, در استخراج سائر قسیّ و خطوط مشهوره), on fol 167b

V در معرفت طالع از معلومات مختلفه, on fol 183a.

VI در باقیٔ اعمال نجومی که آن تسطیرات اسب الخ, on fol 198b

Each of the last five makâlas comprises a mukaddimah and two bâbs Ff. 144b, 145a, 146a–148a, 150b–153a, and 209a are left blank

Beginning: حمد و سپاس بی قیاس حضرت خالقی را که بمدد ابداع و قدرت این طارم رفیع مطبّق الخ

Dated A. H. 905 (A. D. 1499, 1500)

No. 430, ff 213, ll. 23, small unequal Nasta'lîk, size, 10 in. by 7 in

2233

Zij-i jadid-i-Sultânî (زیج جدید سلطانی)

The usual edition of Sultân Ulughbeg's tables i e the second and revised one, compiled by the Sultan with the assistance of Salâh-almillat wa aldîn Mûsâ with the epithet Kâdizâda-i-Rûmî and Maulana Ghiyâth almillat wa aldîn Jamshîd (the compiler of the original edition) and after the death of both of them by co operation with the afterwards famous arithmetician geometrician, and astronomer, 'Alî bin Muhammad Kûshjî (who died A. H 879 = A D 1474 1475 in Constantinople see further below, Nos 2240–2245).

This edition is divided into four makalas, viz:

I در معرفت تواریخ on fol 2b, subdivided into a mukaddimah and seven bâbs, with small scattered tables.

II در معرفت اوقات و طالع هر وقت و آنچه تعلّق بدان دارد on fol 19a, subdivided into twenty two bâbs; tables found on ff 32a–124a.

III در معرفت روس ستارگان و مواضع ایشان در طول و عرض و توابع آن on fol 124b, subdivided into thirteen bâbs tables on ff 137a–230a

IV در باقیٔ اعمال نجوم, on fol 231b subdivided into two bâbs, tables on ff 235b 241a and 242b–261a

Beginning تبارك الّذی جعل فی السّماء بروجًا و جعل فیها سراجًا و قمرًا منیرًا و هو الّذی جعل اللّیل الخ

The title given to this work, on fol 1a, is کتاب زیج میرزا الغ بیك زیج سعید جدید کورکانی, on fol 1a in the immediately following copy it is simply styled (as the older edition too, see above) زیج الغ بیك, and at the top of fol 1b in the same more fully زیج الغ بیکی در علم نجوم, it is also sometimes called زیج جدید گورگانی and زیج سلطانیٔ گورگانی. The proper title, زیج جدید سلطانی, is confirmed by Barjandî (or Burjandî), see below, Nos 2237–2239; the tables were compiled between A. H. 823 and 841 (A. D. 1420–1438). Other copies of the same are described in the Bodleian Cat., Nos. 1515–1518; Rieu ii. p. 456 sq.; and W. Pertsch, Berlin Cat., p. 358 sq. The work was edited by Sédillot, Paris, 1847; French translation by the same, ib., 1853. Older editions of detached portions of the Zij-i-jadid-i-Sultânî are Epochae celebriores ex traditione Ulug Beigi, by John Greaves (Gravius), London, 1650, reprinted in Hudson's 'Geographi Graeci minores,' vol. 3; and Tabulae longitudinis et latitudinis stellarum ex observatione Ulugh Begi, by Thomas Hyde, Oxford, 1665, reprinted in Hyde's 'Syntagma dissertationum,' vol. i; comp. also H. Khalfa iii. p 559, No. 6939. Other references are given in Rieu and Pertsch, loc. cit.

This copy is dated, on fol. 261a, end of Dhû-alhijja, A. H. 1072 (A. D. 1662, Aug. 15), by Mullâ Shâh ibn Amirkhân. On ff. 261b and 262a a short treatise in Arabic is added, on astronomical and chronological matters, by Alhasan bin Mûsâ altabarî almuhâsib, copied by Zain-al'âbidîn bin Muhammad 'Alî alriyâdî. On ff 263b and 264a two additional tables.

Many marginal glosses and interlinear explanations and additions to the text.

No. 228, ff 264, ll. 17, Nasta'lîk; size, 10 in. by 6½ in.

2234

Another copy of the same.

Beginning as in the preceding copy. Makâlah I, on fol. 2a; II, on fol. 15a; III, on fol. 117b; IV, on fol. 199b. There are tables at the end of the *second* makâlah, on ff. 26b–117a, at the end of the *third*, on ff. 130b–199b, and on ff. 204a–207a. 208b–211a, and 214b–216a.

No date.

No 613, ff. 216, ll. 21; irregular Nasta'lîk mixed with Shikasta written later; many waterspots; size, 9½ in by 6½ in.

2235

A slightly defective copy of the same.

The leaves of this copy are misplaced in an almost bewildering way their proper order seems to be, ff 1–78 110–140, 79–100, 141–144, 101–109, 145–174 ll 1–78 contain only tables; the text begins abruptly on fol 110a, the first words correspond to fol 1b, l 5–al' infra in the preceding copy. There is besides a lacuna between ff 144 and 101, comprising parts of the fourth and the ghth bâb and the whole of babs 5 7 of the third makâlah, and corresponding to fol 119a, l 4 ab infra, middle, to fol 121a, l 8 in the preceding copy

Makâlah I, on fol 110b, II, on fol 88d; III, on fol 141a, IV, on fol 145a No date On fol 1a this work is wrongly styled زیج جاتانی No date.

No 431, ff 174, ll. 19; Nasta'lîk; size 9½ in by 6½ in.

2236

The same.

This copy contains only the tables without text, except half a page (on fol. 198a), which is filled with the beginning of the *fourth* makâlah. Ff. 93, 101b, 105a, 198b, and 199a are left entirely blank.

No. 429, ff. 206; Nasta'lîk; size, 9½ in. by 6½ in.

2250

Risâla-i-taqwîm (رسالهٔ تقویم).

A third, very short, treatise on the same subject, styled رسالهٔ تقویم (in the colophon and at the top of fol. 1b) or مختصر در معرفت تقویم (on fol. 1b, l. 2), by Muhammad Sirâj.

Beginning: بعد سپاس بی قیاس خداوندیرا عز و جل و درود بر رسول او الخ.

It is divided into three kisma, viz.:

1. در برج و کواکب, on fol. 1b.
2. در معرفت ارقام که در جدول نوشته اند, on fol. 2b.
3. در معرفت آنچه در باقی اوراق تقاویم بنویسند (بنویسند?), on fol. 5a.

Dated the 13th of Ramadân, A. H. 1019 (l. c. 11) = A. D. 1610, Nov. 29.

No. 2066, ff. 5, ll. 17–19; Nasta'lîk; size, 9½ in. by 4½ in.

2251

Tarjuma-i-Khulâsat-alhisâb (ترجمهٔ خلاصة الحساب).

A Persian paraphrase of and commentary on Bahâ-aldîn Muhammad bin Husain 'Amilî's (died A. H. 1030 = A. D. 1621) famous Arabic work on arithmetic, styled خلاصة الحساب. On the Arabic original, see Loth, Arabic Cat., p. 220b sq.; Arabic Cat. of the British Museum, p. 622a; Cat. des MSS. et Xyl., p. 230; I. Aumer, p. 138, No. 6; H. Khalfa iii. p. 168, etc.; on the author, Bahâ-aldîn 'Amilî, with the takhallus Bahâ'î, Nos. 1517–1520 above. To the various works of this prolific writer and poet, enumerated there (the wrong title مفتاح الفلاح, given in the Safînah, see col. 829, l. 16 above, must be corrected into مفتاح الفلاح), a collection of prayers, which was translated into Persian by Jamâl-aldîn Muhammad ibn Husain Khwânsârî, who died A. H. 1145 = A. D. 1732, see Nicoll, Supplement, pp. 4b and 254; the مشرق العين and مشرق الشمسين quoted there, col. 829, ll. 11 and 17, seem to be misspelt for مشرق الشمس, see G. Flügel iii. p. 510, l. 4; the تشريح الافلاك, on astronomy, with a Persian commentary under the title of تعريب الادراك, by Sadr-aldîn Muhammad ibn al-Sâdik alhusainî, is noticed in Loth, Arabic Cat., p. 298b; Arabic Cat. of the Brit. Mus., p. 244; and W. Pertsch, Berlin Cat., p. 76, last three lines; on the کشکول or کچکول, see Loth, Arabic Cat., p. 241a sq., and G. Flügel i. p. 409 sq.; the رسالة اصطرلاب, col. 829, l. 11, is probably identical with the Persian treatise on the Astrolabe noticed in Bodleian Cat., No. 1508), may further be added: العروة الوثقى, التهذيب, الزبدة فى الاصول, الحبل المتين, الصراط المستقيم, فى النحو, all quoted in G. Flügel iii. p. 510, ll. 4 and 5; بحار الانوار, see W. Pertsch, Berlin Cat., p. 59, note i; two Arabic letters to Mirzâ Ibrâhîm, the first interspersed with Persian verses, ib., p. 99, No. 2; and two Arabic riddles, one on قانون, the other on كافية, see Loth, Arabic Cat., p. 298a, No. V. The present work contains:

An index, on ff. 1a and 1b, beginning: رب يسّر و تمّم بالخير. خلاصة الحساب مرتّب است بر یك مقدّمه و ده باب و خاتمه. مقدّمه در بیان ماهیّت علم حساب و موضوع او الخ.

The Arabic text with Persian paraphrase and exposition, in a mukaddimah, ten bâb, and a khâtimah, prefaced by a short Persian introduction, which, however, does not give any translator's name, and beginning, on fol. 2a: حمدی که هیچ عددی احصای آن نکند و شکری که هیچ محاسبی بمنتهای او نرسد مر واجب الوجودی. راست که ذات احدیتش الخ.

Mukaddimah, on fol. 2b, last line.

Bâb I (فى حساب الصحاح, Persian: در بیان حساب (عدد صحیح), in six fasls, on fol. 10a.

Bâb II (فى حساب الكسور, Persian: در بیان حساب (کسور), in three mukaddimas and six fasls, on fol. 45a.

Bâb III (فى استخراج المجهولات, Persian: در استخراج (عدد مجهولات), on fol. 61b.

Bâb IV (فى استخراج المجهولات بحسب الخطائين), on fol. 65a.

Bâb V (فى استخراج المجهولات بالعمل بالعكس), on fol. 67b.

Bâb VI (فى المساحة), in a mukaddimah and three fasls, on fol. 69a.

Bâb VII (read المساحات (read تسع), قسما تسع (من وزن الارض الخ), in three fasls, on fol. 81b.

Bâb VIII (فى استخراج المجهولات بطريق الخير و المقابلة), in two fasls, on fol. 96b.

Bâb IX (فى قواعد الشريفة (!) و فوائد لطيفة), in twelve kâ'idas, on fol. 106b.

Bâb X (فى مسائل متفرقة بطرق مختلفة), on fol. 111.

Khâtimah, on fol. 129a.

This copy was made by order of Khwâjah Muhammad Mahfûzîdîn for the perusal of Nawwâb 'Abd al-wahhâbkhân Bahâdur, by Muhammad Ghiyâth-aldîn, an inhabitant of Zuhûrâbâd in the district of Ghâzîpûr, an appendage of the Sûbah of Allâhâbâd, and finished by him in Arcot (اركات) the 27th of Rajab, A. H. 1107 (A. D. 1696, March 2). It is rather incorrectly written, especially in the Arabic part. Many headings of subdivisions are left blank. The Khulâsat-alhisâb has been edited, Arabic and Persian with commentary, Calcutta, 1812, and Constantinople, A. H. 1268. Arabic text with German translation by Nesselmann, Berlin, 1843. French translation by Aristide Marre in 'Nouvelles annales de mathématiques par Terquem e Gerono,' 1846, vol. v. p. 263 sq.; new edition, Rome, 1864. Arabic commentaries on the same are — among others — 'Iṣmat-allâh's انوار خلاصه الحساب (A. H. 1086), printed at Calcutta, 1829; Lutf-allâh's, Hâji Husain Yazdî's, and Shams-aldîn 'Alî Husainî Khalkhâlî's, see G. Loth, Arabic Cat., p. 221.

No. 816, ff. 132, ll. 15 (on ff. 1–8, ll. 9); Nasta'lîk, by two different hands, a large one on ff. 1–8, a smaller one on ff. 9–132, the Arabic text in Naskhî; size, 8¾ in. by 4½ in.

in the following copy, No. 5, and in Rieu ii. p. 451[a].

Beginning: الحمد لله رب العالمين . . . اما بعد میگوید فقیر لطف الله مهندس ابن اسامه احمد معمار لاهوری غفر الله له الخ

No date.

No. 1711, ff. 46, ll. 15; Nasta'lîk; size, 8½ in. by 5¾ in.

2254

A collection of astronomical, astrological, and arithmetical treatises.

Contents:

1. An astronomical tract, styled: Risâla-i-sîfasl dar 'ilm-i-nujûm (رسالهٔ سی فصل در علم نجوم), in thirty fasls, defective at the beginning, on fol. 1[a]. It is alleged to be by Khwâjah Nasîr-aldîn Tûsî (see No. 2231 above), but this statement is probably due to a confusion of this treatise with the well-known رسالهٔ سی فصل of the same author in No. 3 of the present copy, as no astronomical or astrological work of this title and with the same subdivision into thirty fasls is known as having been written by the author in question. Dated the 8th of Jumâdâ-alawwal, A.H. 1004 (A.D. 1596, Jan. 9), by Bahâ-aldîn alhusainî.

2. Risâlah dar ma'rifat-i-Astarlâb (رساله در معرفت اسطرلاب), that is Nasîr-aldîn Tûsî's famous treatise on the Astrolabe, known as کتاب (or رسالهٔ) بیست باب, on account of the twenty bâbs, into which it is divided; it begins on fol. 34[b] with an introduction, setting forth the meaning, etc. of the term Astrolabe, بباید دانست

4. Madkhal-i-manzûm dar 'ilm-i-nujûm (مدخل منظوم در علم نجوم), a versified treatise on astrology in mathnawî baits, on fol. 63[b], beginning:

مرد سخن ادا نکند تا بنام حق ابتدا نکند

An author's name does not appear (it might be Mubârak, comp. H. Khalfa v. p. 472). Other copies of this treatise are described in Bodleian Cat., No. 1549, and Rieu ii. pp. 801[a], IV, and 811[b], III.

5. Muntakhab-i-Khulâsat-alhisâb (منتخب خلاصة الحساب), the same abridged Persian paraphrase of Bahâ-aldîn Amilî's Arabic work on arithmetic as in the preceding copy, by Lutf-allâh Muhandis, here styled simply منتخب or منتخب الحساب, on fol. 71[b]. Beginning the same as there. Dated the 3rd of Sha'bân, A.H. 1146 (A.D. 1733, Jan. 19), by Abâ-alkhair at Akbarâbâd.

6. Some arithmetical tables, on ff. 110[b]–116[b].

7. Sirâj-alistikhrâj (سراج الاستخراج), an astronomical treatise by Farîd, the astronomer of Dihlî, that is Mullâ Farîd-aldîn Mas'ûd bin Hâfiz Ibrâhîm, the author of the astronomical tables of Shâhjahân, styled زیج شاهجهانی (see Rieu ii. p. 459 sq.; and iii. p. 1088[a]), on fol. 118[b]. It is divided into a mukaddimah, nine bâbs, and a khâtimah, and begins: حمد مبدعی را سزد که مهندس قدرت کامله اش در ارقام درجات مخلوقات دقیقه الخ.

Farîd-aldîn compiled this treatise A.H. 1006 (A.D. 1597, 1598), and died A.H. 1039 (A.D. 1629); see another copy in Bodleian Cat., No. 1556. Dated the 22nd of Rabî'-alawwal, A.H. 1169 (A.D. 1755, Dec. 26);

8. Risâlah dar 'ilm-i-ḥisâb (رساله در علم حساب), 'Alî bin Muḥammad Kûshjî's famous treatise on arithmetic, on fol. 150b, see above, Nos. 2242–2245. Beginning as usual. Dated in Rabî'-alâkhar, A.H. 1169 (A.D. 1756, Jan.), at Akbarâbâd; the copyist is for the greater part the same as that of the preceding treatise.

No 476, ff 173, ll. 17–23, written by many different hands in Naskhî, Nasta'lîk, and even Shikasta, size, 8½ in. by 5¾ in.

2255

Two astronomical treatises

1. ff. 1–109a, a defective copy of a commentary on Nasîr-aldîn Tûsî's تحریر مجسطی or کتاب سی محصل مختصر در معرفت see No. 1 in the preceding copy. It seems to be styled Ḥall-altakwîm dar 'ilm-i-nujûm (حلّ التّقویم در علم نجوم), and begins abruptly thus اجتماع کواکب .... باوّل حمل و میزان که نسبت توشه رحمین باشد الخ. The original text is written in red ink, the commentary in black. Whether the latter is identical with one of the two commentaries, quoted in the preceding copy, is impossible to say, as the initial words are missing. Dated in Dhû-alka'dah, A.H. 878 (A.D. 1474, March–April).

2. Ff 102b–140b; Miftâḥ-i-bîst bâb (مفتاح بیست باب), the same commentary on Nasîr-aldîn Tûsî's treatise on the Astrolabe in twenty babs (see No 2 in the preceding copy), as that described in Bodleian Cat, No. 1506, by an anonymous author, beginning حمد بی حدّ و ثنای بی عدد واجب الوجودی را که دهن انسان و عقل ایشانرا قوّت داد الخ The Bodleian copy is dated A.H. 856 (A.D. 1452), which may be the author's autograph, the present copy is dated in Muḥarram, A.H. 879 (A.D. 1474, May–June). Two other commentaries are known, one by Niẓâmaldîn bin Ḥabîb-allâh Ḥusainî, composed A.H. 873 (A.D. 1468–1469), mentioned by Ḥ. Khalîfa, the other by Abd-al'alî bin Muḥammad bin Ḥusain al-Barjandî or Birjindî (see above, No. 2237 sq.), completed A.H. 890 (A.D. 1485), see Rieu ii p. 453b, and Supplement, p. 111 No V

No. 965, ff 1–140, ll 21; small Naskhî, size 6¼ in. by 3⅜ in.

2256

Persian and Arabic tracts on astrology and astronomy

Contents:

1. Risâla-i-Asṭarlâb (رسالهٔ اسطرلاب), or Mukhtaṣar dar ṣan'at-i Asṭarlâb (مختصر در صنعت اسطرلاب), a treatise on the preparation and working of the Astrolabe, in twenty short chapters. It is entirely different from Nasîr-aldîn Tûsî's بیست باب and identical with the treatise described in W. Pertsch, Berlin Cat., p 346, 1, which is very likely due to Khidrshâh Efendî, comp Cat. des MSS et Xyl., No. 317, 3. Beginning, on fol 1b امّا بعد این مختصریست در صنعت اسطرلاب شمالی و جنوبی مشتمل بر بیست باب باب اوّل در مقدّمات صناعیّه که معرفت آن در صنعت اسطرلاب ضروریست، چون خواهند که حطّی تصنیف کنند الخ. Dated middle of Jumâdâ-alawwal, A.H. 1056, collated the 23rd of the same month (=A.D. 1646, end of June and July 7).

2. Some astronomical tables and figures, on ff. 9–12

3. Risâlah dar 'ilm-i-ḥikmat (رساله در علم حکمت), a compendium of the elements of astronomy by Abû-alḥasan Kûshyâr bin Layyân aljabalî This treatise is identical with the محمل الاصول of the same author, described in Bodleian Cat., No 1543, but whilst the latter is in *Persian*, the present little work is in *Arabic*. Beginning, on fol. 13b. امّا . . . الحمد لله ربّ العالمین بعد الکیا الخلیل ابو الحسن کوشیار بن لیّان الخ.

It is divided into the same four makâlas as the Persian version, viz

I. فی المدخل و الاصول, on fol. 13b, in twenty-two bâbs.

II. فی الحکم علی امور العالم, on fol 17b, in twelve bâbs.

III فی الحکم علی المواليد و تحویل سنیها, on fol. 22b, in twenty-one babs

IV فی عمل الاحتیارات (on fol 13b فی جمل الاحتیارات), on fol. 28a, in three babs

Dated the 18th of Shawwâl, A.H. 1061 (A.D. 1651, Oct. 4), by Muḥammad bin Ḥasanbeg Munajjim.

No 1514, ff. 29; written by different hands, partly in Nasta'lîk, partly in Naskhî, size, 13⅜ in by 7⅜ in.

2257

Lubâb dar dânistan-i-Asṭarlâb (لباب در دانستن اصطرلاب)

Another anonymous treatise on the Astrolabe in forty short chapters beginning امّا بعد این رساله ایست مسمّی بلباب در دانستن اصطرلاب الخ

The *first* chapter opens thus باب اوّل در الفاظ علامه ایست که اصطرلاب را بدان نسبت دهند بعضی از جزیر کنید الخ

The *second* begins, on fol 212b باب دوم در گرفتن ارتفاع شمس و کواکب چون خواهی که ارتفاع الخ

The *last* (fortieth) chapter begins, on fol 244b باب چهلم در معرفت طالع سال در خطّ استواء یا در بلادیکه صفحهٔ عرض آنها در اصطرلاب موجود نبود الخ

No date

No 1873, ff 208–249b, ll 15, Nasta'lîk, size, 8⅝ in by 4¼ in

2258

Another treatise of astrological and astronomical contents

No title or author's name appears anywhere

It begins abruptly در بالاء این اجزاء و عکسوب و این را شبکه نیز خوانند صفحه ایست مشبّکهٔ محروره که در میان الخ

It is divided into the following twenty short chapters and a khâtimah:

1. در دانستن ارتفاع آفتاب و کواکب, on fol. 255a.

در معرفت ظل از ارتفاع و ارتفاع از ظل, on fol 256a

در دانستن طالع از ارتفاع آفتاب یا کواکب, on fol 256b

در معرفت ساعات ماضیه از روز یا از شب, on fol 257b

در معرفت قوس النهار و قوس الليل, on fol 258b

6. در معرفت ساعات از طالع و طالع از ساعات on fol 259b

7 در معرفت طالع تحویل سال on fol 260b

8 در تسویه السنوات, on fol 261b

9 در معرفت آنچه گذشته باشد از ساعات روز, on fol 262b

10 در معرفت طلوع کواکب بدرج آفتاب on fol 263a

11 در معرفت مطالع بروج در خط استواء on fol 263b

12 در معرفت اجزاء بروج از مطالع on fol 266a

13 در معرفت میل آفتاب on fol 266b

14 در معرفت عرض بلد و طولش on fol 267a

15 در معرفت خط نصف النهار و سمت قبله on fol 269a

16 در معرفت وقت نماز ظهر و عصر on fol 270a.

17 در دانستن طلوع صبح روز بروز on fol 270b.

18 در دانستن عرض شهری یا مساحتی در زمین که مابقی میان مساحت او و میان مسجد حائل شده, on fol 271a

19 در معرفت عمق بئر, on fol 271b

در معرفت طول منارة یا دیواری یا عمود کوهی on fol 272a

Khatimah در امتحان اسطرلاب از خطوط و دوائر و اعضاء و اعضاء اسطرلاب on fol 273b, last line.

N. B. [illegible] Nasta'lîk; size, 8⅝ in. by 4½ in.

2259

Badâ'i' funun (بدائع فنون).

Fragment of a treatise on arithmetic, chiefly based on the Lilâwatî (see above Nos 1998–2000), as a kind of commentary to that work by Dharma Narâyan ibn Kalyanmal Kâyath (دهرم نراین ابن کلیانمل قوم کایتهه) A.H. 1074 (A.D. 1663–1664) and dedicated to the emperor Âlamgîr. It is imperfect in the beginning (some portions of the preface being missing) and breaks off in the fourth bab, whereas according to the index on fol 170b it was to contain nine bâbs. The headings of the first four babs are

باب اول در حسابهای آسان on fol 170b

باب دوم در باب دانستن طریق دستور که در زمانه کار می آید (!), on fol 174b

باب سیوم که آسان حسابهای مشکل مینماید, on fol 194b

باب چهارم در علم شماق, on fol 195b.

No. 2420. ff. 169–199, ll. 13; Shikasta; size, 8⅛ in. by 5⅛ in.

2260

Tarjuma-i-tahrîr-i-Uklidus (ترجمهٔ تحریر اقلیدس).

A Persian translation of the elements of Euclid, made from the Arabic version of Khwâjah Nasîr-aldîn Tûsî (see fol 2a, l. 2, and comp. Nos. 2231, 2254, and 2255 above), by Khair-allâhkhân bin Luṭf-allâh, the astronomer (see No 2253 above), in Muhammadshâh's reign, A.H. 1144 (see fol. 1b, ll. 3 and last) = A.D. 1731–1732, comp. on the Arabic original, J. Aumer, Arabic Cat., p. 374; Loth, Arabic Cat., p. 214b sq.; J. C. Gartz, De interpretibus et explanatoribus Euclidis arabicis, Hafniae, 1823; Nasîr-aldîn's Arabic translation is printed, Constantinople, 1801. It is divided into fifteen makâlas, with altogether 478 (not 468) figures.

Makâlah I, on fol 2a, with forty-eight figures; II, on fol 48b, with fourteen figures; III, on fol. 59b, with thirty-six figures, IV, on fol. 83a, with sixteen figures; V, on fol 93b, with twenty-five figures; VI, on fol. 105b, with thirty-three figures; VII, on fol. 125a, with thirty-nine figures, VIII, on fol. 136b, with twenty-seven figures, IX, on fol. 146a, with thirty-eight figures; X, on fol 160b with 109 figures; XI, on fol. 227b, with forty-one figures, XII, on fol. 254a, with fifteen figures, XIII on fol. 278a, with twenty-one figures; XIV, on fol 301a, with ten figures; XV, on fol. 305a, with six figures.

Beginning. شکر است مر خدائی را که ازوست ابتدا بسوی اوست انتها و بدست اوست اختیار همه حرها الخ.

Dated the 1st of Rajab, A.H. 1194 (A.D. 1780, July 3). According to a note on the fly-leaf this copy was prepared for Mr. Richard Johnson, at Lucknow, by Râjah Nandârâm Pandit.

No. 1791. ff. 311, ll. 17; Nasta'lîk; illuminated frontispiece; the first two pages splendidly adorned; size, 12½ in. by 6½ in.

2261

Khazânat-al'ilm (خزانة العلم).

A curious, but very interesting and valuable work on arithmetic, geometry, and astronomy, composed A.H. 1229 (A.D. 1814), by Kânhjî (کانهجی), at 'Azîmâbâd, with a great number of English explanations of technical terms in Persian, made by the author himself, who must have been well acquainted with the English language and science.

Beginning. حمد بی چون مراتب عدد و حمد وعدّ آن واحد را سزا که نسبت وحد بعدد آن.

It is dedicated to Mr. Francis هاکنس (Hawkins?), and divided into a mukaddimah, ten bâbs, and a khatimah. The English explanations and translations are written both in English and Persian characters, for instance, منطق = logic, لاجک; جوهر = substance, سبسٹنس, etc. Full lists of such scientific expressions in both languages are inserted here and there between the leaves on special tables. Some of the more interesting ones are quoted here:

علم ریاضی mathematics.

علم هندسه geometry.

علم هیئت astronomy.

to the Pâdishâh of Rûm, Sulṭân Abû-alfath Izz-aldin Kilij Arslan bin Mas'ûd (who reigned A.H. 569–588 = A.D. 1173–1192), see Bodleian Cat., No. 1571, 3; and Blanda's paper on the Science of Ta'bîr, Journ. of the Royal As. Soc. xvi. pp. 124 and 155.

Beginning: سپاس مر خدایرا که واحد و صمد و قادرست مالك ذو الجلال و حیّ قاطرست. رازق خلق و عالم ضمائرست الخ

The work is based on the following authorities:

کتاب اصول دانیال (Bodleian Cat., No. 1571, 4).

کتاب تقسیم جعفر صادق (ib., No. 6).

کتاب جوامع محمّد بن شیرین (see the preceding copy).

کتاب دستور ابراهیم کرمانی (Bodleian Cat., No. 1571, 7).

کتاب ارشاد جابر مغربی (ib., No. 8).

کتاب تعبیر اسمعیل بن اشعث (ib., No. 9).

کنز الرؤیا (ib., No. 10).

بیان التّعبیر.

کتاب تعبیر جاحظ بن اسحق.

کتاب جملة الدّلائل و منامات.

کتاب مبادی التّعبیر.

ایضاح التّعبیر.

کتاب کافی الرّؤیا, etc.

It is divided into the following sixteen faṣls:

1. در شناختن مزاج خواب, on fol. 4b.
2. در دانستن قسمتهای خواب, on fol. 5a.
3. در یاد کردن نفس و روح, on fol. 6b.
4. در درستیٔ خوابها بعلامتها, on fol. 7b.
5. در معرفت خواب راست ودروغ, on fol. 8a.
6. در دانستن تفاوت میان خوابها و تفصیل خواب هر کس, on fol. 9a.
7. در معرفت فرق میان خوابها, on fol. 10a.
8. در دانستن خواب زجر وفال, on fol. 11a.
9. در خوابی که فراموش کرده باشد, on fol. 11b.
10. در گزاردن خواب بقول کرمانی, on fol. 12b.
11. در معرفت خوابها که ازحال بگردد باوقات و اختلاف هیأت, on fol. 12b.
12. در معرفت شرائط و آداب علم تأویل خواب, on fol. 14a.
13. در ادب نگه داشتن سائل و معبّر, on fol. 15a.
14. در معرفت آنکه تعبیر از چند نوع باشد, on fol. 15b.
15. در دانستن بعضی از مسائل خواب که تعبیر آن مقلوب بود, on fol. 16b.
16. در دیدن خدای تبارك و تعالی و فرشتگان و پیغمبران, on fol. 17a. Attached to this last faṣl is the largest and most important portion of the whole book, an *alphabetical list* of all the things which can be seen in dreams, with a detailed explanation of their meaning; this glossary begins with the letter ا, on fol. 23b, and goes down to the end, on fol. 285.

Dated A.H. 934 (A.D. 1527, 1528) by Ibn Abû Isḥâk. Worm-eaten; some of the last leaves severely injured.

No. 1003, ff. 285, ll. 17; illuminated frontispiece; Naskhî; size, 9⅝ in. by 5¾ in.

2277

Ta'birnâma-i-Sulṭânî (تعبیرنامهٔ سلطانی).

This work appears to be in substance identical with the well-known royal book on the interpretation of dreams, the Ta'birnâma-i-Sulṭânî, by Kâdî Ismâ'îl bin Ẓâm-almulk (compiled A.H. 763 = A.D. 1361–62? comp. H. Khalfa ii. p. 311, No. 3067). It is like that in alphabetical order and begins with the same word, آبادانی, on fol. 14a, l. 1, as the Bodleian copy (Bodleian Cat., No. 1571). But all that precedes this alphabetical dictionary here is different from that copy. Instead of a preface and an introduction in two faṣls (each faṣl subdivided into ten nuktas) which are found there, we have here no preface whatever, nor any mention of the author, and the introduction simply consists of ten nuktas, the headings of which agree only in the last two with the ninth and tenth nuktah of the second faṣl in the Bodleian copy.

Beginning: الحمد لله . . . امّا بعد کتابیست در تعبیر نامه که علماء حکما مرتّب داشته اند که امر عظیم است و این کتاب بر ده نکته نهاده شد الخ

No date. College of Fort William, 1825.

No. 2037, ff. 352, ll. 17, large and clear Nasta'lîk; size 10⅛ in. by 6 in.

2278

Khwâbnâma (خواب نامه).

A treatise on the interpretation of dreams, ascribed to the Imâm Ja'far Ṣâdiḳ, in thirty-seven very short bâbs, beginning: الحمد لله . . . امّا بعد که این کتاب در تفسیر خواب از امام جعفر صادق الخ.

It ends on fol. 211b; fol. 212 contains the first two pages of a فالنامه, beginning: فالنامهٔ معظّم و مکرّم اینست بسم الله الرّحمن الرّحیم روایت میکند امیر المؤمنین علی کرّم الله وجهه میفرماید الخ.

No. 3083, ff. 203, 212, ll. 14; Naskhî, mixed with Shikasta; size, 7¼ in. by 5¼ in.

2279

Miscellanies.

1. Ta'birnâma (تعبیرنامه), a treatise on the interpretation of dreams, in mathnawî-baits, with a short preface in prose; the first bait runs thus:

معبّر گفت در تعبیر خوش راز
کرت باید شنو تا گویمت راز

2. Risâla-i-ṭibb (رسالهٔ طبّ), a short medical treatise in prose with little edifying stories, on fol. 217a, beginning: جمع آورده اند در وقت نوشیروان عادل طبیبی بود الخ

No. 1997, ff. 207–221, ll. 13–15; careless Nasta'lîk, mixed with Shikasta; size, 8⅝ in. by 6 in.

III Medicine

2280

Dhakhîra-i-Khwârizmshâhi (ذخيرهٔ خوارزمشاهى).

The *first volume* of the 'Treasure of the Khwârizmshâh,' that is the oldest thesaurus of the whole medical science in Persian, composed by Zain-aldîn Abû Ibrâhîm Isma'îl bin al-Ḥusain (more correctly, according to other copies, bin al-Ḥasan) bin Muhammad bin Aḥmad (or, as most other copies read, bin Aḥmad bin Muhammad) alhusaini aljurjâni, who entered the service of the first Khwârizmshâh (or rather governor of Khwârizm under the Saljûki Sultân Sanjar), styled here Arslan Takin Yamîn-almulûk wa alsalâṭîn Abû-alfath Muhammad bin Yamîn-almulûk (according to other copies Yamîn-almulk or Yamîn aldîn that is Nûshtigîn) Mu'in, with the honorary epithet Kuth-aldîn (ruled A H. 491–521 = A D 1098–1127), A H 504 (A D 1110, 1111) and dedicated this work to his sovereign. He died A H 531 or 535 (A D 1136 1137 or 1140, 1141), comp H Khalfa i p 368, iii pp 162 and 330, vi p 507, Yakût's Mu'jam ii p 75 Cat Codd Or Lugd Bat ii p 295 Wustenfeld Arabische Ärzte, p 95, No 165, Leclerc, Histoire de la medecine Arabe, ii p 18 etc The fullest description of the work and details about the author and his royal patron are given in Bodleian Cat Nos 1576–1578 and Ethé ii pp 466b and 467 other copies are noticed in W Pertsch, Berlin Cat pp 574 576, and E G Browne Cambridge Cat p 211 fragments of it in the Bibl Italiana xlvi p 10 No 158 and De Jong Cat Codd Or Bibl Acad Regiae, p 228 note 2 The contents of the ninth kitâb are given in detail by Krafft p 147 see also H Ethé, Neupersische Literatur p 367 Turkish translation by Abû alfadl Muhammad bin Idrîs aldattari who died A H 982 (A D 1574, 1575)

The whole work was originally divided into *nine bakhshs* or *kitâbs*, but afterwards the author added a *tatimmah* or *tenth kitâb* on the Materia Medica or simple and compound medicaments, usually styled كتاب فرابادين, see Bodleian Cat loc cit, where in the first copy, Fraser 200 and 201, the reasons are given, why this last kitâb was added at a later time. A striking proof of the difference between the first or original and the second or enlarged recension of the work is given here on fol. 2b, in the beginning of the general index, where immediately after the statement that it comprises *nine* kitâbs only, the full *ten* kitâbs are enumerated without further remark.

The present copy contains only the *first half* of the work, viz. the first *five kitâbs*.

I. Definition of medicine and structure of the human body (كتاب اوّل اندر شناختن حدّ علم طبّ و منفعت آن و شناختن گوهر تن مردم و چگونگى آن و شناختن مادّتها و خلطهاء چهارگانه و مزاجها و احوال عادتها و تشريح اندامها و ياد كردن قوّت هر اندامى), in six گفتار, on fol. 3b.

II. Health and disease of the human body (كتاب دوم در زياد كردن انواع و بيان كردن خلطهاء تن مردم از بيرسى دهر وقت و حال بيماريها از هر جنس و اندر زياد كردن انواع و اعراض و چه چيزى اسباب آن و شناختن (مادّتها و خلطها و مزاجهاء نه گانه الخ), in nine گفتار, on fol. 81b.

III. Preservation of health (كتاب سيوم اندر بيان كردن تدبير و نگاهداشتن تندرستى و تدبير هوا و مسكن و شناختن احوال آنها و تدبير طعام و شراب و تدبير خواب و بيدارى و تدبير حركت و سكون و شناختن احوال كسوتها و عطرها و سپرغمها و بكار داشتن روغنها و تدبير (قى كردن و داروهاى مسهل خوردن الخ), in seven گفتار, on fol. 163b.

IV. Diagnosis of diseases, etc. (كتاب چهارم اندر بيان كردن استخراج مرض يعنى شناختن هر بيمارى كه آن كدام است و همچنين شناختن نضج و بحرانها و شناختن (آنچه حال بيمارى چون خواهد بود الخ), in four گفتار, on fol. 333b.

V. Fevers and their cure (كتاب پنجم اندر بيان كردن تب و اقسامها و انواع آن و بيان كردن احوال و اسباب (و معالجت آن همه), in six گفتار, on fol. 369b.

Beginning الحمد لله حمد الشّاكرين والصّلوة على سيّد المرسلين و آله الطّيّبين الطّاهرين و سلّم تسليما چون تقدير ايزد تعالى چنان بود كه جمع كنندهٔ اين كتاب بندهٔ دعاگوى خداوند خوارزم شاه اجلّ عالم الخ.

No date.

9½ ff 44½ ll 21, inelegant Nasta'lîk; small illuminated frontispiece; size, 11¼ in by 6¾ in

2281

A fragment of the same *first volume* of the Dhakhîra-i-Khwârizmshâhî.

This copy only goes down towards the end of the fifteenth bâb of the fifth Guftâr of the *second kitâb*; the *first* kitâb begins on fol. 3b; the *second* on fol. 60b. The author's name is given here on fol. 2a, ll. 2 and 3, in this strange form: Isma'îl bin Aḥmad bin al-Ḥusain bin al-Ḥusaini bin Muhammad aljûrjani.

No. 131 ff. 96, ll. 26; written by three different hands, the first (on ff. 1–18a l. 5) in Naskhî; the second (on ff. 18a, l. 5–24b, last line), and the third (on ff 5–96) in Nasta'lîk; size, 13⅝ in. by 7⅝ in.

2282

Dhakhîra-i-Khwârizmshâhî (ذخيرهٔ خوارزمشاهى).

The *second volume* of the same 'Treasure of the Khwârizmshâh,' in the first or original recension, comprising the *sixth, seventh, eighth*, and *ninth kitâbs* of the whole work.

VI. Diseases of the limbs and their cure (كتاب ششم اندر علاج بيماريها از سر تا بپاى), in twenty-one گفتار, on fol. 2b. A detailed index of this kitâb is found on ff. 1b and 2a

2295

Kitâb dar 'ilm-i-tibb (

A collection of shorter and longer treatises on medical science and the Materia Medica, comprising the following little books:—

1 An anonymous treatise on headache etc., beginning, on fol. 1b الحمد لله رب العالمين والصّلوة والسّلام على رسوله محمّد و آله اجمعين و بعد فى الصّداع صداع دردسست الخ.

2 Another anonymous treatise on gout etc. beginning, on fol 69a الحمد لله على كون هدايا بعضه و نواله والصّلوة على رسوله محمّد و آله امّا بعد معروض ميگردد كه در كتب طبّ مسطور است كه نقرس از جملهٔ اوجاع الخ.

3. A short tract on finding out the degree of heat and cold, moisture and dryness (در اسعلام درجهٔ حرارت و برودت و رطوبت و يبوست), on fol. 79a.

4. An essay, styled Dar tadbîr-i-habâlâ u maulûd (در تدبير حبالى و مولود), how to treat pregnant women and a new-born child, on fol. 80a, beginning بدانكه چون كه عيالات الخ.

5. An essay, as continuation to the preceding one, styled Risâl mudâwat amrâd-i-atfâl (رسالهٔ مداوات امراض الاطفال), on the medical treatment of children diseases, on fol. 82a. This little essay is written in *Arabic*.

6. A short tract by Allâbala Muhammad bin Zakariyyâ almutatabbib, on fol 85a, also in *Arabic*.

7. A short tract on lactatives (اسهال), on fol. 90a.

8. The *second maqâlah* of the Ikhtiyârât-i-badî'î (اختيارات بديعى), see No. 2289, sq. above, wrongly styled the *third maqâlah* of the مفتاح الخزائن, see a similar confusion between the two works in No. 2293 above, on fol 91a, beginning الحمد لله ... امّا بعد بدانكه اين رسالهٔ سيوم از مفتاح الخزائن كه ذكر كردهٔ در كتاب الخ The sixteen bâbs are headed as follows (1) فى المفرّحات, on fol 91a; (2) فى المعاجين on fol 96a last line (3) فى الخوارشات, on fol 111b, (4) فى الاطريفلات, on fol 118a (5) فى المربّيات, on fol 119b; (6) فى الاشربه, on fol. 122a; (7) فى اللّعوقات, on fol 127b, (8) فى السّفوفات, on fol. 128b, (9) فى الحبوب, on fol. 131a; (10) فى الاضمدة, on fol 135b, (11) فى الايارجات, on fol 143a; (12) فى الشّيافات, on fol. 144b; (13) not marked; (14) فى السّنونات, on fol 146b, (15) فى الاذهان, on fol. 147a, (16) فى المرهمات, on fol. 148a. Dated A.H. 1092 (A.D. 1681)

9 and 10. Two anonymous tracts on medical science, on ff. 149a and 152a, طريق آشاميدن اصل چينى, 'how to drink china-root,' and د مشاهدهٔ خواص چينى, 'on the origin of china-root,' the latter of which is incomplete at the end and severely damaged on the last three pages

No 620 ff 157 ll 15 17, Naskhî, size, 9 in by 6½ in

2296

Two works on medicine

1 Tashrîh bi altaswîr (تشريح بالتّصوير) better known as تشريح منصورى a treatise on the anatomy of the human body, with illustrations by Mansûr bin Muhammad bin Ahmad bin Yusuf bin Fakîh Ilyas dedicated to Amîrzada Pîr Muhammad Bahâdurkhan (see fol 1b), who may either be Mîrzâ Pîr Muhammad Timûr's grandson who was murdered A.H. 809 (A.D. 1407) or Mîrzâ Pîr Muhammad bin Umar Shaikh another of Timûr's grandsons, who reigned over Fârs A.H. 796-812 (A.D. 1394-1409) see Bodleian Cat. Nos 1586 and 2419, Rieu II pp 467b and 468b. Lithographed at Delhi, A.H. 1264. It comprises a *muqaddimah* در تعريف اعضا (the various organs of the body) on fol 2a, five *maqâlas*, viz. I. فى العظام (bones) on fol 3a, II فى العصب (nerves), on fol. 5a; III فى العضلات (muscles), on fol 6b, IV. فى الاوردة (veins), on fol. 7b, V. فى الشّرايين (arteries), on fol. 9a; and *khâtimah* فى ذكر الاعضاء المركّبة (complex organs), on fol. 9b. Beginning شكر و سپاس پادشاهى را سزد و حمد و ثناى بيقياس خالقى را رسد كه در خلقت انسان الخ The author is the same who wrote the better known كفاية مجاهدية (see the immediately following copies) Full-sized anatomical illustrations are found between ff. 2 and 3, 8 and 9, 9 and 10, 11 and 12. Dated the 14th of Sha'bân, A.H. 1088 (A.D. 1672, Dec. 5) by Muhammad Akmal bin Kamâl-aldîn Afdal. Collated A.H. 1089 (A.D. 1678)

2. Taqwîm-alabdân bimudâwat-alamrâd (تقويم الابدان بمداوات الامراض), a kind of medical calendar, by Yahya bin 'Isâ bin 'Alî bin Jazzar (جزار ?), on ff. 14-61, beginning الحمد لله الّذى خلق فسوّى و الّذى قدّر فهدى و امرض و شفى الخ Dated the 23rd of Safar, A.H. 1088 (A.D. 1677, April 27), by Kamâl Akmal bin Kamâl Afdal bin Kamâl Muhammad alwâ'iz. Likewise collated.

No 1379, ff 61 ll 30 and more Nasta'lîk, mixed with Shikasta smaller portions in Naskhî, size 16 in by 9½ in

2297

Kifâya i mujahidiyyah (كفاية مجاهدية)

A work on the whole medical science, compiled by the same Mansûr bin Muhammad bin Ahmad bin Yusuf bin Fakîh (or as he is called here, Fakîh-alnas) Ilyas (see fol. 3a, l 4) who wrote the تشريح منصورى (see the preceding copy), and divided into two parts, the first comprising theoretical and practical medicine the second the description of simple and compound medicaments It is dedicated to Sulta[illegible]

Kashmir (A.H. 826–877=A.D. 1423–1472), not to 'Alâ-aldin Muhammad Khiljî, as Cat. Codd. Or. Lugd. Batav. iii. p. 276 asserts, comp. p. 3b, l. 7; Bodleian Cat., No. 1587; and Rieu ii. p. 470. It is sometimes styled كفاية منصورى (as on the fly-leaf of this copy, and on fol. 1a in the following copy, also in the lithographed edition, Lucknow, A.H. 1290).

The first fann is subdivided into two sections (قسم), viz:

قسم اوّل در طبّ نظرى.

قسم دوم در طبّ عملى.

The first قسم (on theoretical medicine) contains a mukaddimah (on fol. 7a) and four chapters (مقاله) viz

1. در اسباب مادّى صحّت (substantial elements of health), on fol. 8a, in four bâbs

2. در اسباب صورى صحت (apparent elements of health), on fol. 19b, in two bâbs.

3. در اسباب فاعلى صحّت (efficient elements of health), on fol. 23a, in a mukaddimah and two bâbs

4. در احوال و اعراض و علامات (conditions, accidents, and symptoms of the body), on fol 35b, in two bâbs

The second قسم (on practical medicine) contains five chapters (مقاله), viz:

1. در حفظ صحّت و علاج كلّى (preservation of health and general treatment), on fol 49a in two bâbs

2. در امراضى كه اعضارا عارض شود و علاج آن (diseases of the various limbs or organs of the body, i e local diseases, and their treatment), on fol 68b in twenty bâbs

3. در حميات (fevers), on fol 164a, in three bâbs

4. در امراض كه ظاهر بدن را حادث شود (external diseases of the body), on fol 178a, in seven bâbs.

5. در ذكر زهر حيوانات و حيوانى كه زهر دارد و دفع ضرر آن (animal poisons and their antidotes), on fol 197b, in four bâbs

The second fann is subdivided into two chapters (مقاله):

1. در ذكر بعضى ادوية مفرده و اغذية (simple drugs and aliments), on fol. 210a, in seven bâbs.

2. در ادوية مركّبه و كيفيّت ترتيب آن (compound medicaments and their ingredients), on fol. 220a, in twenty bâbs.

Beginning: شكر و سپاس مر خالقى را كه در خلقت انسان دقائق حكمت او بى پايانست و حمد بيحدّ و ثناى بيقياس مر پادشاهى را كه نعم و احسان او در حقّ انسان بيرون از حدّ بيان است الخ

Worm-eaten throughout; the last leaf damaged besides.

Dated the 7th of Rajab, A.H. 1176 (fourth year of Shâh 'Âlam's reign) = A.D. 1763, Jan. 22, by Shihâb-aldin, living in Gauharpûr. The first owner was Munshî Muhammad. The copy belonged afterwards to Sir Charles Wilkins.

No. 2368, ff 261, ll. 17; Nasta'lîk, size, 8⅝ in. by 5⅝ in.

2298

Another copy of the same.

Beginning: شكر و سپاس مر خالقى را كه در خلقت انسان دقائق حكمت او بى پايانست و حمد بيعدّ و ثناى بيحدّ مر پادشاها را الخ

Author's name, on fol. 2b: Mansûr bin Muhammad bin Ahmad bin Yûsuf bin Ilyâs.

First fann, in two قسم; kism I, in a mukaddimah (on fol. 4b) and four makâlas, on ff. 5b, 13a, 16a, and 23a; kism II, in five makâlas, on ff. 31b, 44b, 121a, 131b, and 146a.

Second fann, in two makâlas, on ff. 155a and 162b.

No date College of Fort William, 1825.

No 2230, ff 194, ll. 15; Nasta'lîk on ff. 1–135a, Shikasta on ff 135b–194, size, 12½ in. by 7½ in.

2299

A slightly incomplete copy of the same.

This copy, which, although undated, is considerably older than the two preceding ones, has two lacunas, one of two leaves after fol 3 (corresponding to fol 4b l 7–fol 7a, l. 9 in No. 2297 above), and another of one leaf after fol 150 (corresponding to fol. 188a, first line–fol 189a, l. 5 in the same copy).

Beginning: شكر و سپاس مر خالقى را كه در خلقت انسان دقائق حكمت او بى پايانست و حمد بى عدّ و ثناى بيقياس مر پادشاهى را الخ

First fann, kism I, in a mukaddimah (the heading of which is missing owing to the first lacuna) and four makâlas, on ff 4b, 13b, 16a, and 25a; kism II, in five makâlas, on ff 35b, 50a, 131a, 143a, and 158a (the last headed here: در ذكر زهر (و) حيوانات زهر دار و دفع الخ).

Second fann, in two makâlas, on ff 169a and 177b (the latter headed در ادوية مركّبه و كيفيّت تركيب آن).

Seals and notes of former owners on fol. 1a, from A.H. 1165=A.D 1752 ('Abd-alwahhâbkhân Bahâdur), and A.H. 1168=A.D. 1754, 1755 (Dâmâd Muhammad Husain).

No 1206, ff 211, ll. 17; small, but very clear Nasta'lîk; illuminated frontispiece; size, 8½ in by 5 in.

2300

Another defective copy of the same.

This copy opens abruptly with the last words of the preface and the first words of the *fihrist* or index, on fol 2a (fol 1 must be placed after fol. 3); corresponding to fol. 4a, last line, and fol 4b, first line, in No 2297.

First fann: kism I, in a mukaddimah (missing here on account of a lacuna after fol. 1) and four makâlas (the first of which is lacking the first three bâbs on account of the same lacuna, comprising ff. 7a–18b in No. 2297), on ff. 13a (second), 16a (third), and 27a (fourth); kism II, in five makâlas, on ff. 38a, 56b, 145b, 158a, and 175a.

Beginning: الحمد لله الفرد الصمد الذى خلق من كل شئ زوجين اثنين والصلوة والسلام الخ.

Dated the 8th of Ramadân in the twentieth year (of perhaps Muhammadshâh's reign, which would be A. H. 1151 = A. D. 1738, Dec. 20). An entry from 16th Dec., 1787, by a former owner, Robert Watherston.

Bibliotheca Leydeniana.

No. 2473, ff. 65, ll. 13; Nasta'lîk; size, 8 in. by 5¾ in.

2307

Dastûr-al'ilâj (دستور العلاج).

A very large and detailed work on therapeutics, composed by Sayyid 'Alî Tabîb of Khurâsân (see fol. 1b, l. 1), who began to write this work, after forty years of medical studies and practice, A. H. 933 (A. D. 1526, [illegible]) in the reign of his master and patron, the Uzbeg [illegible] Pâdshâh Kûchkunjikhân (who reigned in [illegible] 916–936 = A. D. 1510–1530), at the [illegible] Amîr Mahmûdshâh Sulṭân whom [illegible] serious illness (see these details, on [illegible]). It was originally divided into two [illegible] some years later, the author added [illegible] mukaddimah, in which the work was [illegible] Pâdshâh Kûchkunjikhân's son and [illegible] Sulṭân Abû Sa'îd Bahâdurkhân [illegible] = A. D. 1530–1533), see fol. 2a, l. 3 ab[illegible] further information see Bodleian Cat., [illegible] ii. p. 473; W. Pertsch, Berlin Cat., [illegible] 68a; Cat. Codd. Or. Lugd. Bat. iii. p. 277 [illegible] Uzbeg Sulṭân Abû Sa'îd has been confounded [illegible] Abû Sa'îd Ilkhânî, who reigned more than 200 years before (viz. A. H. 716–736 = A. D. 1316–1335); [illegible] Paris Cat., p. 285, No. 153. Lithographed at Dilhî, [illegible] without date.

Contents:

Mukaddimah, on hygiene, the definition of medical [illegible] science, health and disease, etc. (در بقاء حفظ صحت [illegible] بیان حد طب و احوال تندرستی و بیماری [illegible]) beginning, [illegible] fol. 1b: جواهر حمد و ثنا خداى عز و جل را که حکیم [illegible] خادن است و سپاس شکر بیقیاس رحمتی را [illegible] شفاء بخش [illegible] and divided into sixteen bâbs, on ff. 2b, [illegible] 4a, 18b, 22b, 31b, 34a, first line, 36a, 42a, 42b, 48b, [illegible] 50a, 51a, 51b, 54b, 56a, and 62b.

First makâlah, on diseases of the various limbs and organs of the body, i. e. local diseases (در امراض مختصه بعضو معین), beginning, on fol. 70a: سپاس و ستایش حضرت علیمی را که نسخهٔ بی سقم الذى انزل الـ[illegible], and divided into twenty-five bâbs, on ff. 71a, 106a, 124b, 129b, last line, 133a, 134a, 137a, 138b, 143a, first line, 147b, 158b, 162b, 163b, 177a, 182b, 185a, 190b, 207b, 212a, 218a, 226b, 236a, 249b, 251a, and 252a.

Second makâlah, on general diseases (در امراض غیر معین بعضو), on fol. 264b, l. 6, divided into eight bâbs, on ff. 264a, 292a, 311b, 320b, 324b, 326a, 329b, and 333a.

Dated by Sayyid Khalîl A. H. 1044, 2nd of Sha'bân (A. D. 1635, Jan. 21).

No. 870, ff. 343, ll. 19–25; written irregularly in Nasta'lîk; worm-eaten here and there; size, 10¼ in. by 6 in.

2308

Another copy of the same.

This copy contains only the original part of the work, i. e. the *first* and the *second makâlah*, without the later mukaddimah. The date of composition, viz. A. H. 933, appears here on fol. 2a, l. 5. Beginning the same as on fol. 70a in the preceding copy.

First makâlah, on fol. 2a; *second*, on fol. 198a.

Dated the 26th of Rabî'-althânî, A. H. 1123 (A. D. 1711, June 13), by Ghadanfar Hûsainkhân, commonly called Muhammad Ḥasan Saljûḳ.

No. 1517, ff. 236, ll. 21; clear Nasta'lîk; illuminated frontispiece; size, 12¾ in. by 7 in.

2309

An incomplete copy of the *first makâlah* of the Dastûr-al'ilâj.

Beginning as usual. The date of composition, A. H. 933, appears here on fol. 1b, l. 13.

This copy breaks off in the third nau' of the twelfth faṣl of bâb 22 (on the diseases of the womb) with the words: علامات حرارت ودرد سر و عشیان و تلخی دهان, corresponding to fol. 245b, ll. 3 and 4, in No. 2307 above. The twenty-second bâb begins on fol. 254a.

No date. This copy belonged to Sir Charles Wilkins.

No. 2358, ff. 267, ll. 15; Nasta'lîk; size, 8¾ in. by 5¾ in.

2310

Tibb-i-Shifâ'î (طب شفائی).

A complete pharmacopoeia, arranged in alphabetical order according to the first letter of the words, styled in the following two copies respectively نسخهٔ قرابادین در باب طب تالیف حکیم شفائی and قرابادین شفائی (in Rieu simply قرابادین), by Muẓaffar bin Muḥammad alḥusainî alshifâ'î, who was a native of Kâshân and died A. H. 963 (A. D. 1556), see A. Sprenger, Catal., p. 22, No. 236. Other copies of this work are noticed in Bodleian Cat., No. 1594; Rieu ii. p. 474; J. Aumer, p. 135; A. F. Mehsen, p. 15; and De Jong, Cat. Codd. Or. Acad. Reg., p. 232. Translated into Latin under the title 'Pharmacopoeia Persica,' by Father Ange de St. Joseph of Toulouse, Paris, 1681.

Beginning: الحمد لله العليم والحكيم والصلوة على من اوتى الحكمة والكتاب الكريم الخ.

Numerous additions and amplifications on the margin. Fragments of medical and other treatises on the fly-leaves and at the end, beginning with a few extracts from the رسالهٔ اوزان, or treatise on weights and measures, by Mîr Muḥammad Mu'min of Astarâbâd (a good Arabic scholar and Persian poet, who was in Kâshân A. H. 987 = A. D. 1579, see A. Sprenger, Catal., p. 42, No. 583).

No date.

No. 1208, ff. 213, ll. 12; Nasta'lîk; very plain frontispiece; size, 8¾ in. by 5¾ in.

2311

A slightly defective copy of the same.

Beginning on fol. 9b as in the preceding copy.

Ff. 1b–8a are a repetition (in a different handwriting) of ff 9b–16b, last line. The original copy breaks off in the letter م on fol. 179b. Ff 180–184, beginning with the باب التوت, are added by other hands. The title, نسخة قرابادين الخ, given to the work here on fol. 9a has been noticed in the preceding copy.

The present copy belonged formerly to Sir Charles Wilkins.

No. 2367, ff. 184, ll. 12–15, in large and clear Nasta'lîk on ff 9–179, ll. 15 in smaller Nasta'lîk on ff. 1–8; ll. 17–18 in careless Nasta'lîk and Shikasta, on ff. 180–184; size, 9½ in. by 5½ in.

2312

A more defective copy of the same.

Beginning as usual. It is dated on the fly-leaf قرابادين شفائى see No. [illegible]. This copy is greatly damaged both by worms and water, so that many pages are entirely spoiled and rendered useless. There is besides a large lacuna after fol. 45, comprising seventeen leaves according to the Arabic paging. The work ends on fol. 95b, and is dated A. H. 1119 (A. D. 1707, 1708), by Muhammad Nazar altabîb. The remainder of the copy, as well as the fly-leaf and fol. 1a, is filled with smaller treatises on drugs, medical prescriptions, etc., in different handwriting.

No. 1949, ff. 100, ll. 18; very careless Nasta'lîk, size, 9½ in. by 5 in.

2313

Risâla-i-câb-i-cîni khwardan (رسالة جوب چينى خوردن).

A treatise on the china-root, identical with the رسالة بيخ چينى, noticed in Bodleian Cat., No 1597, by Hakîm 'Imâd-aldîn Mahmûd bin Mas'ûd bin Mahmûd Tabîb of Shîrâz, who flourished about the close of the reign of Shâh Tahmâsp (died A. H. 984 = A. D. 1576), see Bodleian Cat., Nos 1595 and 1596 (where three other treatises by the same author are described, viz one on poison and antidotes, one on some compound medicaments, and one on tested cures) and Rieu ii. p. 474a. Other copies of the same treatise are noticed in Rieu ii. p. 844b, A. F. Mehren, p. 44; and Fleischer, Cat. Lips., p. 513, comp also H. Khalîfa iii. p. 386.

Beginning: الحمد لله . امّا بعد اين رساله ايست (supply مختصر) و مقاله ايست معتبر در امور متعلقه ببيخ چينى الخ

No date.

No. 957, ff. 24, ll. 11; small, but clear Nasta'lîk; illuminated frontispiece; size, 7¼ in. by 4½ in.

2314

Risâla-i-yanbû' fî 'ilm-altibb (رسالة ينبوع فى علم الطب).

A large treatise on medical science, identical with the manual of the same title described in Rieu ii. p. 474a, No. 1, and ascribed there to the same 'Imâd-aldîn Mahmûd bin Mas'ûd, who wrote the treatise on the china-root, in the preceding copy. In our copy, however, the author appears to be called Sharaf-aldîn Hasan.

It begins, without a preface, thus: الحمد لله العالم الخ . امّا بعد جانكه آدمى مركب است ازين جسد محسوس و روحى غير محسوس كه حكما آنرا نفس ناطقه ميگويند الخ

It is divided into nineteen fasls, the *first* of which contains preliminary notices (در حكايت ذوقها و محل هر قوتى از بدن و مزاج و اقسام آن و اجناس مرض و اسباب و علامات و احلاط الخ), on fol. 4a; the following fifteen (*second*, on fol. 5b, etc.) treat of the diseases of special parts of the body, beginning with the head (سر); the seventeenth and eighteenth discuss tumours and fevers, and the nineteenth gives a detailed statement of aliments, drinks, simple and compound medicaments. Many headings are left blank. Marginal glosses and additions on the first leaves.

No date.

No. 2368, ff. 38, ll. 17; Nasta'lîk; size, 7¾ in. by 4½ in.

2315

Shifâ-almarad (شفاء المرض).

A treatise on medical science and practical cures in mathnawî baits, composed by Shihâb-aldîn bin 'Abd-alkarîm (see the full name in the following copies), whose medical teacher was a physician of Kâbul, named Muhammad, see fol. 89a, l. 11. It is divided into 160 short bâbs, see fol. 3a + 6 (in No 2317, 3 below 161 or 162 bâbs), and finished, according to the last bait, A. H. 990 (A. D. 1582).

Beginning

بحمدت كم نوك حامد روان — بتوحيد پروردگار جهان

This copy is dated by Mîr Najm aldîn alhusaini the 22nd of Shawwal A. H. 1171 (A. D. 1758, June 29).

No. 961 ff. 91, 2 coll., each ll. 17, small, but distinct Nasta'lîk; size, 8 in. by 4 in.

2316

Another copy of the same.

A very defective copy of the Shifa-almarad. All the leaves of this MS are mutilated at the bottom—that is to say, worms have eaten away sometimes smaller, sometimes larger portions of them; not a single page is intact.

Beginning as in the preceding copy.

Dated the 27th of Dhû-alhijjah, A. H. 1165 (A. D. 1752, Nov. 5), at قصبة شاهنور, by Ghulâm Muhammad bin Hakîmkhân Yûsuf.

No. 1828, ff. 82, 2 coll., each ll. 17 (at least in the original form); Nasta'lîk; size, 10 in. by 5½ in. (in the intact form).

2317

Medical treatises.

1. On fol. 1b: an alphabetical vocabulary of simple drugs, فرهنگ طبّ در بیان لغات مفردات; beginning, without any preface, at once with the باب الالف thus: بدانکه داروها دو نوع است اوّل آنکه از خانهٔ عطّاران پیدا میشود امّا مرد کامل الخ.

2. On ff. 41a–43: recipes for various diseases, etc. It begins with an علاج قوّت باه الخ.

3. On fol. 45b the same Shifâ-almarad, شفاء المرض, which is contained in the two preceding copies, by Shihâb-aldîn bin 'Abd-alkarîm (see the title on fol. 47b).

3) It is here divided into 162 (according to the index, on ff. 49b sq., 161) bâbs and begins نخستین کسی بود که روان الخ.

The first and the third treatise are written by the same scribe, Shaikh 'Iwad bin 'Umar bin Hâzib; the latter is dated the 6th of Rabî'-althânî, A.H. 1133 (A.D. 1721, Febr. 4).

4. On ff. 154a–166: some other recipes of various

[illegible] ff. 166, ll. 13; careless Nasta'lîk, ruled with [illegible] ff. 41–43 and 154–166 written by various other hands; [illegible] 6½ in. by 4¼ in.

2318

Dastûr-alatibbâ (دستور الاطبّا).

A compendium of medicine according to the Indian system, by Muhammad Kâzim Hindûshâh of Astarâbâd, commonly called Firishta, the author of the well-known general history of India, تاریخ فرشته or گلشن ابراهیمی (see above, Nos. 291–302), who died after A.H. 1033 (A.D. 1624). It is styled دستور الاطبّا (see fol. 2a, l. 12) or احیاءات قاسمی (both titles denoting the same work), comp. Bodleian Cat., No. 1601; Rieu, Supplement pp. 113 and 114 (see also Rieu i. p. 225b, and iii. p. 1055a); W. Pertsch, Berlin Cat., p. 580; A. F. Mehren, p. 11a, and H. Khalfa iii. p. 225, No. 5059.

Beginning, on fol. 1b: حمد نحمد مر خدایرا که در حکم وما ارسلناک الّا رحمةً للعالمین راباب شوکت الخ.

It is divided into a mukaddimah, three makâlas, and khâtimah, viz.:

مقدّمه در اصول بدن و جزآن (or according to the general index, on fol. 2a: در ذکر ارکان بدن و اخلاط و عشره), on the constituent parts of the body, its humours, etc., on fol. 2b, first line, in nine fasls.

مقالهٔ اوّل در ذکر ادویهٔ مفرده (according to the index: در خواصّ ادویه اغذیهٔ مفرده), 'on simple drugs and aliments, on fol. 21a, in alphabetical order.

مقالهٔ دوم در مرکّبات (according to the index: در مرکّبات مشهوره), 'on compound medicaments,' on fol. 73a, in fifteen bâbs.

مقالهٔ سیوم در معالجات امراض (according to the index: در معالجات علل بطریق اجمال), 'on the treatment of diseases,' on fol. 133a, in 160 fasls.

خاتمه در بیان انواع مزه و قسمت ربع مسکون (index شرح ممالک ربع مسکون), 'on tastes and savours (sweet, sour, bitter, etc.) and the classification of land according to water,' on fol. 222a.

Written at the request of Munshi Muhammad Hayât, and dated by Shihâb-aldîn of Gauharpûr (see No. 2297 above), in the month of Ramadân, A.H. 1174 (A.D. 1761, April–May). A former owner of this copy was Sir Charles Wilkins, who made occasionally some valuable remarks in pencil on the margin. There is also an English translation of the introductory words of the book by the same on a loose sheet of paper.

On fol. 1a a tract on the china-root (ترکیب چوب چینی).

No. 2364, ff. 224, ll. 17; Nasta'lîk; size, 8½ in. by 5½ in.

2319

Another copy of the same.

Beginning: حمد نحمد مر خدایرا در حکم ما ارسلناک الخ. The title appears here on fol. 1b, l. 15.

Mukaddimah, on fol. 1b, last line; *first makâlah*, on fol. 10a; *second makâlah*, on fol. 37b; *third makâlah* on fol. 58a, lin. penult. (not marked by a special heading here; that of the fifteenth bâb of the second makâlah is likewise missing); *khâtimah*, on fol. 95a.

No date.

No. 1025, ff. 1–96, ll. 25; Nasta'lîk, ff. 23–26 supplied by other hands; size, 9¼ in. by 5¾ in.

2320

The same.

Beginning: حمد نحمد مر خدایرا که در حکم الخ.

Mukaddimah, on fol. 2a (headed here در کیفیّت اصول و ارکان بدن); *first makâlah*, on fol. 18b; *second makâlah* on fol. 73b; *third makâlah*, on fol. 117b; *khâtimah*, on fol. 196b.

No date.

No. 2063, ff. 198, ll. 13–20; Shikastah written partly in diagonal lines, size, 9 in. by 6 in.

2321

A defective copy of the same.

This copy, rather incorrectly written, begins thus: حمدی مر خدای را که در حکم ما ارسلناک الخ.

Mukaddimah, on fol. 2a, last line; *first makâlah* on fol. 20a, *second makâlah* on fol. 73b, *third makâlah* on fol. 117b (instead of صد و هفت باب there must be read صد و شصت فصل as the immediately following index exhibits the correct number of 160 fasls). In the 120th fasl of this makâlah the copy breaks off (= fol. 199b, l. 6 in No. 2318 above), so that the last forty fasls and the khâtimah are missing.

No. 1862, ff. 164, ll. 14; Nasta'lîk; size, 9¾ in. by 6¼ in.

2322

Another defective copy of the same.

A copy, well written, but incomplete, formed by Nos. 1923 and 1935 together. It begins in No. 1923.

fol. 1a, in the *second fasl* of the *second fâ'idah* of the *mukaddimah* with the اقسام بلغم; first words: چنانچه در طفلی نیز گریه کمتر کند الخ . . . , corresponding to fol. 9b, l. 13, in No. 2318 above.

First makâlah in No. 1923, ff. 28a–55b, and No. 1935, ff. 183–267.

Second makâlah in No 1935, ff. 268–407

Third makâlah in No. 1935, ff. 1–183, breaking off in the 146th fasl (=fol. 209a in No. 2318 above).

Khâtimah in No. 1923, fol. 64 Ff. 56–63 of 1923 belong to another work, apparently a commentary on the Kurân, which by mistake has been bound together with this MS.

There are consequently missing in this copy the preface and a considerable portion of the mukaddimah, as well as the last fourteen fasls of the third makâlah.

No 1923, ff 64, No 1935, ff 407, ll 11, distinct and very neat Nasta'lîk, size, 10⅜ in by 6⅜ in

2323

Another copy of the *first makâlah* of the same work.

Beginning here مقالهٔ اوّل از طبّ احتیاراب قاسمی در توضیح حواصّ و مزاج الخ

It treats of simple drugs and aliments in alphabetical order The last eleven leaves are greatly damaged, whole parts of them being torn or cut away.

Dated by Ahmad bin Muhammad of Rai, the 6th of Rabî' alawwal, A H 1151 (A D 1738, June 24).

No 1830 ff 49a–130 ll 15, very crude and careless Nasta'lîk; size, 8½ in by 5½ in

2324

Two fragments of medical works

1 Ff 1b–74b, the same *first makâlah* of the احتیاراب قاسمی or دستور الاطبّا, beginning as in the preceding copy Dated the 21st of Rajab, A H 1153 (A D 1740, Oct 12)

2 Ff. 74b–80 the *fourth* and the *fifth fasl* of the *second book* of the sixth bakhsh of the Sihhat-alamrad (صحّت الامراض) or the 'true state of diseases, a medical work not noticed as yet in any collection

This fragment begins, on fol. 74b حکمت آنست که معرفت الخ, and deals with general physiological and anatomical matters. Other short medical pieces of a similar kind on the fly-leaves

No 697, ff. 80, ll 15–16 careless Nasta'lîk and Shikasta, size, 8⅜ in. by 5¾ in

2325

Alfâz-i-adwiyah (الفاظ ادویه).

A description of drugs, by Nûr-aldîn Muhammad Abdallâh bin Hakîm 'Ain-almulk of Shîrâz, the well-known editor of the private letters of his uncles Abû-alfadl and Faidi (see above, Nos. 287 and 1479) and author of several Inshâs (see No. 2066 above), as well as of a treatise on the terminology of Sûfîs, styled مراتب الوجود (see No. 1925, 15 above), composed A.H. 1038 (A.D. 1628, 1629), according to the numerical value of the title, and dedicated to the emperor Shâhjahân (see fol. 127b, l. 4, and ll. 4 and 3 ab infra, and fol. 128a, lin. penult.).

It is divided into a *mukaddimah* in four fâ'idas, on fol. 128b; a *natîjah* or alphabetical dictionary of drugs, on fol. 133a, arranged according to the first and second letters of each word, the first constituting the ترقیم, the second the تنسیق; and a *khâtimah* on the six most useful medicaments, hitherto rarely noticed (در بیان ادویهٔ ستّهٔ کثیر المنفعة که در کتب متداولهٔ قدما کمتر است), on fol. 229a.

Beginning. هو الله احد (الأحد ?) الله الصّمد که مایهٔ حقیقت پیچونیش از دائرهٔ دریافت و احاطهٔ شناخت الخ

The abbreviations used are (according to fol. 129a, l 6 sq) as follows: ط = طبع (temperament); ح = حرارت (heat); ب = برودت (cold); ر = رطوبت (moisture); ی = یبوست (dryness), مع = معتدل (temperate); ق = قوّت (energy), ح = مختار (selected, competent, free agent); ش = شربت (draught); ص = مصلح (sound, healthy, corrective, antidote); ل = بدل (substitute), etc. The terms are taken from the Greek, Arabic, Latin, Spanish (اندلسی), Hebrew, Syriac, Berber, Turkish, Persian, and Hindi (or Sanskrit) languages. Many marginal glosses and additions in the first half of the copy.

Dated by Muhammadshâh at Akbarnagar in the month of Dhû-alhijjah, A.H 1116 (the forty-ninth year of 'Âlamgîr's reign) = A.D. 1705, April. The copy belonged formerly to Sir Charles Wilkins.

Two other copies of this work are described in Bodleian Cat, Nos 1603 and 1604; it has been lithographed in Delhi and Madras, A.H. 1265. Another medical work by the same is a dictionary of Arabic and Persian technical terms in medicine, entitled قسطاس الاطبّ, and completed A H 1050 (A.D. 1640, 1641), see W. Pertsch, Berlin Cat., pp. 587 and 588.

No 2366, ff 125 240, ll. 21, Nasta'lîk, size, 8¼ in. by 4¼ in.

2326

Another copy of the same.

Beginning, on fol 21b هو الله احد الله الصّمد که بایهٔ حقیقت الخ

Title dedication, and date of completion on ff. 24a, l 10, and 25a, ll 11 and 12.

Mukaddimah on fol 25b, *natîjah*, on fol. 31b, *khâtimah*, on fol. 158b

Dated the 9th of Rabî'-alawwal, A.H. 1171 (A.D. 1757, Nov. 21). Ff. 1–18 are filled by the same hand with another medical treatise in mathnawî-baits, entitled: رسالهٔ منظومه در علم طبّ, and beginning, on fol. 1a: از علامانی که او کلّیست در احوال تن الخ; ff. 19 and 20 are left blank.

No. 812, ff. 160, ll. 13–18; Shikasta; size, 8¼ in. by 6¼ in.

There is no preface in this copy which begins immediately with the باب اوّل در امراض سر

By mistake the last two lines and a half of fol. 117b are repeated on fol. 118a, and the four lines of fol. 118a, from the middle of line 3 to the middle of line 7, on fol. 121a.

No. 1025, ff. 102–150, ll. 25; Nasta'lîk; the first eight leaves supplied by a more recent hand; size, 9¾ in. by 5⅝ in.

2342

Mujarrabât-i-Akbarî (مجرّبات اکبری)

Another work of the same Muhammad Akbar, called Muhammad Arzânî, on compound medicaments, containing a number of recipes for the diseases of the various parts of the body, divided into a mukaddimah and a great number of bâbs, which again are subdivided into fasls.

Beginning الحمد لله الذی هدانا الی الصّراط المستقیم والصّلوة علی محمد الخ

Other copies of the same are described in Rieu, p. 480a, and A. F. Mehren, p. 11. It has been printed in Bombay, A. H. 1276, and in Lucknow, A. H. 1280.

No date.

No. 1026, ff. 104–222, ll. 19–23; Nasta'lîk; a portion of ff. 164b and 165a, the whole of ff. 165–173, and the whole of ff. 220–222 supplied by other hands; size, 9¾ in. by 5⅝ in.

2343

Another [illegible] he same.

Begin[illegible] [illegible]e preceding copy. The title given [illegible] [illegible]ibat-i-Muhammad Akbar (تجربات محمد اکبر)

No date.

No. 1[illegible] [illegible] ll. 15, careless Nasta'lîk mixed with Shikasta; [illegible]6 in.

2344

Karâbadîn-i-Kadirî (قرابادین قادری)

A third, rather elaborate, work by the same Muhammad Akbar, called Muhammad Arzânî, dealing, like the preceding one, with compound medicaments for all the various parts and limbs of the human body, and composed between A. H. 1126–1130 (A. D. 1714–1718). It is divided here into twenty-two bâbs (in Rieu, p. 480a and b into twenty-three), and begins, without preface, at once on fol. 1a with باب اوّل در ادویهٔ سر صعیر الخ (i. e. اطریفل (اتری پهل) The word Kâdirî in the title points to the fact that the author was a disciple of Sayyid Abd-alkâdir of Gîlân, i. e. a member of the Kâdirî order of Sûfîs. This work has been printed in Bombay, A. H. 1277, and in Delhi, A. H. 1286. No date. College of Fort William, 1825.

No. 2014, ff. 164, ll. 23; Nasta'lîk; size, 12 in. by 8 in.

2345

Medical treatises.

Contents:

1. Ff. 1–65a: another copy of the well-known pharmacopoeia, styled قرابادین شفائی or طبّ شفائی, comp. Nos. 2310–2312 above. It begins, without a preface, at once with the باب الالف.

2. Ff. 67b–131b: another copy of the جبر المجارب, the abridgement of the Tibb-i-Akbarî, see No. 2341 above. It contains here twenty-three bâbs, the first twenty-two of which agree with those in No. 2341, viz. I, on fol. 67b, II, on fol. 74a; III, on fol. 78a, IV, on fol. 79a, V, on fol. 80a, VI, on fol. 83b, VII, on fol. 87a, VIII, on fol. 88a, IX, on fol. 91b; X, on fol. 94a, XI, on fol. 95b, XII, on fol. 97b, XIII, on fol. 100a, XIV, on fol. 102a, XV, on fol. 104a, XVI, on fol. 106b, XVII, on fol. 112a, XVIII, on fol. 114a, XIX, on fol. 115b, XX, on fol. 119b, XXI, on fol. 120a, XXII, on fol. 122a. The additional bâb XXIII (باب در مرکّبات) deals with compound medicaments, and begins on fol. 123a.

3. Ff. 132a–133b: a complete index of the bâbs and fasls in the preceding treatise.

4. Ff. 134a–152a: another small treatise on compound medicaments without any title, beginning with حبّ التاج (the pill, called *kepa*).

The whole MS. was written by Dîn Muhammad, an inhabitant of Shahjahanâbâd; a date does not appear.

No. 1481, ff. 152, ll. 21, distinct Nasta'lîk, collated and annotated throughout; size, 10¾ in. by 7½ in.

2346

Khulasat almujarrabât (خلاصه المجرّبات)

The quintessence of prescriptions, a work on compound medicaments similar in character to the Mujarrabat-i-Akbarî (see Nos. 2342 and 2343 above), which is quoted several times, see, for instance, fol. 53a, l. 5; fol. 148b, l. 2, etc., and the Karâbâdîn-i-Kadirî (see No. 2344 above) but chiefly dealing with those *en vogue* in India and supplemented by chapters on soups and beverages, on veterinary science, on dyes and on the fabrication of marble paper, by an anonymous author.

Beginning الحمد لله الّذی کفی من اعصم الخ

It is divided into a mukaddimah, twenty-two bâbs and a khâtimah, viz.

Mukaddimah, on fol. 2a: weights and measures current among Indian physicians (در میان اوزان که مصطلح اطبّاست و در دیار هند مروّج است).

Index of the twenty-two bâbs and the khâtimah on fol. 3a.

Bâb I, on fol. 3b, first line: on argajah, in Hindî argajâ, a perfume compounded of several scented ingredients, etc. (در ذکر ارگجه و امثال آن).

Bâb II, on fol. 9b: on electuaries (در ذکر معاجین).

Bâb III, on fol. 34a, first line: on stimulants (در ذکر مفرّحات).

Bâb IV, on fol. 36b: on digestive stomachics (در ذکر جوارشات).

Bâb V, on fol. 39a, second line: on powders (در ذکر سفوفات).

Bâb VI, on fol. 40b, last line: on medicaments to increase the power of virility (در ذکر تراکیب قوّت باه).

Bâb VII, on fol. 49b: on remedies for gonorrhoea (در معالجهٔ سوزاك).

Bâb VIII, on fol. 51b: on hypochondria, etc. (در اطلمه و امثال آن).

Bâb IX, on fol. 52b, last line: on special drugs for women (در ادویه که مخصوص زنانست).

Bâb X, on fol 60b: on strong soups (در ذکر ماء اللّحم).

Bâb XI, on fol 66b on beverages (در اشربه).

Bâb XII, on fol. 86a: on tea and coffee (در بیان چای و قهوه).

Bâb XIII, on fol 87a. on toothpowder (در ذکر سنّون).

Bâb XIV, on fol 89a on drugs which help digestion (در ذکر ادویه که هاضمه تحشد)

Bâb XV, on fol 94b on remedies for coughs and asthma (در معالجهٔ سرفه و ضیق النّفس)

Bâb XVI, on fol. 96a: on remedies for the stomach (در معالجهٔ شکم)

Bâb XVII, on fol 96b, last two lines on diseases of the eye (در امراض چشم).

Bâb XVIII, on fol 101a. on diseases of the ear (در امراض گوش).

Bâb XIX, on fol. 103b: on the treatment of horses (در معالجهٔ اسراس)

Bâb XX, on fol 114b, last line on the various dyes of cloth (در رنگهای پارچه)

Bâb XXI, on fol 135b on the fabrication of variegated or marble paper (در ساختن کاغذ ابری)

Bâb XXII, on fol 138b, last line on ointments (در ذکر مرهم)

Khâtimah on miscellaneous prescriptions (در متفرّقات), not marked in the text, unless it is represented by the appendix on ff 173b–180b, which begins with the 'philosophers electuary' (معجون فلاسفه).

On fol. 180b the date of this copy, which was transcribed from Shaikh Ahmad Kâtib's, appears, viz A H 1180 (A D. 1766, 1767) Some additional prescriptions by a different hand, on fol 181.

Bibliotheca Leydeniana.

No 2814, ff 181, ll 11; clear Nasta'lîk, the last leaf in Shikasta; size, 7¾ in. by 5 in.

2347

Another copy of the same.

Beginning as in the preceding copy. It ends on fol. 113a.

The remaining portion of the MS, ff. 113b–193b, is filled with a number of smaller pieces, and extracts from other medical works, beginning with a poem on medicine in mathnawi-baits, which opens thus: یکی آنکه تا معده ات از طعام الخ

No date. College of Fort-William, 1825.

No. 2245, ff. 193, ll. 14; careless Nasta'lîk, mixed with Shikasta; size, 9¼ in. by 6¾ in.

2348

Kitâb-i-amalî az Khulâsat-altajârib (کتاب عملی از خلاصة التجارب)

Another very similar, but incomplete, work on practical medicine, or tested cures and remedies for diseases of the various parts of the human body from the head downwards by Muhammad Husain Nurbakhshî. It is apparently divided into twenty-eight bâbs, the last of which, on fol. 271a, deals with the technical terms commonly used among physicians, and the acknowledged weights and measures for medical purposes. But very few of these bâbs are marked in the text The beginning is missing—the work opens in the *first bâb*, on diseases of the head and brain, headache, etc. The last two leaves are supplied by a more modern hand. Many little injuries throughout, partly repaired by later hands too.

No date.

No. 1276, ff. 276, ll. 21; Shikasta; size, 10¼ in. by 6¼ in.

2349

Khulâsat-i-kawânîn-al'ilâj (خلاصة قوانين العلاج).

'The quintessence of the canons of medical treatment,' or 'abstract of the work قوانين العلاج' (so the title is given on one of the fly-leaves in the somewhat incorrect form of خلاصة القوانين العلاج (!), and ascribed on another fly-leaf to Hakîm Alî Ridâ), a work of the same character as the preceding ones, i.e a collection of prescriptions for the cure of the various diseases of the body. It is incomplete at the beginning, and opens in the *first bâb*, on diseases of the head, with نقوع که اسهال صفرا کند (an infusion which acts as aperient to the bile) The whole is divided into seventeen bâbs viz:

Bâb II (diseases of the eye), on fol 16a, first line.
III (diseases of the ear), on fol 21b
IV (diseases of the nose), on fol. 23a.
V (diseases of the mouth and throat), on fol. 24b.
VI (here by mistake called again باب پنجم, diseases of the windpipe, etc), on fol. 32a.
VII (diseases of the stomach), on fol. 40b.
VIII (diseases of the liver, spleen, etc.), on fol. 49a.
IX (diseases of the bowels), on fol. 56b.
X (diseases of the kidneys, bladder, peritoneum, and procreative organs), on fol. 71a.
XI (diseases of the female breast), on fol. 82b.
XII (diseases of the womb), on fol. 83a, lin. penult.
XIII (pains in the back and joints), on fol. 87a.
XIV (fevers), on fol. 90a.

equal in its contents to that of the preceding work, on ff. 7b–32b, the dictionary in alphabetical order, on ff. 32b–313a, and a khâtimah enumerating the medicaments, discussed in the dictionary, with their Arabic, Greek, Syriac, Persian, Turkish, and Indian appellations (در بیان تعداد ادویهٔ مذکوره باسامی و لغات مختلفه از عربی و یونانی و سریانی و فارسی و ترکی و هندی الخ), on ff. 313a–358a.

Second makâlah, on ff. 362b–602a, on compound medicaments, beginning: الحمد لله الذی عرفنا بنفسه و هدینا بحمده و جعلنا من امّته الخ. This part contains also a mukaddimah in five fasls, on ff. 362b–366a, and the dictionary in alphabetical order, on ff. 366a–602a.

Each makâlah is preceded by a detailed index, the *first* on ff. 1b–6a, the *second* on ff. 360b–361a. The *second makâlah* has also the special title قرابادين.

Dated A.H. 1193 (A.D. 1779), by Muhammad Sami' of Dihli.

No. 1398, ff. 602, ll. 19; small Naskhî; size, 11¼ in. by 7¾ in.

2363

Mu'âlajât-i-Iskandarî (معالجات اسکندری).

A general pharmacopœia or Materia Medica, arranged in the form of a dictionary, but without any strict alphabetical order. According to a note on fol. 9a it was written A.H. 1194 (A.D. 1780), by Dilrîjang Bahâdur. No preface nor date appears in the book itself. It begins on fol. 9b at once with the letter الف. A detailed index on ff. 1b–8a.

No. 1362, ff. 318, ll. 19; Nasta'lîk; size, 9¾ in. by 5¼ in.

2364

A short medicinal glossary.

This glossary consists of *two* different parts, the *first*, on ff. 1b–11b, explains in Persian all the Persian and Indian words which denote the different diseases, and is styled, therefore: ترجمهٔ نامهای امراض بفارسی و هندی, the *second*, on ff. 11b–35, is arranged in alphabetical order and gives an explanation of all Arabic, Greek, Persian, and Indian words occurring in the Materia Medica, entitled ترجمهٔ لغات ادویه بعربی و یونانی و فارسی و هندی.

No author's name appears anywhere.

No date.

No. 88, ff. 35, ll. 14; large Nasta'lîk, size, 9¼ in. by 5 in.

2365

Tuhfa-i-Muhammadî (تحفهٔ محمّدی).

Materia Medica, by Mirzâ Muhammad Nasir of Turkish extraction (therefore styled احمدلو افشار), compiled for Tipû Sulṭân (ruler of Mysore, A.H. 1197–1213 = A.D. 1783–1799), to whom it is dedicated, comp. fol. 3a, l. 9 and last but one. It is divided into two تشخيص, which bear the strongest resemblance to the first two تشخيص in the Tuhfat-almu'minîn (see above, Nos. 2328–2335), even in their respective headings, viz.:

تشخيص اوّل در بيان سبب اختلاف اقوال اطبّا در ماهيّة و خواصّ و قدر شربت ادويه و شروط اخذ آن و ذكر درجات و قوّتها بحسب مراتب (on the difference of opinion among physicians as to the nature, peculiarities, and quantity of doses, the way to take them, and the various grades and faculties, etc.).

تشخيص ثانى در ذكر صفات ادويه مفرده و اعدية مفرده و مركّبه و بيان افعال كلّيّه و مشاهدهٔ كلّى و تفسير اسامى و لغاتى كه درين تأليف مذكور ميشود (on the qualities of simple drugs and simple and compound aliments, etc., as well as on the names and terms mentioned in this work), see ff. 3b and 4a. There are several subdivisions in both, all arranged in alphabetical order.

Beginning: الحمد لله الذى فطر السموات والارض و جعل الظلمات والنور و جعل القمر فيهن نورا و جعل الشمس سراجا الخ.

No date. The copy is the author's autograph, but ff. 2a–3b, 319a are written by other hands.

No. 878, ff. 325, ll. 19; inelegant Nasta'lîk; size, 10¼ in. by 6¼ in.

2366

Risâla-i-ma'kûl ô mashrûb (رسالهٔ ماكول و مشروب).

An essay on eating and drinking, in verse, compiled for Tipû Sulṭân, A.H. 1204 = A.D. 1789, 1790 (see the chronogram, on fol. 2b, l. 2, از فيض شاه), by a certain Yûsufî, see another copy of the same in W. Pertsch, Berlin Cat., p. 592, No. 3. The main portion of the whole consists of mathnawî-baits, but the last part (on ff. 9a–12a), entitled قصيدهٔ سلطانى در حفظ صحّت (on the preservation of health), is, as the title shows, in the form of a kasîdah.

Beginning:

زبان را چو (Pertsch چه) در اوّل اينكلام
زحمد و تحيّت رساند (Pertsch رساندى) نكام

Written by 'Abd-alqâdir.

No. 1604, ff. 12, 6–7 baits in the page; Nasta'lîk, size, 7¾ in. by 4¼ in.

2367

Another copy of the same.

Beginning (with the reading of Pertsch in the second hemistich):

زبان را چو در اوّل اينكلام
زحمد و تحيّت رساندى نكام

The kasîdah begins on fol. 10a. Written, like the preceding copy, by 'Abd-alqâdir.

No. 1614, ff. 13, usually six baits in the page; Nasta'lîk; size, 7⅝ in. by 4⅜ in.

2368

The same.

The kasîdah begins here on fol. 13a.

No date.

No. 1485, ff. 19, five baits in the older part (ff 5–16), four baits in the more recent addition (ff. 1–4 and 17–19); Nasta'lîk, by two hands; size, 7 in. by 4½ in.

2369

The same.

The date (viz. 1204) appears here on fol. 2b, last line (the additional remark, that the chronogram means یکهزار و دو صد و بیست و چهار, i.e. 1224, is entirely wrong). The kasîdah (در حفظ صحت) begins on fol. 13a but the present copy does not conclude with that; there follow, on fol. 17a, two long kit'as, the first purporting to be a letter addressed by some individual to Avicenna (شخصی ببو علی سینا نوشته), the second Avicenna's answer (الجواب), on fol. 18a.

Beginning of the former: خدایکان افاضل نظام ملّت و دین الخ

The copyist calls himself Mirzâ Muhammad Nasir Afshar (who is evidently identical with the author of the تحفهٔ محمدی in No. 2365 above.

Bibliotheca Leydeniana.

No. 2810, ff. 19, ll. 10; Naskhî on ff. 4–19, Nasta'lîk on ff. 1–3 (on different paper); size, 7¼ in. by 4¾ in.

2370

Naskhah dar 'ilm-i-ṭibb (نسخه در علم طب).

Fragment of a medical work, dealing with the diseases of the various parts and limbs of the human body and their respective cures. The order of the leaves is: ff. 1–6, 33–43, lacuna, 14–31, lacuna, 32, 7–13. Beginning is also missing. The end is found on fol. 11a (treating of the various colours of the urine). On ff 11a–13b there is added the same versified treatise on eating and drinking (رسالهٔ مأکول و مشروب) as in the four preceding copies, beginning: زیرا چو در اوّل این کلام الخ.

No author's name is to be found. The first pages deal with the diseases of the *head*.

No. 1969, ff. 43, ll. 17; Nasta'lîk; size, 8¾ in. by 5⅝ in.

2371

Kânûn dar 'ilm-i-ṭibb (قانون در علم طب).

A complete Pharmacopœia, compiled in Persian from Arabic, Persian, English, and French sources, apparently by an Englishman, whose name in Persian garb runs thus: جان کومسن سن (John ?). He says in the initial words of the preface, that this work is called in English آکم پلیث انگلش دس پن سَتْرِي (that is 'a complete English dispensatory'), see the beginning, on fol. 1b: نام این کتاب در زبان انگریزی آکم .... یعنی نظیری و عملی دو قسم است قسم اوّل در آن دو کتاب است الخ.

It is divided, as we learn from these introductory words, into two kisms: the *first kism* contains two kitâbs and treats of the preparation of medicaments, their peculiarities, composition, etc., and their vegetable and mineral substances, viz.:

کتاب اوّل در سبب تیاری دوا و خواص آن و ترکیب دادن آن و آلات آن.

کتاب دویم در ترکیب نمودن ادویه از نباتات و معدنیات

The *second kism* contains five bâbs and treats of the preparation of vegetable and mineral medicaments, of the various kinds of salts and other matters, finally also of the preparation of such drugs as druggists are not selling ready made, viz.:

باب اوّل در بیان تیاری ادویهٔ نباتات.

باب دویم در تیار نمودن اقسام نمکها.

باب سیوم در تیار نمودن ادویهٔ معدنیات

باب چهارم در تیار نمودن قاعدهٔ شب نمایی (?) وغیره مرا فی قاعدهٔ ملک لندن و ایدن برکه (London and Edinburgh) الخ

باب پنجم در تیار کردن دواها که عطّاران تیار کرده نمیفروشند الخ.

Most of the technical terms occurring in this work show plainly their English origin.

No date

No 1649, ff 606, ll 11, Shikasta; size, 11⅝–12½ in by 8½ in

2372

Mufradât dar 'ilm-i-ṭibb (مفردات در علم طب).

A Persian natural history, with special reference to its bearing upon medical art and medicinal use, translated from European works, and illustrated throughout by excellent etchings from the vegetable and animal kingdoms. It contains *three* chief parts: the first deals with *Botany*, the second with *Zoology*, the third with *Mineralogy*.

Botany is subdivided into the following eight books (کتاب):

1. از آنجاکه در نباتات بهترین چیز تخم است لهذا اوّل ذکر تخم نموده شد (the seed), on fol. 1a

2. در ذکر خواص بیخ ها و صورتهای آن (the root), on fol 12b.

3. در خواص چوبهای درخت (the wood or stem), on fol. 31b.

4. در ذکر خواص پوستهای درختان (the bark), on fol. 39b.

5. در ذکر خواص برگهای اشجار (the foliage), on fol. 43a.

6. در بیان گل و غنچه و تخم و ثمر (the bud, blossom, seed, and fruit), on fol. 50b.

7. در ذکر ثمرها (various kinds of fruits), on fol. 55b

8. در ذکر صمغیات (various kinds of gums), on fol. 73b.

Zoology comprises only *one book* (although called اکتاب اوّل):

در ذکر حیوانات از انسان و بهائم و پرندها (animals, i e. men, beasts, and birds), on fol. 97a.

Mineralogy is subdivided into the following *five* books:

1. در بیان معدنیّات (minerals), on fol 127b
2. در فلزّات (metals), on fol 145a.
3. در ذکر گلها و ترتیب تیار نمودن او و در آوردن روغن او الخ (various kinds of earth or clay), on fol 156b
4. در ذکر حجرات که از معدن و غیر معدن و دریا در می آید الخ (stones), on fol. 161a.
5. در یافتن گل و غیره (finding or discernment of earth or clay, and other things), on fol 165a

Each book (کتاب) is again subdivided into sections, called صورت, and each صورت begins with the French and English equivalents for the word or matter in question

No date

No 1516, ff 166, ll 17, easy Shikasta, size, 12½ in by 7¾ in

2373

Two fragments of medical treatises

1 On ff 1b–116

An incomplete dictionary of technical terms relating to medical science, styled 'Unsur-i-cahârum dar lughat u mustalahat i tibb (عنصر چهارم در لغات و مصطلحات طب) in alphabetical order, in which the باب is formed by the *last* letter of the words, and the فصل by the *first*. It begins with آبدسما, which is explained as a title of one of the medical works of بقراط (Hippocrates) Its comprises Arabic, Greek, Turkish, and other names of drugs and medicaments botanical and anatomical terms, the various kinds of diseases and prescriptions for their treatment, etc. Everywhere the Persian and Hindûstânî equivalents are given It breaks off on fol 116a with the فصل حاء of the باب کاف. To every word its proper spelling and pointing is added in full

2 On ff. 117a–124

An incomplete Pharmacopoeia, in two makâlas, the *first* makalah (simple drugs) contains seven bâbs, viz. 1 در طبائع ادویه (natural qualities of drugs), on fol 117a, 2. در حبوبات (pills), on fol. 119a; 3 در لحوم و الیان (various kinds of meat and milk), on fol. 119b, 4 در فواکه (fruit), on fol. 120a; 5. در بقول (herbs), on fol. 121a, 6. در توابل (spices), on fol. 122a, 7. ریاحین الخ (odoriferous plants, etc.), on fol. 122a.

The *second* makâlah (compound medicaments) contains eight bâbs, but of these only the first is found here, viz: در کیفیّت ترکیب ادویه و بیان قوّت آن و امتحان تریاق, on fol. 122b. The copy breaks off with the heading of the second bâb (تریاقها).

Beginning: تأثیرات این هر چیزی از آن در بدن تأثیری و کیفیّات باشند الخ

No author's name, no date. Sir Charles Wilkins.

No. 2366, ff. 1–124; Nasta'lîk, written in diagonal lines, about twenty-six in a page size, 8¼ in. by 4½ in.

2374

A medicinal treatise on the various kinds of *resins* and similar exudations, beginning with 'mastic or liquorice': اصل السّوس لغت عربی است و لسانه هم گویند و بپارسی کندرو الخ خوانند و آن صمغ است مشهور الخ.

No date.

No. 1752, ff 249–260, ll 18; Naskhî; size, 9 in. by 5½ in.

IV. Lexicography and Grammar.

1. Arabic-Persian.

a. *Vocabularies and Dictionaries.*

2375

Nisâb-alsibyân (نصاب الصّبیان).

The well-known metrical Arabic-Persian vocabulary by Abû Nasr Farâhî (of the town of Farah in Sijistân, whose full name is given in G. Flügel i p. 112, on the statement of H. Khalfa vi. p. 346, No 13802; comp. iii. p. 559), as Abû Nasr Mas'ûd bin Abûbakr bin Hasan bin Ja'far al-Farâhî, whereas in Fleischer, Cat. Lips. p. 333, he is called Badr-aldîn (Muhammad Badr-aldîn al-H. Blochmann, Contributions, p 7; and in Bodleian Cat No 1640) Abu Nasr (Abû Nasrî in W. Pertsch, Berlin Cat p 215) al-Rajî (because he was buried in Raj) al-Farahî, in the first Bodleian copy, Bodleian Cat, No 1636, Abu Nasr Farahî Mas'ud bin Hasan bin Husain aladabî and in No 2381 below, Abû Nasr Muhammad al-Farahî It is the most popular school-book in the East, especially in India, for other copies, besides those quoted already, see Bodleian Cat, Nos. 1637–1639, Rieu ii. pp 504 and 506, J. Aumer, p 112, W Pertsch, p 5 (No III, 2), and Berlin Cat, p 214, comp also ib p 41, No 22, p 71, No. 1, and p 153, No 1, E G. Browne, Cambridge Cat., pp. 236, 254, and 256 It has been edited at Calcutta, 1819, and in Persia, A H 1268 The author flourished about A.H. 617 (A D. 1220).

Beginning, as in the British Museum copies, the Munich copy, the first Berlin, and the second Bodleian copy: حمدی گوید ابو نصر فراهی حسد حاسده و حقد حاسده الخ

Marginal and interlinear Persian glosses throughout.

Dated the 9th of Shawwal, A. H. 1075 (A. D. 1665 April 25).

College of Fort William, 1825.

No. 2309, ff. 1–36, ll. 9; Naskhî; size, 8 in. by 5 in.

have no headings; all the Arabic words are missing, the space, originally left for them, not being filled in; in the other parts of the book they are marked by red ink. Several pages slightly injured

No date; on fol. 1a a seal, dated A.H. 1134 (A.D. 1721, 1722).

No. 2576, ff. 112, ll. 23–25, Naskhî, size, 9½ in. by 5¾ in.

2397

Tarjumat-alkâmûs (ترجمة القاموس).

A Persian paraphrase and detailed explanation of the introduction (دیباچه) and the first bâb (باب همزه) of the famous Arabic dictionary Alkâmûs almuhît (القاموس المحيط) of Imâm Majd-addîn Abû Tâhir Muhammad bin Ya'kûb Fîrûzâbâdî Shîrâzî (who died A.H. 817 = A.D. 1414, 1415), compiled by Maulânâ 'Abd-alrahmân bin Hasan (so distinctly; not Husain, as in Stewart's Cat., see a few lines further down), who, according to the ta'rîkh of his death, given on fol. 1a, viz. استاد للشعر, died A.H. 1028 (A.D. 1619); see a reference to this translation in Rieu ii. p. 511a (where, however, the slightly incorrect date, A.H. 1027, is given, a mistake in Stewart's Cat. p. 134, from which the notice is taken).

The full title of this copy is [illegible] see fol. [illegible]

It begins, without any preface, immediately with the initial words of the Arabic original: الحمد لله جميع محامد مر جدا راست عز وجل مطلق البلغاء بالكمال الموادى [illegible]

The first bâb begins on fol. 31a, and goes down to the end of the copy. Occasionally marginal additions and glosses.

No date; but on the margin of the last page the following remark of a former reader is added بلغت القراءة مع احد محمد احسن بن عبد القادر في يوم الاثنين في السابع عشر من شهر جمادى الاول سنة ١١٦٢ (A.H. 1162, 17th of Jumadâ I) = A.D. 1749 May 5, a Monday

The Arabic Kâmûs was printed in two volumes 1817 at Calcutta. A later Persian translation by Muhammad Habîb-allâh was completed A.H. 1149 (A.D. 1736, 1737) see Bodleian Cat., No. 1674, and Rieu ii. p. 511.

No. 1014, ff. 98, ll. 17, Nasta'lîk, size, 9½ in. by 5¾ in.

2398

Muntakhab-allughât-i-Shâhjahânî (منتخب اللغات شاهجهانى)

The most popular Arabic-Persian dictionary in India, compiled from the Kâmûs (see the preceding copy), the Sihâh and Surâh (see Nos. 2388–2390 above), by 'Abd alrashîd bin 'Abd-alghafûr alhusainî almadanî altatawî, the author of the first critical Persian dictionary, the فرهنگ رشيدى (see further below), who was still alive in A.H. 1069 (A.D. 1658, 1659), in the reign of the emperor Shâhjahân, to whom it is dedicated, A.H. 1046 (A.D. 1636, 1637), according to the chronogram, منتخب بى بديل, found at the end of some copies (see author's name and title of the book on ff. 6a, l. 1, and 6b, l. 6). It is sometimes styled Rashîdî 'Arabî, to distinguish it from the author's Rashîdî Pârsî, i.e. the Farhang-i-Rashîdî, see Rieu ii. p. 501a, and H. Blochmann, Contributions, bottom of p. 20.

Beginning of the preface: ستايش و سپاس مالك الملكى كه تذكار آلاى بى احصاى و نعماى بى منتهاى اش الخ.

The dictionary itself, which is arranged alphabetically in this way, that the *first* letter constitutes the bâb, and the *last* the fasl, begins on fol. 7a.

Other copies are described in Bodleian Cat., Nos. 1672 and 1673; Rieu ii. p. 510; W. Pertsch, Berlin Cat., p. 200, No. 2; E. G. Browne, Cambridge Cat., p. 242; Cat. Codd. Or. Lugd. Bat. v. p. 150. A reduction of this work, arranged in the usual alphabetical form of European lexicons, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845, and A.H. 1286; lithographed at Bombay, 1862.

This copy is dated the 22nd of Jumâdâ-althânî, A.H. 1103 (A.D. 1692, March 11).

No. 46, ff. 316, ll. 19, Nasta'lîk, size, 9½ in. by 4¾ in.

2399

Another copy of the same.

Beginning of the preface, as in the preceding copy, ff. fol. 1b; beginning of the dictionary on fol. 3b.

Dated in the month of Shawwal, A.H. 1117 (A.D. 1705, 1706, Feb.).

No. 886, ff. 234, ll. 19–21, written very irregularly by many different hands in Nasta'lîk and Shikasta; size, 10½ in. by 5½ in.

2400

The same.

Beginning of the preface as usual; beginning of the dictionary on fol. 4a.

Dated the 4th of Jumâdâ-althânî, A.H. 1130 (A.D. 1718, May 5), by Muhammad Zahîr Fidâî, who copied it for Hâfiz Ahmad bin Hâfiz Muhammad of Balgrâm.

No. 3314, ohm 10 J 14, ff. 203, ll. 27, small, but clear, Nasta'lîk, size, 11 in. by 7 in.

2401

The same.

Beginning of the preface as usual; author's name on fol. 5a, l. 9, title of the book on fol. 5b, l. 11, beginning of the dictionary on fol. 6a. The chronogram, منتخب بى بديل, on fol. 330a. Many pages spoiled or effaced.

Dated the 8th of Muharram, A.H. 1155 (here called the twenty-fifth year of Muhammadshâh's reign, more correctly the twenty-fourth) = A.D. 1742, March 15, at Murshidâbâd, it was copied for Nawwâb Mahâbatjang.

Presented to the Library by Sir Charles Wilkins.

No. 2374, ff. 330, ll. 18–19; Nasta'lîk, in a very unequal handwriting, mixed with Shikasta, size, 9½ in. by 6½ in.

2402

The same.

The preface is wanting here; it begins at once with the dictionary, on fol. 1b: ابتدا آغاز کردن ابتغا خواستن الخ.

Dated the 7th of Rabî'-alawwal, A.H. 1161 (A.D. 1748, March 7), by Muhammad 'Abdallâh, son of Shaikh 'Abd-alghiyâth.

Collated and annotated.

College of Fort William, 1825.

No. 2030, ff 510, ll. 15–18, Nasta'lîk; worm-eaten; size, 9⅝ in. by 5¼ in.

2403

The same.

Beginning of the preface here: سپاس و ستایش مالك الملکی که تذکار الخ.

Beginning of the dictionary on fol 4b

Copied in the third or fourth year of the reign of the emperor 'Âlamgîr II (= A H 1170, A.D. 1756, 1757), in the month of Rabî'-alawwal = A.D 1756, Nov–Dec

No 3437, olim 10. J 13, ff. 258, ll 21–24 carelessly written, partly in Naskhî, partly in Nasta'lîk, size, 8⅝ in by 5⅝ in

2404

Khazinat-allughât (خزینة اللغات)

The treasury of words and phrases (فی بیان المصطلحات المفرد والمرکّبات), an Arabic-Persian glossary, which includes, besides the Arabic words, also some Syriac and Greek ones, current in Persian speech by an anonymous author, and without any date of composition The copy is moreover, incomplete, and breaks off at the end of bâb 8, fasl 1 The *first* letter constitutes the bâb, the *last* the fasl

Beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون الخ

On fol. 1a a seal with the date A H 1183 (A D 1769, 1770).

No. 527, ff 154, ll. 13; inelegant and very small Nasta'lîk, resembling Shikasta, size, 7¾ in by 4½ in.

2405

Kitâb-i-abwâb-allughât (کتاب ابواب اللغات).

Contributions to an Arabic-Persian dictionary, beginning with the letter ص and going down to ی.

This copy, which is dated the 1st of Muharram, A H 1185 (the twelfth year of Shâh 'Alam's reign) = A D 1771, April 16, comprises 511 leaves altogether, many entirely blank, another part only filled with the Arabic words, arranged chiefly according to the *first* and *last* letters, and a small part again with full explanations in Persian. The title appears on the last page. The owner of the copy was Mr. Richard Johnson (مستر رچارد جان سین).

No. 844, ff. 511; Nasta'lîk; size, 14⅞ in, by 8⅞ in.

b. *Grammars.*

2406

Ṣarf-i-Mîr (صرف میر).

The well-known treatise on Arabic inflexion by Mîr Sayyid Sharîf Jurjânî, who was born A H. 740 (A.D 1339, 1340) and died A.H. 816 (A.D. 1413, 1414), divided into the usual three sections: noun (اسم), verb (فعل), and particle (حرف), and commonly styled صرف میر, or according to Ḥ. Khalfa ii. p. 304, No. 3638, تصریف السّیّد الشّریف, comp. Bodleian Cat., Nos. 1653–1656; Rieu ii. p 522a; W. Pertsch, Berlin Cat., pp 180, 181, and 186, No. 1; E. G Browne, Cambridge Cat., p 262, No. V; Notices et Extraits x. pp. 4–12 etc Printed in a collection of grammatical treatises, in Calcutta, 1805, lithographed in Lucknow, 1844 and A H 1288, see also Zenker ii No 147 sq

Beginning. بسم الله الرّحمن الرّحیم .... بدان ایّدك الله تعالی که کلمات لغت عرب بر سه گونه است اسم و فعل و حرف اسم چون رَجُلٌ و عِلْمٌ و فعل چون ضَرَبَ و دَحْرَجَ و حرف چون مِنْ و اِلَی الخ

Dated the 9th of Jumada II, A H 1115 (A.D. 1703 Oct 20) Occasional glosses on the margin

No 1221, ff 73, ll 9, Naskhî, size 6½ in by 4½ in.

2407

Another copy of the same

Beginning . . . بدانکه ایّدك الله تعالی که الحمدلله کلمات الخ

The title appears in the colophon and on fol. 1a

No date On fol 1a an entry of a former owner, dated the 14th of Jumâda II A H. 1185 (A.D. 1771, Sept 24)

College of Fort William, 1825

No 2299 ff 35 ll 12–14, written by different hands in various styles of Nasta'lîk, Naskhî, and even Shikasta, size, 8⅛ in by 6 in

2408

The same.

Beginning as in the preceding copy This copy was made for Major Mackenzie by Sayyid Himmat 'Alî Tâlib al'ilm and is dated the 25th of June, 1793 (= A H 1207, 15th of Dhû-alka'dah).

No. 1561, ff. 58, ll 8, large Nasta'lîk, size, 9⅝ in. by 6¼ in

2409

The same.

Beginning: الحمد لله .... بدان ایّدك الله تعالی فی الدّارین که کلمات الخ.

No date.

No. 290, ff. 1–33, ll. 9, Naskhî; size, 8 in by 5¾ in.

2410

Another, but shorter tract on Arabic inflexion, very similar to, but *not* identical with the preceding صرف میر It begins: بدان ارشدك الله تعالى فى الدّارين كه كلمات عرب بر سه قسم است اسم است و فعل است و حرف است اسم همچو رَجُلٌ و فَرَسٌ الخ

Occasionally interlinear Persian paraphrases of Arabic words

As date appears the 14th of Muharram only

No 86, ff 1–12, ll. 21, Naskhî, size, 9 in by 6 in

2411

Majmû'ah fî 'ilm-alsarf (مجموعه فى علم الصّرف)

Four Persian treatises on Arabic grammar, dealing for the greater part with the verbs

1 Mîzân alsarf (ميزان الصّرف), on the conjugation of the regular Arabic verb, on ff 1–21, beginning الحمد لله . بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر سه گونه است ماضى و مستقبل و حال الخ Other copies are noticed in Bodleian Cat, Nos 1669 and 2007 (where it is styled نسخهٔ ميزان در علم صرف), and Rieu ii p 523b, comp also No 2414 below. This little tract is edited in the collection of grammatical treatises, Calcutta, 1805, lithographed at the Muhammadî press, A H 1258 Dated the 17th of March, 1793 (A H 1207, 4th of Sha'bân)

2 Nuskha-i munsha'ibah (نسخهٔ منشعبه), a treatise on the various classes of Arabic verbs and their derived conjugations, on ff. 25b–59b, beginning الحمد لله . بدان اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه و اسماء تصغير كه روى تركيب حروف اصلى بر دو گونه است ثلاثى و رباعى الخ. Other copies in Bodleian Cat, Nos 1664, 2, 1666, and 1667; Rieu ii. p. 524a, No II, E G Browne, Cambridge Cat, p 261, No. II (there styled نسخهٔ مشعب) It is included, like the preceding treatise, in the above mentioned collection

3 Panj Ganj (پنج گنج), or Panj Ganj fî 'ilmi alsarf (پنج گنج فى علم الصّرف), also styled Tasrîf min 'ilmi alsarf (تصريف من علم الصّرف), or simply Tasrîf (تصريف), an elementary Arabic grammar, on ff 61b–116, beginning الحمد لله على ما خلق الانسان و انطق له اللسان الخ. According to the preface, it ought to contain *five bâbs*, each subdivided into five fasls, but of the *first bâb* and its five fasls (در شناختن مجارى صرف افعال و اسماء) only a short index is given here, as the author has fully treated the subject of this bâb, viz the conjugation of the regular verb, in the opening chapter of another work of his, styled مصادر; and of the *second bâb* (در شناختن اجناس افعال و اسماء و صرف افعال و اسماء الخ) only *four* fasls are found, just as in No. 1661 of the Bodleian Cat, and in No. 2419 further below; comp. also Bodleian Cat, No 1660; Rieu ii. p. 523a; and E. G. Browne, Cambridge Cat., p. 261, No. III. The four fasls of the *second bâb* deal with the classes of verbs, the verbs with Hamzah, the verbs with a weak letter; and the reduplicate verbs; the *fifth fasl*, missing here, deals with the rules of the permutation of letters. It is printed in the collection of grammatical treatises, pp 38–112, and lithographed at Lucknow, 1844. Dated the 1st of April, 1793 (A. H, 1207, 19th of Sha'bân).

4 Zubdat-alsarf (زبدة الصّرف) or Zubdat fî 'ilmi-alsarf (زبده فى علم الصّرف) or simply Zubdat (زبده), see also No 2420 below, a treatise on the inflexion of the sound as well as the irregular verbs (in the same order as in the *second bâb* of the preceding treatise) and the laws of permutation applying thereto, on ff 116b–135, beginning الحمد لله الموصوف بالتّصريف المنعوت بالتّحقيق . . بدان علّمك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه و اسماء متمكّنه بر چهار گونه است صحيح و مهموز و معتل و مضاعف الخ. The author of this treatise is Zahîr bin Mahmûd bin Mas'ûd al'alawî; other copies in Bodleian Cat., No. 1657, Rieu ii. p 524a No V; and E. G Browne, Cambridge Cat., p 261 No IV Edited in the Calcutta collection, on pp 113–122 Dated the 25th of May, 1793 (A H 1207 14th of Shawwal)

The transcriber of the whole Majmû'ah is Sayyid Himmat Ali of Mungîr.

No 1240, ff. 133, ll 9, large Nasta'lîk, additions and annotations on the margin, size, 6½ in. by 4 in

2412

Another copy of the same Majmû'ah.

1 Mîzân-alsarf, on ff. 1–18a.

2 Nuskha-i-munsha'ibah, here styled Kitâb-almunsha'ibah (كتاب المنشعبة), on ff 18b–34b, beginning (in a slightly different way from the preceding copy) الحمد لله . . بدانكه اسعدك الله تعالى فى الدّارين كه جملهٔ افعال متصرّفه بر دو نوعست ثلاثى و رباعى الخ.

3 Panj Ganj, on ff 34b–70b

4 Zubdat alsarf, on ff 71b–80a

As date appears only the month Phâgun (پهاگن, the 11th of the Hindû year = Febr –March) A former owner was Mr A Hamilton

Bibliotheca Leydeniana

No 2571, ff 80, ll 8, large Nasta'lîk, the Arabic phrases in Naskhî, size, 8¾ in by 6¾ in

2413

Three treatises on Arabic accidence

1. Panj Ganj, on fol 1b; *second bâb* on fol 2a. In this copy only the *first three fasls* are found. Dated the 3rd of Muharram, A.H. 1137 (A.D. 1724, Sept. 22), by Shaikh Muhammad Ya'kûb, son of Shaikh Muhammad Rustam, an inhabitant of Shâhjahânâbâd.

2. Sarf-i-Mîr (see Nos. 2406–2409 above), on fol. 25b,

2429

Short tracts on Arabic inflexion.

This copy contains:

1. A tract, styled الجزوُ الاوّل من كتاب عقد في علم الصّرف, beginning, on fol. 135a: الحمد لله .... بدان اسعدك الله تعالى في الدّارين كه الف و واو ويارا حروف علت ومدّ الخ. It deals chiefly with the permutation of the letters ا, و, and ى in nouns and verbs, and is subdivided into numerous عقد. Evidently the same tract is noticed in W. Pertsch, Berlin Cat., p. 185, No. 113.

2. A passage (عبارت) from Ṣafî bin Naṣîr's دستور المبتدى (see the preceding copy), on fol. 141b.

3. Another tract on Arabic inflexion, beginning with the *second kism* on the noun (اسم), but dealing in the main portion with the verb and its conjugation. Beginning, on fol. 143a: بسم الله الرّحمن الرّحيم قسم دوم است اسم بحوّ الاسم نام الاوّل تحقيق الخ.

Many marginal glosses and additions.

No date.

No. 2755, ff. 135–157; ll. 10–15; chiefly Naskhî; size, 9 in. by 6¾ in.

2430

Risâla-i-Takhfîf-i-Hamzah u i'lâl u idghâm (رسالة تخفيف همزه و اعلال و ادغام), a grammar very similar in contents to the مختصر (see No. 2428 above), on the softening of the Hamzah, the permutation of the weak letters and the assimilation of certain other letters in Arabic words, but considerably shorter and evidently different from that.

Beginning: الحمد لله ... اما بعد چون اكثر صيغ افعال و اسماء از كلمات عرب در اوزانى ... الخ.

No date. A seal of Jân Hunarî pîl (جان هنرى پيل) with the date A. H. 1220 (A. D. 1805, 1806), on fol. 2a. This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818, transferred to Civil Coll., Aug. 9, 1819.

No. 3416, olim 9. J. 11, ff. 26, ll. 10; Nasta'lîk; size, 8½ in. by 5¾ in.

2431

Hidâyat-alṣarf (هداية الصّرف).

A grammatical compendium on Arabic inflexion (في علم الصّرف), compiled from the following sources: ميزان (i. e. ميزان الصّرف, see above, No. 2411, 1 sq.), منشعبه (see above, No. 2411, 2 sq.), صرف مير (Nos. 2406–2409 and 2413, 2 above), پنج گنج (No. 2411, 3 sq.), معزّى و زنجانى (probably a clerical error for عزّى زنجانى, the treatise on Arabic accidence, styled كتاب العزّى or تصريف العزّى, by 'Izz-aldîn 'Abd-alwahhâb Zanjânî, who died about A. H. 655 = A. D. 1257, see G. Flügel i. p. 179; Loth, Arabic Cat., p. 265; Arabic Cat. of the Brit. Mus., p. 233, and Supplement, p. 61½; published in Rome, 1610, and in Constantinople, A. H. 1233), دستور المبتدى (i. e. زبدة الصّرف, see No. 2411, 4 sq.), زبدة (by Ṣafî bin Naṣîr, see No. 2428 above), ضابطهٔ قاضى, تاج المصادر, صراح الارواح (by Ja'farak, who died A. H. 544 = A. D. 1149, 1150, see Bodleian Cat., No. 1635), etc. The title appears on fol. 4a, l. 8. The author designates himself in this vague way: بندهٔ ضعيف گناهگار سلطان على خوانى اميدوار مغفرهٔ پروردگار غفّار.

Beginning, on fol. 3b: الحمد لله ذى الجود والانعام جاعل الصّرف فى الكلام الخ.

It is divided into a muḳaddimah, seven faṣls, and a khâtimah, comprising altogether thirty-eight aṣls.

مقدّمه در معرفت كلمات و كيفيّت اسماء و ابواب افعال و تصحيح مصادر, on fol. 4a, in four aṣls.

فصل اوّل در معرفت قسم صحيح (verba firma), on fol. 13a, in six aṣls.

فصل دوم در معرفت قسم مضاعف (verba mediae geminatae), on fol. 34a, in four aṣls.

فصل سيوم در معرفت مهموز (verba hamzata), on fol. 40a, in four aṣls.

فصل چهارم در معرفت مثال (verba primae radicalis و et ى), on fol. 50a, in three aṣls.

فصل پنجم در معرفت اجوف (verba mediae radicalis و et ى), on fol. 55b, in four aṣls.

فصل ششم در معرفت ناقص (verba tertiae radicalis و et ى), on fol. 67b, in three aṣls.

فصل هفتم در معرفت لفيف (verba duplicitер imperfecta), on fol. 76a, in four aṣls.

خاتمه در معرفت خواصّ ابواب و نسبت و تصغير و جموع و حروف ابدال و قواعد براكنده, on fol. 79b, in six aṣls.

Index on ff. 1a–2a.

Dated the 24th of Ramaḍân, A. H. 1208 (A. D. 1794, April 25), by 'Abbâs 'Alî; collated with the original by 'Abd-alrazzâḳ in كانپور (Cawnpore). This copy belonged formerly (according to a Persian note on fol. 3a) to Major Mackenzie (ميجر مكنزى).

No. 1563, ff. 92, ll. 11; large Nasta'lîk; size, 9½ in. by 6 in.

2432

A short mathnawî, explaining puzzling moods and forms of the Arabic verb and showing how they must be rightly used, compiled for Mr. Richard Johnson in Warren Hastings' time.

Beginning:

اى خداى جهان و جان بخشا
بهر تكميل جان زبان بخشا

No date.

No. 1617, ff. 8, ll. 8; Nasta'lîk; size, 6½ in. by 4 in.

c. *Commentaries on Grammatical Works.*

2433

Sharḥ-i-Mi'at 'âmil (شرح مائة عامل).

An anonymous commentary or general exposition of the contents of the well-known little Arabic treatise on the 100 grammatical regents, styled مائة العوامل or العوامل المائة or simply العوامل (في النحو), by Jurjâni (here called 'Abd-alraḥmân Jurjâni, correctly Abûbakr 'Abd-alkâhir bin 'Abd-alraḥmân Jurjâni, who died A. H. 471 or 472 = A. D. 1078, 1079), which was translated into Persian verse under the title of مائة عامل; comp. on the Arabic original and its various commentaries in Arabic, G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273[a] sq.; J. Aumer, Arabic Cat., pp. 316 sq. and 337 sq.; editions by Erpenius, 1617; by Baillie, Calcutta, 1802; and by Lockett, ib., 1814; on the Persian versification, Loth, loc. cit., pp. 273[b] and 274[a]; Bodleian Cat., No. 1658; E. G. Browne, Cambridge Cat., p. 263, No. II; and J. Aumer, p. 52, No. II (where it is ascribed to Mullâ Jâmi); a Turkish versification of Jurjâni's عوامل is noticed in G. Flügel i. p. 152.

The present commentary, which is entirely different from the زبدة النحو, noticed in No. 1659 of the Bodleian Cat., begins on fol. 52[a]: الحمد لله العوامل في النحو مائة كه منقسم مي شوند بدو نوع لفظيه و معنويه و نيز لفظيه نيز بدو نوع است سماعيه و قياسيه الخ.

At the top of the first page it is styled شرح خافي.

No date. Bibliotheca Leydeniana.

No. 2787, ff. 152–164, ll. 15; Naskhi, mixed with Shikasta; size, 8¼ in. by 6 in.

2434

Sharifiyyah Sharḥ-i-Kâfiyah (شريفيه شرح كافيه).

A detailed Persian commentary on the famous Arabic grammar, الكافية في النحو, of Jamâl-aldin Abû 'Amr 'Uthmân bin 'Umar bin Abibakr bin Yûnus, called Ibn al-Ḥâjib (who died A. H. 646 = A. D. 1248, 1249, comp. Ḥ. Khalfa v. p. 6, No. 9707; G. Flügel i. p. 162 sq.; Loth, Arabic Cat., p. 253[b] sq.; No. 1357, 22 above, etc.; published at Rome, 1646; edited by Baillie, Calcutta, 1803; printed at Bûlâk, A. H. 1255, etc.). According to a statement on fol. 1[a] this commentary was compiled by Mîr Sayyid Sharîf Jurjâni, the author of the صرف مير (see Nos. 2406–2409, and 2413, 2 above), who died A. H. 816 (A. D. 1413, 1414), but in the work itself no author's name appears, nor any title.

It begins at once with the initial words of the Arabic original: اَلْكَلِمَةُ لَفْظٌ وُضِعَ لِمَعْنًى مُفْرَدٍ الخ which are commented upon in this way: معنئ كلمه در اصل لغت يك سخن است و معنئ وى در اصطلاح نحويان لفظيست كه نهاده شده باشد از براى معنى كه مفردست و الف ولام در الكلمة از براى جنس است الخ

It is corrected and collated throughout, and contains, besides various readings, a number of additional glosses and notes.

No date. The copyist was Ghulâm Muḥammad بابى. Various seals on fol. 1[a] and on the last page, among them one bearing the name of Muḥammad Ḥâfiẓ-aldîn and the date A. H. 1176 (A. D. 1762, 1763).

A paraphrase of the كافيه, in Persian verse, styled كافية فارسى در نظم or مرآت, is noticed in Bodleian Cat., No. 1662, 6. A Turkish commentary on the Kâfiyah is noticed in G. Flügel i. p. 170.

No. 408, ff. 165, ll. 17; Nasta'lîk; the Arabic text in Naskhi, written in red ink; size, 9½ in. by 5⅞ in.

2435

Sharḥ-i-Shâfiyah (شرح شافيه).

A large Persian commentary on Ibn al-Ḥâjib's treatise on etymology and orthography, styled الشافية, a supplement to the same author's Kâfiyah (comp. Ḥ. Khalfa iv. p. 1 sq.; Loth, Arabic Cat., p. 263[a] sq., etc.; printed in Calcutta, 1805; at Lucknow, with notes, A. H. 1266, etc.). This commentary was composed by Muḥammad Hâdi bin Muḥammad Ṣâliḥ of Mâzandarân, who flourished about A. H. 1088 (A. D. 1677, 1678), see Rieu, Supplement, p. 253[b], last three lines. It was made at the request of Nawwâbkhân bin Khân Khân Ḥusain 'Alikhân.

Beginning: الحمد لله رب العالمين والصلوة والسلام على خير خلقه محمد و آله الطيبين الطاهرين المعصومين چنين كويد ذرّه بيمقدار الخ

Dated the 5th of Sha'bân A. H. 1145 (A. D. 1733, Jan. 24). Another Persian commentary on the Shâfiyah, by Muḥammad bin Sa'd, with the takhallus Ghâlib, is noticed in Rieu, Supplement, p. 129[b].

No. 36, ff. 278, ll. 23; Nasta'lîk; size, 9¾ in. by 6½ in.

2436

Sharḥ-i-Alfiyyah (شرح الفيه).

A Persian commentary on the famous Arabic grammar in verse, styled الألفية or الخلاصة في النحو, of Jamâl-aldin Abû 'Abdallâh Muḥammad bin 'Abdallâh al-Ṭâ'i, known as Ibn Mâlik (who died A. H. 672 = A. D. 1273, 1274, comp. Ḥ. Khalfa i. p. 407 sq.; Loth, Arabic Cat., p. 265 sq., etc.; printed at Bûlâk, A. H. 1253, and at Lucknow, A. H. 1263; edited by De Sacy (Oriental Translation Fund), 1833, and, with Ibn 'Akil's commentary, by F. Dieterici, Leipzig, 1851; German translation by the same, Berlin, 1852). The Persian commentator calls himself Muḥammad 'Ali bin Maulânâ Âkâ Bâbâi Sirkâni (see fol. 1[b], ll. 9 and 10), of whose lifetime nothing is stated.

Beginning: الحمد لله ... امّا بعد بر ضمائر صافيهٔ اصحاب سخن و ابصار ثاقبهٔ ارباب حكم پوشيده نيست كه اساس علوم الخ

The Arabic text of Ibn Mâlik's work begins, on fol. 1[b], last line: قال محمد هو ابن مالك أحمد ربّى الله الخ

The commentary begins, on fol. 2a, l. 2: يعنى گفت محمّد كه پسر مالكست حمد و ستايش الخ.

No date. A Persian commentary on the same Alfiyyah by Sulṭân Muḥammad bin 'Alî of Kâshân, but with a different beginning, is noticed in E. G. Browne, Cambridge Cat., p. 257.

No 204, ff. 149, ll. 17; the Arabic text in Naskhî, the Persian commentary in Nasta'lîk; size, 9⅝ in. by 5¼ in.

2. Turkish-Persian.

2437

A vocabulary of Turkî or Oriental Turkish, explained in Persian by Fadl-allâhkhân, the cousin of Saifkhân (i.e. Saif-aldîn Maḥmûd Faḳîr-allâh, a descendant of one of Timûr's Amîrs, the Amîr Câkû, died as governor of Ilâhâbâd, A.H. 1096 = A.D. 1684), comp. Rieu ii. p. 511b, where another copy of this work is described. The author wrote it by order of the emperor 'Âlamgîr for the Shâhzâda.

Beginning: سبحان الله هر كلمه افصح مدت و عجم الخ.

It is divided into an introduction and three bâbs. *Introduction*, on fol. 2a, on Turkî suffixes; *first bâb*, on fol. 4a, verbs in alphabetical order, according to the first letters (در بيان مفاعل); *second bâb*, on fol. 25a, nouns in alphabetical order, according to the first and last letters (در اسماء مفاعل); *third bâb*, on fol. 105a, miscellaneous words, as numerals, limbs of the body, names of animals, Turkish tribes, pronouns, particles, etc. (در متفرقات). This vocabulary was printed, at Sir W. Ouseley's desire, in a somewhat re-arranged and amplified form, by 'Abd-alraḥîm, at Calcutta, A.H. 1240.

No date. Twelfth century of the Hijrah.

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No 2503, ff 160, ll 15 on ff 1-33, ll. 13 on ff 34-160, Nasta'lîk, size, 7⅝ in by 5 in

2438

An abridgement of the same

The same Turkî vocabulary as in the preceding copy, beginning in the same way too, but much shorter, in fact it contains about *one*-third only of the fuller redaction; the nouns (the *second bâb* according to the preceding copy) begin here already on fol 11a, the miscellaneous words (the *third bâb* there) occupy only the last five pages, whereas in the fuller redaction they fill fifty-five folios In fact, in point of extent it closely resembles the British Museum copy, which likewise comprises only fifty-two leaves.

Dated A.H. 1208 (A.D 1793, 1794), by 'Iwad 'Alî, at Calcutta.

No. 2498, ff. 41, ll 17; easy and legible Shikasta; size, 9 in by 5⅝ in.

2439

Ma'rûf-allughât (معروف اللغات).

The second part (قسم) of a Turkish-Persian glossary, entitled, according to the initial words, Farhang-i-aẓfarî (فرهنگ اظفرى).

It is arranged in this way that the first letter constitutes the bâb and the last the faṣl; in every faṣl first the verbs and then the nouns are enumerated. No author's name or date appears. On the back of the binding it is simply styled لغات تركى.

Beginning: هذا القسم الثانى من فرهنگ اظفرى المسمّى بمعروف اللّغات اوّلها تركى و آخرها پارسى على رسم التّأليفات المشهورات، باب الالف مع فصل الالف فى الافعال الخ.

This copy was presented by J. H. Peile, Esq., and received Sept. 19, 1818; transferred to Civil Coll. Aug. 9, 1819.

No 3370, olim No. 15, ff. 136, ll. 13; Nasta'lîk, rather careless and sometimes resembling Shikasta, size, 8¾ in. by 5½ in

2440

A shorter Turkish-Persian glossary, arranged exactly in the same way as the anonymous vocabulary noticed in Bodleian Cat., No. 1685 (which, however, is much larger), that is to say, in two parts (there called مرتبه), the first of which, beginning on fol. 3b, comprises the الفاظ مركّبه, i.e. the compound or derived verbs, and the second, beginning on fol. 40b, the الفاظ مفرده i.e. the simple roots of verbs and nouns, both parts being in alphabetical order, according to the *first* letter of the words. It is styled on the title page آمدن نامهٔ تركى, and in the colophon نسخهٔ تركى, its compiler was Mîr Sayyid Ḥusain, who flourished under the emperor 'Âlamgîr

Beginning وهاب بى نيار وبيّاض جهان بردار نوع بديع انسانرا بدل دادا و زبان كويا از سائر مخلوقات الخ

The Turkish numerals from 1 to 1000 are enumerated at the end on fl 47a and b

Dated by Sayyid Saif-allâh the 6th of Rajab in the thirty-eighth year of 'Alamgîr's reign = A.H 1106 (A.D 1695, Febr. 20)

No 947, fl 45, ll 9, Nasta'lîk, size, 8¾ in by 6 in.

2441

Risâlah dar lughat-i turkî (رساله در لغت تركى).

A Turkish vocabulary with Persian interlinear paraphrase arranged according to subjects in twenty-six short faṣls, for instance, the *first* در بيان اسامئ اعضاى انسانى, on fol 1b, the *second*, در بيان اصناف انسان كه بيكديگر نسبت داده ميشود, on fol. 3a, the *third*, در بيان پوشيدنئ انسان, on fol. 3b, and so on. The *twenty first* faṣl contains pronouns and miscellaneous phrases the *twenty-second* the numerals, the *twenty-fifth* words which are spelt alike, but have different meanings according to their different vowels, as قول (kul, ḳol, kavl) or اوت (ut, ot, evet), the *twenty-sixth* those letters of the Arabic alphabet which are not found in genuine Turkish words.

No date.

No 1471, ff 19, ll. 7; Nasta'lîk; the Persian paraphrase in red ink; size, 6½ in. by 4¾ in

3. Hindûstânî-Persian and Persian-Hindûstânî.

2442

Lughat-i-tuhfat-alhind (لغت تحفة الهند).

A complete dictionary of Hindûstânî, respectively Hindî words, explained in Persian, and arranged alphabetically, in the usual manner of oriental lexicons, viz. according to the first letter in the bâb, and according to the last letter in the fasl. Every page consists of *three* columns, the *first* on the right gives the Hindî words in Devanâgarî characters, the *second* the same in Arabic letters, and the *third* the Persian explanation; up to folio 13 a transcription in Roman characters and an English translation are added. The short preface, on fol. 1a, begins: در علم اهل هند نماید دانست که لغات هندیه را ترتیب حروف تهجیهٔ عربی ضبط نموده شد الخ.

The dictionary itself begins on fol. 2b. The reverse side of every leaf is left blank (except the first thirteen leaves) for the English translation.

No 585, ff. 335, ll. 12; large Nasta'lîk; size, 12½ in. by 6¾ in.

2443

A Persian vocabulary, with an interlinear Hindûstânî paraphrase, arranged alphabetically according to the first letter. Every bâb is subdivided into several fasls; each of which begins with the full table of an irregular Persian verb, after which a string of nouns and adjectives follows, for instance, the first fasl of bâb 1 opens with آمدن = Hindûstânî آنا, followed by آمد = آیِ, etc.; the second fasl begins in the same way with آوردن; the third with آموختن, and so on.

Bibliotheca Leydeniana.

No 2420, ff 265 338, ll. 14–16 on ff. 265 278 and 327b–338, ll. 12 on ff. 279–327a; Naskhî, by various hands, size, 8½ in. by 6 in.

2444

The same.

Beginning with آنا = آمدن. One leaf is torn away between ff. 98 and 99.

Bibliotheca Leydeniana.

No. 2556, ff. 96–163, ll. 12–14; written by different hands in various styles of Nasta'lîk and Shikasta; size, 8½ in. by 6¼ in.

2445

Amadnâma (آمدنامه).

A shorter vocabulary, Persian and Hindûstânî, of the same character as the preceding little work and likewise arranged according to the first letter. It contains chiefly verbs and verbal forms, and begins with آمدن (therefore the above title).

No date. Other copies of the same vocabulary are noticed in Rieu ii. p. 516b, where it is styled کتاب آمدن, and E. G. Browne, Cambridge Cat., p. 250.

No. 819, ff. 12–37, ll. 16; Shikasta; size, 7¾ in. by 5¼ in.

2446

Kitâb-i-âmûkhtan (کتاب آموختن).

A similar vocabulary of the tenses and moods of the Persian irregular verbs in alphabetical order, with an interlinear Hindûstânî paraphrase. It begins with آموختن = Hindûstânî سیکھنا; then follows آمیختن = ملنا, etc.

Dated in Rabî'-althânî, A. H. 1204 (A. D. 1789, December–1790, Jan.), by one of the servants of Mirzâ Imâmbeg.

No. 2188, ff. 24, ll. 17; Nasta'lîk; size, 8¼ in. by 6¼ in.

2447

Matbû'-alsibyân (مطبوع الصبیان).

A short rhymed glossary, in mathnawî-form, explaining familiar Persian and Arabic words in Hindûstânî, a primer for children after the model of the نصاب الصبیان, نصاب بدیع, and similar Arabic-Persian compilations (see above, Nos. 2375 sq. and 2386). The present copy begins with a short preface in prose: الحمد لله . . . اسعدك الله تعالی فی الدارین که چند کلمهٔ عربی و فارسی هریك با ترجمهٔ هندوی برای تعلیم صبیان بر طریق ریخته الخ.

It is divided into fifty-six short fasls, each consisting of four mathnawî-baits; the first bait of the first fasl runs thus:

خالق باری سرجن هار
واحد ایك برا (بدّا Bodleian copy) کرتار

From these first words the little tract is popularly styled خالق باری and traditionally ascribed to Amîr Khusrau, see two other copies in Bodleian Cat., No. 2338, and Rieu ii. p. 516b. It has been lithographed in Lucknow; comp. also Sprenger, Journ. As. Soc. Beng., XXI. p 519, and Bibl. Sprenger, No. 1003.

No date.

No. 1200, ff 11, ll. 15; large Nasta'lîk; size, 8¾ in. by 4½ in.

2448

Another copy of the same.

The preface is missing here; the copy begins at once with the first bait thus:

خالق باری سرجن هار واحد ایك بدا کرتار

Dated the 24th of Rabî'althânî, A. H. 1134 (the fourth, correctly the third year of Muhammadshâh's reign) = A. D. 1722, Febr. 11, at Akbarâbâd.

No. 1083, ff. 1–6, 2 coll., each ll. 14–15; large Nasta'lîk; some marginal annotations; size, 8¾ in. by 5½ in.

2449

The same.

Beginning:

خالق باری سرجن هار واحد ایك بدّا کرتار

No date.

No. 2720, ff. 69b–75a, six baits in a page; large Nasta'lîk; size, 9¾ in. by 5¾ in.

p. 34, l. 8: ترا, لاتی as author's name, likewise in p. 4 ab infra; p. 38, l. 17; p. 50, l. 6 ab infra; p. 70, l. 2; p. 87, l. 6 ab infra; p. 93, l. 13.

p. 35, l. 2: کلان instead of کلال; l. 3 ab infra, زد for and ترسان for ترسان.

p. 36, l. 9: کانور as in the Vatican copy; ll. 18 and 19, twice انگر for واتگر; l. 3 ab infra, کندور.

p. 37, l. 7: جوب کاروان.

p. 41, l. 2: twice ای (whilst in the first line the correct زار appears); instead of زار جوران the form زار خران is given.

p. 42, l. 15: روز عذر at the end of the second hemistich.

p. 49, last line: مار ملاس

p. 52, l. 7 ab infra: instead of بستارق the same two unintelligible words as in the Vatican copy.

p. 53, l. 15: میکرداریب.

p. 55, l. 10: پرکشیب.

p. 57, ll. 1 and 2, twice شماروع; l. 14, بانگ بشیر.

p. 61, l. 14: جون and زغزن.

p. 62, l. 3: و سنگ ترختی (but in the heading correctly رشنگ).

p. 65, last line: تلنکو حدی.

p. 66, l. 5 ab infra: حسروی (for خسروی) as author's name likewise p. 24, l. 2; p. 25, l. 5; p. 26, l. 10; p. 64, l. 7 ab infra; p. 70, last line; p. 90, l. 6; p. 113, lin. penult.

p. 67, l. 5 ab infra: بکلک at the end of the second hemistich.

p. 68, ll. 8 and 9: twice تلک.

p. 69, l. 3: کنون and again in l. 6 (where the Vatican copy, however, gives the correct form کیون).

p. 69, l. 4 ab infra: حلق (Vatican copy خلق, correctly جلق); l. 3 ab infra, مرگی in the beginning of the second hemistich.

p. 70, first line: داریك in the second hemistich; l. 9, عیبه in the second hemistich; lin. penult., بلوك.

p. 71, l. 8: نوك (as the Vatican copy), but in l. 9, نولك; l. 11, فرکار (for روزکار).

p. 72, ll. 6 and 7: اذفیدان in the heading, and آذفیدان in the verse.

p. 74, last line: اندرش for بذرش

p. 76, l. 4: ویژه for وتژه.

p. 78, l. 8: لال for لال.

p. 80, l. 2: کاحالها (the same کاخال in the first line where the Vatican copy reads کاخال, and سبار for سیار).

p. 81, l. 11: the same unmetrical هرگز; l. 7 ab infra, پس تا کی (Vatican copy پس تا کی, correctly پسر تا کی).

p. 82, l. 8: مکالفت; lin. penult., درفس in second hemistich.

p. 85, l. 3 ab infra: بچهٔ خرد جله in the second hemistich.

p. 86, l. 4: ستیله وشیله (Vatican copy فسیله وفشله, correctly سیله وفسیله); l. 12, تحکله, in the verse, l. 13, تحکله.

p. 88, l. 4: خصیم at the end of the second hemistich; ll. 7 and 6 ab infra, twice نرم; last line and p. 89, l. 1, twice اشتم.

p. 90, l. 3 ab infra: عیبه عیمه in the second hemistich.

p. 91, l. 7: بخت (as the Vatican copy seems to have too); l. 9 ab infra, ربایند for بربایند (Vatican copy بربایند); l. 7 ab infra, کردن.

p. 92, l. 11: کرم for فرم in the text (Vatican copy قرم), but in the verse in l. 12 قرم.

p. 93, l. 9: خارج.

p. 95, first line: بیخور; l. 10 ab infra, کیلان for جیلان; the second hemistich quite as incomplete here as in the Vatican copy.

p. 97, l. 9: ببزم, fully pointed; l. 17, برنام دندان and مزد مال (Vatican copy مزد مان).

p. 98, l. 3 ab infra: و کهلان.

p. 99, l. 2: اروند برند in the second hemistich (Vatican copy اورند برند); ll. 14 and 15, twice بخسان.

p. 102, l. 6: کارچه باشد; l. 3 ab infra, جرخ ولدا lin. penult., بروازجای (Vatican copy بروازجای).

p. 104, lin. penult.: زه آبی at the beginning of the second hemistich.

p. 106, ll. 5 and 6: twice بشرین; l. 8, بر اعدای in the second hemistich; l. 13, جرنب in the second hemistich; l. 14, دوبخه; l. 7 ab infra, کفه for کفه.

p. 107, ll. 9 and 10, twice حسه; ll. 6 and 5 ab infra, twice برکون.

p. 108, l. 3: بشاهی in the second hemistich for بشاهین.

p. 109, ll. 5 and 6: منتس in the heading, and بمتین in the verse; l. 13, همیں at the end of the first hemistich.

p. 110, l. 10: سمر in the first hemistich.

p. 112, l. 5: هوادر for هر ابر; ll. 8 and 6 ab infra, twice حاشکو.

p. 115, ll. 12 and 13: twice قردود.

p. 119, ll. penult. and ult.: twice حسری (Vatican copy has as heading جسری, in the verse حسری)

Examples under No. 2 are:

p. 20, ll. 11: تلان without the diacritical point as in the printed text.

p. 22, l. 15: عمر کل.

p. 39, l. 11: جو ساق.

p. 40, l. 6: the verse quite as in the text; l. 8, غائط.

p. 43, l. 9: تاسه.

p. 49, l. 11: روزده; l. 17, the second hemistich quite as in the text.

p. 50, last line: correctly خوانش at the end.

p. 62, l. 7 ab infra: خیز in the beginning of the second hemistich.

p. 65, l. 12: correctly گرم in the second hemistich.

p 67, l 6 correctly سفشی , l. 9, درشك at the end of the second hemistich

p 68, l. 3 ab infra: ده ار as printed text.

p 70, l 3 شیشهٔ , l 13, جاحشوك.

p. 73, l. 13: حروار as text.

p 74, l 10 و چشم in the second hemistich

p. 76, l 9 four times correctly شکسند

p 77, l 7. correctly شعا in the second hemistich.

p 80, l 6 ab infra چو.

p 82, last line: correctly کسعال

p 85, first line تو as text.

p 87, l. 3 بهرام , l. 9, تخته in the second hemistich.

p. 89, l 3. the verse quite like the printed text.

p 93, ll 5 and 6 twice بیکس.

p 94, l 2, correctly و کسح , l. 6

p 98, l 2 معادیان in the beginning of the second hemistich, l 9, چو نگراند

p 99, ll 10 and 11 twice correctly دهدله.

p 103 l 7 ab infra correctly نامرچیه

p 104, l 8 قمرکاش in the second hemistich

p 105, l 11. مَنظرهٔ, ll penult and ult, twice عر as text

p 111, l. 4 ab infra: وتحك.

p. 112, l. 2: here for once قرالاوی as in the printed text

p. 113, last line بیس.

p. 116, l. 8: تریسوده.

p. 116, l. 10 ab infra; twice شناسد; l. 9 ab infra, طفیه.

p. 117, l. 6 ab infra تنزهش.

Examples under No. 3 are:

p 9, l 15. twice a distinct نوحه for نوحه

p 10, ll 1 and 2: حسه in the heading but in the verse the correct خنه; for بهلهه our copy reads حُهلهه (=حوهلهه).

p 25, l. 7 نوالکعد for نلکعد; ll. 10 and 11, راوند for راود, both in the heading, and at the end of the verse

p 26, l 5 ab infra. وایازده تفسیر جزوهای حورده کاب ناریدست

p 27, first line نیلععده for سلععد.

p. 28, l 4. سکنه و جنه for سکنه و جنه; ll. 14 and 15, twice فرعنده for فرعند.

p 32, ll. 6 and 8. جعنده in the heading, and جعنده at the end of the verse, for معنده

p 36, l 3: a new word is inserted here, not found in the Vatican copy, viz. فرسد فرسابد دود, with this quotation of Rûdaki's:

کردست بدان زلف دراز تو فرارم
ترسم که رحت بدست من در فرسد

immediately before it 'Unsuri's verse in illustration of هسار (l. 6) is inserted by mistake, with کرته instead of گرحته in the second hemistich.

p. 37, l. 3 ab infra; بر من تاحتند, as the Munich copy of Halîmî and the Farhang-i-Shu'ûrî read.

p. 38, l. 7 ab infra: لغز for لغزیدن; l. 5 ab infra, قلز for ملعز, but قلرزنگ correctly as in the printed text.

p. 39, l. 17: the missing word after کاریز is here given as کت.

p. 44, ll. 9 and 10: twice کیوس for کبوس; l. 6 ab infra, نوسه for دوس.

p. 53, l. 7: again زوش as in the preceding item, explained by در مردم آمیختن (?).

p. 55, l. 6 ab infra: the missing word, viz. گریغ, is given here and explained by گریختن; ll. 5 and 4 ab infra, twice زرغ (distinctly pointed) for وزغ.

p. 63, ll. 6 and 7: twice برمان for شرمان.

p. 64, ll. 1 and 2: twice عیاك for غسان; lin. penult, لك ولك (the second word distinctly pointed); the verse, wanting in the printed text, is here added in full (metre خفیف):

ای لك از تازخواهی و نعیمت — گرد درگاه او کسی لك ولك

p 70, l 8 ایزك ایزك.

p 71, l 2 بسان و بستان for بسان و بستان; in the verse in l 3 there, however, appears بستان از بستان; ll. 6 and 7, thrice وتحنك for وتحنك; ll. 7 and 4 ab infra, twice distinctly کاپوك for کادوك.

p. 73, ll. 7 and 6 ab infra twice distinctly عرناسنگ for عرناسنگ, ll. 5 and 3 ab infra, twice شالنگ for شالنگ

p. 74, ll 15 and 17 قدرنگ (for مدرنگ), according to Shams-i-Fakhrî

p 75, l 6 رك ناك for رسماك

p 76 l 3 after this line there is added here, شکل شنگ بود شنگ مکل

l 79 l 13 after this line the present copy inserts the following remark not found in the Vatican copy: جماعتی که نعمتی گرد کنند و نخورند و حق آن مال بکس نه دهند انشانرا کورسنگ خوانند که آنرا ب خرد بشکنند معر اورا نخوال دور بیرون نماند و جوال دور آن قوم قلم حسابست. ll. 6 and 5 ab infra, twice نیعال or پیغال for نیخال, ll. 4 and 3 ab infra, twice کوپال for پوپال, lin. penult, هراش آحال for the simple آحال.

p. 80, l. 3 کنحال و کنحاره.

p. 81, l. 6 ab infra: عریمتیان for معرّمان

p. 85, l. 10 زله وجزد و جرواسك پرنده ایسنت الخ; l. 7 ab infra, instead of حلّه there appears again کلّه, but in the verse in l. 6 ab infra حلّه is correctly given; lin. penult, جلّه و سماروغ نباتی الخ.

p. 90, ll. 5 and 6: twice جام جام.

p 94, lin penult.: three times a wrong توان for نوان

p. 98, ll. 6 and 5 ab infra: twice مرجان for موجان

p. 99, ll. 18 and 19: twice فرمان for فرزان; l. 3 ab infra, نیروی برم for ترتر ... ab Halimi and the Farhang-i-Shu'ûrî have.

p. 102, l. 10: لاده و لاوه لاماني وچاپلوسي بود; l. 14, شیان for شیانی, but in the verse, in l. 15, the correct شیانی appears.

p. 103, ll. 3 and 2 ab infra: نهشتن in the heading, نهشتا at the end of the verse.

p. 106, ll. 9 and 8 ab infra: twice شمنه for شته; ll. 7 and 6 ab infra twice بهنه for بهنه.

p. 108, last two lines: three times تازگونه for تاشگونه.

p. 118, lin. penult بلیگوی for تسگوی; and in p. 119, first line, in the second hemistich, بلنگوی.

p. 120, l. 5 ab infra: روا باد for بدا باد, as Halimi and Farhang-i-Shu'ûrî have; l. 3 ab infra, نعیت for نعمة in the second hemistich, according to the Munich copy of Halimi and the Farhang-i-Shu'ûrî.

Examples under No. 4 are:

p. 3, l. 4 ab infra: درشیدن fo[illegible]

p. 4, l. 6: to تنها is added وبدر مادر; last line, که با مرد زاده در سیج دوزان کند.

p. 5, l. 10: کیمیا is here explained by لطائف (comp. Vullers' Lexicon, ii. p. 794); l. 4 ab infra, نها explained here by کارسازیها.

p. 9, l. 1: دیگر added after شیث (as is usual in such cases); l. 13, خوهلگی for چولی.

p. 10, l. 7 ab infra: the explanation runs merely یعنی معاذ الله.

p. 11, l. 5: شیشت دیگر تیر باشد.

p. 12, l. 8: کلات دده کوچان بود درکوه وآنرا سر در کویند; l. 7 ab infra, رست رسته بازار بود و مانند آن الخ.

p. 14, l. 16: پست خائی بود که با رمس راست بود.

p. 17, l. 3: آرج سدکاه دست ودای بود الخ; l. 9 امعای کوسفند باشد که بناکسند بکوشت و دنبه وعمره

p. 21, l. 6: the two words without diacritical points are given here as کشته ش

p. 22, l. 3: لوج وکلنك خوهله چشم بود

p. 24, l. 6: بکسترند و اورا ربع سر خوانند; l. 12, روحه شد for وقت, and روحه کرد for در وقت

p. 25, last line: که هرچه نه نیمد اندکی خواهد که نخورد.

p. 26, l. 4: ترد دنه درخت بود.

p. 27, l. 8: the explanation given here is مهمانی ساوند صفة باشد, lin. penult., و شراب خوردن باشد که مطربان بر آن نشینند و سماع کنند.

p. 28, l. 8: اروند و اروان (!) نهم گویند اروند ربع باشد و اروان تجریب.

p. 29, l. 7 ab infra: خرند گیاهمست که اشتانش خوانند.

p. 30, l. 6 ab infra: here the correct بزرگان appears, as indicated in note *n*, followed by بکار دارند.

p. 33, ll. 12 and 16: the two items مودذ and کهمذ are transposed here by mistake, and the respective explanations as well as the verses given under the wrong headings.

p. 34, l. 8: تلاذ بنیاد بنا الخ.

p. 35, l. 8: کردناد گردی باشد که پیچیده سر هوا شود.

p. 37, l. 3: معز عزمی نکاری درنگ کردن بود.

p. 39, l. 6: ومره برگ چشم الخ; last line, دنبر بخانی نبز نکار دارند

p. 40, l. 5: میرآب رنجتن.

p. 41, l. 2: the item immediately following after this line is here مار, but with the explanation and verse of the second زار in the text, and thus, by the omission of the latter, all the words have got into a wrong order as far as زاوا in l. 6 ab infra, by repeating this word twice, first with the meaning of the immediately preceding دوزر, and then with its proper meaning; order is restored again.

p. 42, lin. penult.: آس سنگ آسیا بود.

p. 44, ll. 6 and 2 ab infra: قوس و قرح, correctly قوس قرح, instead of the wrong spelling in both passages of the printed text, viz قوس فزح and قوس وزج.

p. 50, l. 2: تش تمر باشد.

p. 55, l. 5 ab infra: بند آب بود (spelt here وع) وع که پیش آب به بندند تا آب بشهر در بیفتد.

p. 56, l. 9: after خورند (the last but one word in the line) our copy reads و سرا ما وراء النهرنان یالغ خوانند

p. 58, l. 15: correctly در for نمرامس

p. 59, l. 3: و کفسده for و کفسده

p. 61, l. 7: تسك simply explained by شسم; lin. penult. تمرنك here explained by که نکارکران رسند ( ) رسم

p. 62, lin. penult. follows here after l. 5 in p. 63

p. 63, l. 16: after شاد و سند these words are substituted for what stands in the printed text و در رس آنرا کلمه کویند

p. 64, last line: ث مردم احمق رعنای باوه گوی بود

p. 65, l. 9: تسك قالب زرکران و سمکران بود

p. 66, l. 9: تشك درخت کاجیب.

p. 67, l. 14: تمك here explained by و بهربا باشد نتاری عرور (!) باشد

p. 71, l. 8: توك (here spelt توك) explained by سوخته بود که آنس ندو رسد

p. 72, l. 1: سوك داسهٔ گندم وجو بود الخ.

p. 74, l. 4 ab infra: رمك دنباچهٔ اشکال مانیست

فسك جانورنست که رنکی سر دارد و کاه خود را دار کند و کاه فراهم آید و خورش او چوب بود

l. 3, Farukhi's verse in support of سیرنگ is given here in full as

همه عالم زمتوج تو نگارین گشتست
همچو آلمده بصد رنگ نگارین سیرنگ

p. 77, l. 13: باجنگ تراکی خرد باشد در درماند در بچها که الخ.

p. 80, l. 3 ab infra: زاله دیگر قطره است که آنرا شبنم گویند.

p. 81, lin. penult.: after حوانند our copy adds و زبان نهند تا خوں بخورد و بکوهستان آنرا زلو خوانند.

p. 85, l. 7: و مغز جوز و خانه گوسفند و اگر الخ.

l. 14, همسری for سرپسری.

p. 86, l. 12: تحکه (here spelt تحکه) is explained thus گاردگاں شخت بود و نسبت مردم بخیل بدو کنند.

p. 87, l. 5: مکش for مکن; l. 6 ab infra, در بند کردن for در تند کردن; lin. penult., مالامال here explained by قدح پر از شراب.

p. 90, l. 3: کنام چراگاه شتر بود.

p. 91, first line: گذرنامه حوارنامه باشد; l. 9 ab infra, نقعم چادری بود که بدان نثار که در مشابند رابند.

p. 92, l. 5: بوقی زرّس for بوقی روئس.

p. 93, l. 13: نشم here simply explained by شبم.

p. 94, lin. penult.: حنبدن بود (here spelt توان) دوان بعجز همچو جهودان.

p. 95, l. 10: دمه for دمه.

p. 98, l. 7: تکران ستوریست که رنگش میان زرد و نور بود, l. 8 ab infra, آرمان درد بود و آروند تجربت.

p. 99, l. 8: درخشان for درفشان.

p. 105, l. 2: لگن here explained by نشت شمع; l. 4, تاب رن simply explained as سمع.

p. 106, l. 3 ab infra: رحبه راهی بود در دیوار خانه.

p. 109, l. 9: کوس چرمیست که درک خرد کرده در آن کشد و در تنگ نهد تا روعن ارو بیرون آید; l. 9 ab infra, رحبس فروب بود که آنرا از دوع ترش سازند.

p. 110, l. 3: آبس جمیست که در آن دوع کنند و علکس بنجرهٔ بود که حیاسد و آنرا بهره خوانند, l. 13, در سرای روستائیان بیشتر از آن سازند, l. 4 ab infra, شنگینه چوبیست که جهت محکمی در پس در نهند.

p. 111, l. 3 ab infra: پینو here simply explained by کشک.

p. 114, first line: حوگیاهی نابکار بود که در میان غلّه روند; l. 5 ab infra, پایاب for تاب.

p. 117, l. 5 ab infra: after دلگزای there is added here و جانگزای.

p. 118, l. 5: نابکار و فاسد.

Examples under No. 5 are:

p. 4, l. 10: آورد با نیا, as the Munich copy of Ḥalīmī, the Farhang-i-Shu'ūrī, etc., have; l. 4 ab infra, بردارم for بردارد.

p. 5, l. 6 ab infra: تیر تو for تیغ تو.

p. 6, l. 3 ab infra: از چاه for از بند in the second hemistich; lin. penult., آنکه for آن بار in the second hemistich.

p. 7, l. 1: آمد for آید; l. 17, لاله را سنبل حبشی نامهٔ عنبر نقاب in the second hemistich.

p. 9, l. 3 ab infra: زهی in the beginning of the second hemistich.

p. 10, l. 2: دانه را for خانه را; lin. penult. (metre هزج) من شنست بحر در فگندم — ماهی نرمید و برد شستم.

p. 11, first line: چو خم زلف تار کرد in the second hemistich; l. 6, بگرید for بگوید in the second hemistich, l. 10, کردستند for کرده اند at the end of the first hemistich; l. 14, قهر for خشم in the second hemistich; l. 6 ab infra, مریدان and کندند (for کنند).

p. 12, l. 9 ab infra: بطمع for بعمل in the second hemistich.

p. 15, l. 15: سیاهی زگردان الخ.

p. 16, l. 6 ab infra: همه زان تست at the beginning of the second hemistich; l. 3 ab infra, تقویم بفرّخان الخ.

p. 17, l. 14: a distinct بر رنج را (instead of مز); the same in p. 91, l. 3 ab infra, فلک بر جامهٔ را (for فلک مر الخ).

p. 18, l. 12: شکاش for بکاش, and هنج at the end for لنج (which gives no rhyme).

p. 19, l. 11: the second hemistich runs correctly here thus سر و قامتش از زمس بیچ کرد.

p. 20, l. 8: معاذ الله کنه مس نالم زخشمش; l. 7 ab infra, بر دشت عصیر at the end, بمنک تف خف.

p. 21, l. 9: بفرمود داور که می حواره را — بکوبند بیچاره را; l. 13, خورد این for کرد آن.

p. 24, l. 3: در مه انوار in the second hemistich; l. 8, this verse appears here in the following form:

روی مرا زرد (? درد) کرد زردتر از زر زرد
گردن من عشق کرد نرمتر از دح و دوح

p. 25, l. 13: از آنکه for از آنک; l. 8 ab infra, ریاورد و آورد الخ.

p. 26, first line: زردی خلق at the end (substituting the gloss حلق for گلوی); l. 14, لوح خورشید for وج خورشید.

p. 29, l. 3: همان زرگرانند ارو دلگران in the second hemistich.

p. 30, l. 3: جوشن و افزار instead of غبیه و جوشنت in the second hemistich; l. 16, twice بیابد for بباید in the second hemistich.

p. 31, l. 10: نیلگون for ببذگون.

p. 38, lin. penult.: آن زن.

p. 40, l. 12: a correct rhyme in the second hemistich is secured by the reading here, viz. وآن همه زاز.

p. 44, l. 5 ab infra: از نادوی سبزه چو آبست الخ.

p. 51, l. 16: چو کوشیدم for چو میخواهم.

p. 117, first line: [illegible] for [illegible]; l. 5, [illegible]

p. 118, l. 4: آب چون مهتاب و ماهی در زمین مانند زی in the second hemistich.

p. 119, l. 3: تو ندانکه از تنکوی نار جو in the second hemistich, with او at the end of the first; l. 3 ab infra, در ریج for تا ریج, and نافتش for یافتش.

Examples under No 6 (omissions) are:

p. 4, ll. 3–5 omitted, and the verse in l. 6 added immediately to l. 2, with the heading معزّی گوید.

p. 6, ll. 11 and 12 omitted, and the verse in l. 13 given as quotation to کسیا in l. 10 in this form:

چند دهی وعدهٔ دروغ همی
چند فروشی مرا بحسرت کسیا

[illegible]

[illegible] three lines of [illegible] lines [illegible] also wanting

[illegible] omitted

p. 24, ll. 4 [illegible] wanting.

p. 25, ll. 3 and 8 ab infra wanting.

p. 26, ll. 8 and 9, and ll. 7 and 6 ab infra omitted

p. 27, l. 10, and l. 3 ab infra wanting

p. 28, ll. 12 and 13, and ll. 7–4 ab infra omitted

p. 29, ll. 5 and 6, and ll. 9 and 8 ab infra omitted.

p. 30, ll. 4 and 5, and the last four lines wanting.

p. 31, ll. 11 and 12 wanting

p. 32, l. 4 is wanting here, and the verse in l. 5 is given as quotation to l. 3 (زیده), with something like چه زید at the end

p. 34, ll. 8 and 7 ab infra omitted

p. 35, ll. 14 and 15 omitted

p. 36, lin. penult. wanting.

p. 38, ll. 5 and 6 omitted

p. 39, l. 14, and line 4 ab infra wanting

p. 40, ll. 6 and 5 ab infra omitted.

p. 42, ll. 5 and 6 wanting.

p. 43, ll. 14–18 left out here, but inserted in full between ll. 2 and 3 of p. 45.

p. 45, l. 13 to p. 48, l. 11 entirely wanting (all the words ending in ـست and ـسته).

p. 52, ll. 15 and 16 omitted, and consequently the verse in l. 17 is wrongly given as quotation to فش in l. 14.

p. 53, ll. 7–5 ab infra omitted.

p. 54, l. 10 ab infra to p. 55, l. 9 entirely missing.

p. 55, last line, and p. 56, first line omitted.

p. 56, l. 7 omitted, and the verse in l. 8 given as quotation to راغ in l. 6, by changing بی آمرغ in the second hemistich into بی راغ (!); ll. 13 and 14 are likewise wanting, and the verse in l. 15 is given as quotation to فغ in l. 12.

p. 57, ll. 4 and 3 ab infra omitted.

p. 58, ll. 6 and 7 omitted.

p. 59, last line omitted.

p. 60, ll. 12–15, and ll. 6 and 5 ab infra wanting.

p. 61, l. 18, the second hemistich is left out here ll. 6 and 5 ab infra likewise wanting.

p. 62, ll. 13 and 14 omitted; lin. penult. likewise wanting, as the preceding verse reads همچون کاك for چون کاك عدنگ.

p. 64, l. 3 ab infra: the second hemistich is left out here.

p. 67, ll. 1–4, and ll. 3 and 2 ab infra omitted.

p. 68, ll. 1 and 2 omitted.

p. 70, l. 7 wanting.

p. 72, the last two lines omitted.

p. 73, ll. 7 and 8 omitted; the last line of p. 73 and [illegible] wanting, and the verse in l. 2 of p. 74 [illegible] as quotation to [illegible] in p. 73, lin. ult.

p. 74, ll. 8 and 7 ab infra wanting.

p. 77, ll. 2 and 3 omitted.

p. 78, the last two lines omitted.

p. 82, l. 6 wanting.

p. 86, ll. 6–3, ll. 6 and 8 ab infra (l. 7 ab infra wrongly given as quotation to [illegible] in l. 10 ab infra), and ll. 6–3 ab infra omitted.

p. 90, ll. 9 and 10 omitted, and the verse in l. 11 given as quotation to خرام in ll. 7 and 8.

p. 96, ll. 3 and 4 wanting.

p. 99, ll. 12 and 13, and ll. 16 and 17 omitted.

p. 100, l. 10, to p. 101, l. 15, entirely wanting.

p. 101, lin. penult. omitted.

p. 102, l. 1 omitted, and consequently in the verse in l. 2 the last word چماند has been changed into چماند, so as to represent it as a quotation to چماند in p. 101, last line

p. 106 the last line, and p. 107, the first two lines omitted

p. 108, ll. 8 and 7 ab infra, and ll. 5 and 4 ab infra omitted, in the latter case the verse in l. 3 ab infra is wrongly given as quotation to درونه in l. 6 ab infra

p. 110, ll. 6 and 5 ab infra omitted.

p. 111, ll. 6 and 7, and ll. 10–13 omitted.

p. 117, l. 6 wanting

p. 118, ll. 15 and 16 omitted

p. 119, ll. 4–18 entirely wanting.

Examples under No. 7 (difference of authors' names).

p. 4, l. 6 ascribed to Mu'izzî.

p. 12, l. 2: read Bul (or Abul) mathal.

p. 15, l. 10: read Shakîr Bukhârî; l. 16, the poet is called here Ghaznâwî.

p. 31, l. 4 ab infra. read Shakîr Bukhârî.

p. 34, last line: Farâwalâwî instead of Hakkâk.

p. 38, l. 7: Abû Shukûr instead of 'Unsurî; l. 4 ab infra: Rûdakî's name is not mentioned here as author of the following verses.

p. 39, l. 6: Abu Shukur's name is left out here.
p. 40, l. 2: Rûdakî instead of Surûdî.
p. 41, lin. penult.: Rûdakî instead of Khaffâf.
p. 43, l. 1: This verse is ascribed here to Kisâ'î; l. 2 is ascribed to Mu'izzî; l. 3, Ṭayyân instead of Kisâ'î; l. 5, Abû Shukûr instead of Mu'izzî; l. 7, Kisâ'î instead of Ṭayyân.
p. 44, l. 3: 'Asjadî instead of 'Unsurî.
p. 62, l. 1: Rûdakî instead of Farrukhî; l. 9, Ḥakkâk instead of Labîbî.
p. 64, l. 5 ab infra: Khusrawânî instead of Khusrawî; last line, Rûdakî instead of Labîbî.
p. 67, l. 5 ab infra: the poet's name, which is left out in the printed edition, is supplied here as 'Ummârah.
p. 69, l. 12: Manjik instead of Shahîd.
p. 76, l. 10: read Bû Ḥanîfah Iskâf; l. 12, read Ḥakîm Ghamnâk.
p. 79, l. 17: Farrukhî instead of Abû Shukûr.
p. 92, l. 7: read Shâkir Bukhârî.
p. 98, l. 11: 'Unṣurî instead of Farrukhî; l. 4 ab infra, Rûdakî instead of Manjik.
p. 113, l. 6 ab infra: Abû Shukûr instead of 'Unṣurî.
No date. Bibliotheca Leydeniana.

No. 2516; ff. 96, ll. 12; clear Nasta'lîk; the first two pages beautifully illuminated; all the words written in gold throughout; size, 7½ in. by 4¾ in.

2456

Lughat-i-furs-i-ḳadîm (لغت فرس قديم).

Fragment of another old Persian dictionary, containing a great number of rare Persian words, explained in Persian and illustrated by quotations from the best and oldest Persian poets. It is defective at the beginning, opening in the seventh faṣl of the first bâb with a word, the *first* letter of which is ا and the last ى (the former constituting the bâb, the latter the faṣl), in this abrupt way: الهى از آن دستهٔ درخت ناری بهم رسید الخ ..
This fragment which is somewhat like that vocabulary described in J. Aumer, p. 103, concludes on fol. 178b. On ff. 179b–206b there is added another short glossary of Arabic words with short explanations in Persian, entitled Khulâṣat-allughât (خلاصة اللغات), and beginning: الحمد لله ربّ العالمين . . . بدان ايّدك الله كه اين خلاصه ايست الخ; this little work is evidently not identical with Isma'îl bin Luṭf-allâh al-Bâkharzî's vocabulary of the same title (Bodleian Cat., No. 1671), as the arrangement is different, the bâbs being formed by the *last* letter and the faṣls by the *first*.
No date. This MS. was bought at Baghdâd, 1801, by Charles Pazley.

No. 2496; ff. 206, ll. 15; small Nasta'lîk; size, 7½ in. by 5 in.

2457

Sharafnâma-i-Ibrâhîmî (شرفنامهٔ ابراهيمى).

An excellent copy of the first half of the somewhat rare Persian dictionary by Ibrâhîm Ḳiwâm Fârûḳî (see fol. 1b, l. 3), also styled فرهنگ ابراهيمى and شرفنامهٔ احمد منيرى (or فرهنگ شرفنامهٔ), in honour of the celebrated Ṣûfic Shaikh Sharaf-aldîn Aḥmad bin Yaḥyâ Munyarî, who died A.H. 782 = A.D. 1380, 1381 (see the various letters or maktûbât of this Pîr of the mystical doctrine above, Nos. 1843–1847). It was compiled between A.H. 862 and 879 (A.D. 1458–1475), the period during which Abû-almuẓaffar Bârbakshâh reigned in Bangâlah, comp. Rieu ii. p. 492 sq.; Bodleian Cat., Nos. 1718 and 1719; J. Aumer, p. 103; Blochmann, Contributions to Persian Lexicography, pp. 7–9; Lagarde, Persische Studien, p. 43, No. 36; Mélanges Asiatiques, iii. p. 494, and ix. pp. 514 and 515; Paris, Suppl. persan, Nos. 420 and 421; see also H. Khalfa, iv. p. 44, No. 7567, and v. p. 325; and W. Pertsch, Berlin Cat., p. 195, No. 19. The present copy does not contain the preface, which deals with the praise of God, Muḥammad, and Sharaf-aldîn Munyarî; it begins at once with these words: چون بفضل الله تقدّس و تعالى و حسن تيسير و كمترين تلامذهٔ اساتذهٔ خداوندان معانى و فضائل ابراهيم قوام فاروقى الخ.
The introductory chapter on the letters of the alphabet, particularly those which act as terminations in Persian and Turkish, begins on fol. 2b; the dictionary itself, which is divided into bâbs according to the *first* and into faṣls according to the *last* letter of the words, on fol. 10b. It goes down to faṣl ل of bâb ش.

No. 346, ff. 320, ll. 13; Naskhî; large waterspots; size, 11 in. by 6½ in.

2458

Tuḥfat-alsa'âdat (تحفة السّعادة).

A Persian dictionary, explained in Persian and comprising all the words that principally occur in Persian poetry, whether genuine Persian or Darî, Pahlawî, Transoxanian, Arabic, and Turkish, by Maḥmûd ibn Shaikh Ḍiyâ (or Ḍiyâ-aldîn Muḥammad), who finished this work on the 10th of Ṣafar, A.H. 916 (A.D. 1510 May 19), and dedicated it to Sulṭân Iskandarshâh (see ff. 4a, ll. 10 and last, and 2b), or Sikandar Lûdî, who reigned A.H. 894–923 (A.D. 1489–1517). It is arranged alphabetically according to the *first* and *last* letters of the words, in twenty-nine bâbs, each bâb containing two faṣls, the first of which comprises the simple words (مفردات), the second the compound words and phrases (مركبات); comp. Rieu ii. pp. 493b and 494a; Lagarde, Pers. Studien, p. 28, No. 11; Blochmann, Contributions, p. 4, No. 10. It was one of the sources used by Surûrî in the second and enlarged edition of his مجمع الفرس (see further below in Nos. 2478–2480), comp. Rieu ii. p. 499b, and Salemann in Mélanges Asiatiques, ix. p. 535, No. 37.
Beginning:

ابتدا مىكنم بنام كريم
كوست محيى العظام وهى رميم

Another title of the work is فرهنگ سكندرى.
Dated the 23rd of Ramaḍân, A.H. 1112 (A.D. 1701, March 3), by 'Abd-alghanî.

No. 1294; ff. 260, ll. 21; Nasta'lîk; size, 11 in. by 8 in.

2459

Mu'ayyid-alfuḍalâ (مؤيّد الفضلا).

A very valuable Persian dictionary by Shaikh Muḥammad bin Shaikh Lâd of Dihlî, completed according to Blochmann, Contributions, p. 9, A.H. 925 (A.D. 1519), comp. besides Bodleian Cat., No. 1720; Rieu ii. p. 494; W. Pertsch, Berlin Cat., pp. 225–227; Paris, Suppl. persan, Nos. 419 and 944; Lagarde, Pers. Studien, p. 55, No. 49; Cat. Codd. Or. Lugd. Bat., v. p. 149; E. G. Browne, Cambridge Cat., p. 227; Salemann in Mélanges Asiatiques, tome ix. p. 522, No. 44; Rehatsek, Cat. raisonné, p. 57, No. 38, etc. It explains all the words and phrases occurring in the Shâhnâma, Nizâmî's Khamsah, the six poems of Sanâ'î, the diwâns of Khâḳânî, Anwarî, Ẓahîr, 'Abharî, Ḥâfiẓ, Salmân, Sa'dî, etc., and is divided into kitâbs, bâbs, and faṣls. The kitâbs are arranged alphabetically according to the *first* letter, and the bâbs likewise according to the *last*, each bâb contains three faṣls, the *first* comprising the Arabic words and sentences, generally used in the Persian language, the *second* the Persian and Pahlawî words, the *third* the Turkish words. The authorities on which this lexicon is based are لسان الشعرا, القاج, الصراح, موائد العوائد, رفان كويا, دستور الافاضل, ادات الفضلا, شرفنامة, طبّ حقائق الاشيا, شرح مخزن الاسرار الطالبين (according to Salemann correctly قنية) (by Ustâd 'Allâm), فرهنگ علمى (by 'Alîbeg), and فخر دوّاس.

Beginning: محامد متوافره و مدائح متكاثره مر دادار دانا و تنكرى توانا را كه بتالف چندين حروف الخ.

This copy is dated the 20th of Dhû-alka'dah, A.H. 1066 (A.D. 1656, Sept. 9). Many leaves, especially in the middle part of the MS., are injured by worms.

No 219, ff. 337, ll 25 stiff and melegant Nasta'lîk, size, 9⅜ in by 6½ in

2460

Another copy of the same.

Beginning as in the preceding copy. Dated by Karam-allâh, son of 'Abdallâh, living in حصار فيروزه, A.H. 1693 (A.D. 1682). According to a note by the side of the colophon it was purchased for five rupees by حليمه جولا, the 1st of Sha'bân, in the forty-third year of 'Âlamgîr's reign = A.H. 1111 (A.D. 1700, Jan. 22), a seal underneath this note, however, bears the date A.H. 1107 (A.D. 1695, 1696). A seal of a later owner, viz. Abû-almuḥsin, with the date A.H. 1183 (A.D. 1769, 1770), is found on fol. 1a. The last owner was Mr. Johnson. Slightly worm-eaten.

No. 1292, ff. 565, ll. 21; Naskhî; size, 10⅝ in. by 6¾ in.

2461

The same

Beginning as usual. This copy was written for Mr. Close Barry (مبستر كلوس بارى) and finished the 7th of Sha'bân, A.H. 1192 = A.D. 1778, 31st of August, at Naṭharnagar, known as Trichinopoly (بـ بلدهٔ معدّسهٔ نطهرنگر عرف ترچناپلى). The former owner of this copy was Sir Barry Close.

No. 25, ff. 398, ll. 19; careless Nasta'lîk, mixed with Shikasta; size, 12¾ in. by 7⅝ in.

2462

The same.

This copy is not dated.

No. 2418, ff. 469, ll. 19; Nasta'lîk; size, 10⅝ in. by 5½ in.

2463

A defective copy of the same.

The first page is missing here; it begins abruptly in the preface thus: دوّاس و ديگر فرهنگنامها و نسخهاء متعارف و متداول الخ, corresponding to fol. 2a, l. 11, in No. 1292 (2460 in this Cat.). Occasionally numerous marginal glosses and valuable additions, partly by the same hand, partly by a later one.

Dated the 25th of Rabî'-alawwal, A.H. 1032 (A.D. 1623, Jan. 27). Haileybury MS.

No. 3325, dim 10. J. 11, ff. 404, ll. 25–26; small Nasta'lîk; size, 10 in. by 5½ in.

2464

Another defective copy of the same.

This copy opens at the end of the preface thus: معروف و مشهور است و اين نسخه كافى وشافى است الخ, corresponding to fol. 2b, l. 13 in No. 1292 (2460 in this Cat.). Fol. 8 is left blank.

Dated the 19th of Rabî'-alawwal in the third year of Bahâdurshâh's reign = A.H. 1121 (A.D. 1709, May 29).

No. 1268, ff 259, ll. 21, small, but clear Nasta'lîk, size, 10½ in by 6¾ in

2465

Kashf-allughât wa âliṣṭilâhât (كشف اللغات و الاصطلاحات).

Persian dictionary, especially intended to explain the terminology of the Ṣûfîs, by 'Abd-alrahîm bin Ahmad Sûr (in the colophon) who was a pupil of Shaikh Muḥammad bin Lâd, the author of the preceding dictionary, on which, together with the Sharafnâma, this work is principally based. It is also called فرهنگ شيخ عبد الرّحيم بهارى because the compiler, who must have flourished about A.H. 950 (A.D. 1543), was a native of Bahâr, comp. Bodleian Cat., Nos. 1721–1724; Rieu ii. p. 495 sq.; W. Pertsch, Berlin Cat., pp. 224 and 225; Paris, Suppl. persan, Nos. 424 and 425; A. F. Mehren, p. 25; J. Aumer, p. 107; Fleischer, Cat. Dresd., No. 347; E. G. Browne, Cambridge Cat., p. 228; Lagarde, Pers. Studien, pp. 50–52, No. 44; Salemann in Mélanges Asiatiques, tome ix. p. 523, No. 51; Blochmann, Contributions, pp. 9 and 10. Printed Calcutta, A.H. 1264. The *first* letter constitutes the bâb, the *last* the faṣl. It is quoted as authority in the Farhang-i-Jahângîrî (completed A.H. 1017, see below). Ḥ. Khalfa v. p. 214, No. 10751.

gives an utterly wrong date of composition, viz. A. H. 1060 (A. D. 1650), which is very likely the date of the MS. he has seen (comp. the following copy).

Beginning: الحمد لله رب العالمين ... اما بعد حمد ... میگوید اضعف العباد و خادم الفقرا الخ

This copy is dated the 27th of Jumâdâ-alâkhar, A. H. 1014 (A. D. 1605, Nov. 9), by 'Abd-alkarîm, son of Shaikh ... 'Uthmânî; it was written for Miyân Shaikh Farîd, the son of Shaikh Shihâb; an entry from A. H. 1016 (A. D. 1607, 1608) on fol. 1a.

No. 2671, ff. 491, ll. 27; Naskhî; illuminated frontispiece; the last pages a little worm-eaten; size, 11½ in. by 7 in.

2466

Another copy of the same.

Beginning as in the preceding copy. It is dated in the month Sha'bân, A. H. ... الف ستين (probably 1060, الف وستين, = A. D. 1650, August; the remainder of the date is destroyed by a seal).

No. 422, ff. 540, ll. 21; Nasta'lîk; size, 9½ in. by 6¼ in.

2467

The same.

Dated the 10th of Dhû-alka'dah, A. H. 1144 (A. D. 1732, May 14). Presented to the Library by Col. Kirkpatrick.

No. 3222, ff. 494, ll. 21; excellent large and clear Nasta'lîk; size, 13¼ in. by 8 in.

2468

The same.

No date. An entry from A. H. 1150 (A. D. 1737, 1738) on fol. 1b. The proper order of ff. 246–254 is: 246, 247, 250, 249 (a blank, as it seems), 248, 253, 252, 251, 254. College of Fort William, 1825.

No. 2019, ff. 340, ll. 20–30; very irregular and careless Nasta'lîk; many small damages throughout; size, 11⅝ in. by 8 in.

2469

Muntakhab-i-Kashf-allughât (منتخب كشف اللغات).

A short abridgement of or extracts from the preceding work, with many modifications in wording, beginning without any preface at once with the باب الالف; the first word explained here is افدستا بفتح همزه و دال و سكون فا و سين حمد خداي عزّ وجلّ الخ, comp. No. 2671 (2465 in this Cat.), fol. 5b, ll. 4 and 5, where the two forms افتدستا and افدستا are given.

This copy is dated the 17th of Muharram, A. H. 1049 (A. D. 1639, May 20).

No. 1760, ff. 163, ll. 17–18; Nasta'lîk; size, 9 in. by 4 in.

2470

Farhang-i-Shîrkhânî (فرهنگ شيرخانى).

A Persian dictionary, explaining selected Arabic and Persian words and phrases, with quotations chiefly from Hâfiz, compiled by a certain Shîrkhân, who is called in the colophon here ملك الشعرا. From Nos. 1725 and 1726 in the Bodleian Cat. it appears that this work was an abridgement of a larger dictionary of a similar character by the same Shîrkhân, styled زبدة الفوائد, and compiled between A. H. 955 and 959, A. D. 1548–1552; the زبدة الفوائد again was itself an abridgement of a still larger work, the فوائد الصنائع. Other copies, but without date of composition, are mentioned in W. Pertsch, Berlin Cat., p. 191, and Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 123.

Beginning of the short preface, on fol. 1a: حمد بيغايت و ثناى بى نهايت مر خالقى را كه صفحهٔ طبيعت انسانى الخ.

The bâb is formed by the *first*, the fasl by the *last* letter. It begins with استفتا (here wrongly spelt اسفا) on fol. 1a.

No date. The copyist was Muhammad Khalîl ibn Shaikh Ḥabîb-allâh ibn 'Abd-alnabî.

No. 2136, ff. 131, ll. 19; a great number of pages written in diagonal lines; ff. 1–5 supplied by a later hand, ll. 15; Nasta'lîk; size, 9¼ in. by 5¾ in.

2471

Another copy of the same.

A very modern copy of the same dictionary, styled here in the colophon لغت شيرخانى, and written for Sir Charles Wilkins, to whom this MS. originally belonged, by Ghulâm Muṣṭafâ Abarduwânî (غلام مصطفى ابردوانى).

As date appears the 16th of Ṣafar only. The preface is wanting here entirely; the copy begins at once with the first fasl of the first bâb. The initial word is here ابدا.

No. 2414, ff. 118, two columns, ll. 26; Nasta'lîk; size, 12¼ in. by 7⅝ in.

2472

Madâr-alafâḍil (مدار الافاضل).

Persian dictionary, explaining Persian, Arabic, and Turkish words, by Maulânâ Shaikh Ilâhdâd-i-Faiḍî bin Asad-al'ulamâ 'Alîshîr of Sirhind, who, according to the chronogram فيض عام, completed it A. H. 1001 (A. D. 1593). The arrangement is this, that the *first* letter forms the bâb and the *last* the fasl, each fasl containing three sections, i.e. the Arabic, then the Persian, and finally the Turkish words, indicated respectively by a red ع, ف, and ت; comp. Bodleian Cat., Nos. 1727 and 1728; Rieu ii. p. 496; J. Aumer, p. 109; St. Petersburg, Univ. Libr., No. 126 (the second half only); Blochmann, Contributions, pp. 10 and 11; Lagarde, Pers. Studien, pp. 60–62, No. 55; Salemann in Mélanges Asiatiques, tome ix. p. 530, No. 63.

Beginning:

اى نام تو ورد هر زبان دگرست
وز هر دهنى كام و بيان دگرست

The khâtimah در بيان بعضى ضوابط و كليات begins on fol. 464b, l. 9.

This is one of the *good* copies, as a comparison of the extracts, given by Blochmann, loc. cit., with the text in our MS. shows, see for instance the remark on ادو العصل on fol. 35b, l. 5.

Dated the 20th of Safar, A.H. 1106 (A.D. 1694, Oct. 10), by Shaikh Ahmad of Tâlîkûtah (ساكن تاليكوته).

No 2438, ff. 472, ll 19; large and distinct Nasta'lîk; size, 12½ in. by 8 in.

2473

A defective copy of the same.

This copy is incomplete, both at the beginning and end, it opens abruptly in fasl ت of bâb ا (or as the subdivisions are called here, bâb ت of kitâb ا, the name of fasl being given to the three sections of Arabic, Persian, and Turkish words), with آفتاب دولت=fol. 9b, l 2 in the preceding copy, and breaks off with the heading of fasl (resp. bâb) ه in the last bâb (resp kitâb) ى=fol. 459b, l. 3 there; half of the last leaf is besides torn away. The remark on ادو العصل in the same wording as in the preceding copy is found here on fol. 39b, ll 3–4. The order of ff 365–371 is 365, 370, 366–369, 371

Bibliotheca Leydeniana.

No 2772, ff 535, ll. 15–21, written by at least half a dozen different hands, in various more or less legible forms of Nasta'lîk with occasional Naskhî, size, 8⅝ in by 4¾ in

2474

A fragment of the same.

This copy, styled لعات الشعرا, is a part of the same Madâr-alafâdil, beginning at the end of the bâb ش, a few lines before the bâb ص The first abrupt words are در ابراهیمی است بکسرتین وقیل بفتح بمعنی مذکور الخ, corresponding to fol. 276a, l. 4 ab infra in No 2438 (2472 in this Cat.).

The first word explained in ص (on fol 1a, l 6) is صا (ib., last line). The khâtimah begins here on fol 313a. Many of the last pages more or less injured.

Dated by Muhammad Kabîr bin Kabîr Muhammad of Gujarât in the city of Burhânpûr the 1st of Rajab, A.H. 1082 (A.D. 1671, Nov. 3).

No. 1782, ff. 326, ll. 17; large and distinct Nasta'lîk; size, 12¼ in. by 7 in.

2475

The same.

The *first volume* of a *Hindûstânî* translation of the مدار الافاضل, beginning, without a preface, at once with the bâb ا and going down to the letter ج, comprising about a fourth of the whole work.

Dated the 22nd of Ramadân, A.H. 1187 (A.D. 1773, Dec. 7).

No. 767, ff. 370, ll. 11–15, clear Nastalîk; size, 10¾ in. by 8¼ in.

2476

The same.

The *second volume* of the same Hindûstânî translation, beginning with the letter ح and going down to the end of ش.

Dated the 11th of Muharram, A.H. 1188 (A.D. 1774, March 24), at Maksûdâbâd. This copy was written for Mr. Chandler (مستر چاندلر).

No. 1650, ff. 293, ll. 12; very large Nasta'lîk; size, 11¾ in. by 9¼ in.

2477

The same.

The *third volume* of the same Hindûstânî translation, beginning with the letter ص and going down to the end of ى.

Dated the 7th of Rabî'-althânî, A.H. 1188 (A.D. 1774, June 17), at Maksûdâbâd; it was written for the same Mr. Chandler by the same hand as the preceding copy.

No 1503, ff 245, ll 12; very large Nasta'lîk; by 10½ in.

2478

Majma'-alfurs (مجمع الفرس).

The *first* edition of the Persian dictionary Muhammad Kâsim bin Hâji Muhammad Kâshânî the takhallus Sururî, who finished it A.H. 1008 (A.D. 1599, 1600), see fol. 2a, l. 5 sq. It is also occasionally styled لغة سرورى and فرهنگ سرورى. The full list of sources, both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiques, tome ix. pp. 531–535, No. 67 (it agrees, as far as the first sixteen works go, fully with the list given here on fol. 2a). The bâb is formed by the *first* letter, the fasl by the *last*. Other copies are noticed in Bodleian Cat., Nos. 1729–1731; Rieu ii. pp 498 and 499; W. Pertsch, Berlin Cat., pp 192 and 228 (extracts); G. Flügel i. pp. 101 and 102, J Aumer, pp 104 and 105; E. G. Browne, Cambridge Cat, p. 230, Cat Codd. Or. Lugd. Bat. i p 96, St. Petersburg, Univ. Libr., Nos. 189 and 935; Paris, Suppl. persan, Nos. 431–433; comp. also H. Khalfa v p. 325, No. 11147; Lagarde, Pers. Studien, pp. 56–59, No. 50; Blochmann, Contributions, pp. 12 and 16–18; Mélanges Asiatiques, iv. p. 498, etc., v. p. 238, etc. It was printed at Tabriz, 1844. On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i-Jahângîrî (see below, No. 2481 sq), about A.H. 1028 (A.D. 1619), comp. Bodleian Cat, Nos. 1732 and 1733; Rieu ii. p. 499, etc.

Beginning: ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنر پرور الخ.

Dated the 25th of Jumâdâ-alawwal, A.H. 1052 (A.D. 1642, Aug. 21), by Dâ'ûd. Fol. 117 must be placed before 116.

No 1683, ff 466, ll. 17; splendid Nasta'lîk; illuminated frontispiece; all the pages sprinkled with gold, size, 10¾ in. by 6¼ in.

the real end of the copy is on fol. 486a. Many marginal glosses and additions.

This splendid copy is not dated; it was purchased from the executors of the Marquess of Hastings.

No. 3521, olim 3112*, ff. 495, ll. 27; excellent Nasta'lîk: splendid binding in red and gold; size, 12¼ in. by 6¾ in.

2486

An incomplete copy of the same.

A copy without the khâtimah, ending with همون; dated A.H. 1065 (A.D. 1655) at Mashhad, by Hidâyat-allâh.

Preface, on fol. 1b, beginning: بنام ایزد ... آنکه بر لوح الخ.

Mukaddimah, on fol. 3a, lin. penult.; beginning of the dictionary, on fol. 13a.

Bibliotheca Leydeniana.

No. 2483, ff. 272, ll. 23; Nasta'lîk, mixed with Shikasta; size, 1[illegible] in. by 6¾ in.

2487

The same.

A second copy without the khâtimah, dated Sayyid Ahmad bin Sayyid Sa'idkhân the 8th of Jumâda-althânî [illegible] (A.D. 1665, Dec. 16).

Preface, on fol. [illegible] mukaddimah [illegible] beginning of the dictionary, on fol. 21b.

[illegible] Nasta'lîk; illumin[illegible] illustrations on ff. [illegible] and 2[illegible]

2488

The same.

A third copy without the khâtimah, not dated. Preface, on fol. 1b, beginning as in the preceding copy; mukaddimah, on fol. 4a; beginning of the dictionary, on fol. 18b. It ends with همون. Partly collated.

No 969, ff. 394, ll. 25 written in Naskhî on ff 1–223 in different styles of Nasta'lîk by various hands on the remaining leaves, illuminated frontispieces on ff 1b and 18b, size, 13¾ in by 7⅝ in.

2489

The same.

A fourth copy without the khâtimah, likewise not dated.

Preface, on fol. 1b, beginning: بنام ایزد ... آنکه بر لوح الخ; mukaddimah, on fol 4b; beginning of the dictionary, on fol. 21b. Purchased from the executors of the Marquess of Hastings.

No. 3113, ff. 492, ll. 23; good clear Nasta'lîk, two illuminated frontispieces on ff 1b and 21b, ff 1b, 2a, 21b, and 22a richly adorned in gold, luxurious binding; size, 11½ in by 6¾ in.

2490

The same.

Another defective copy, in which the whole mukaddimah and the greater part of the khâtimah are wanting. Preface, on fol. 1b; beginning of the dictionary, on fol. 4a; khâtimah, on fol. 488a. After fol. 494 there is a large lacuna, comprising parts of the first and fifth and the whole of the second, third, and fourth دُرّ, corresponding to No. 3339 (2484 in this Cat.), fol. 474b, l. 13 to fol. 551b, l. 7.

Dated the 17th of Rabî'-althânî, A.H. 1057 (A.D. 1647, May 22).

No. 3302, olim 10. J. 6, ff. 506, ll. 25; Nasta'lîk; small illuminated frontispiece; size, 10⅞ in. by 6¼ in.

2491

The mukaddimah of the Farhang-i-Jahângîrî.

A special copy of the introduction in twelve A'ins, beginning: آئین اوّل در بیان اطلاق اسم پارسی بر ملک ایران الخ.

It is styled in the colophon عنوان فرهنگ جهانگیری.

Dated by Abd-alwâhid bin Muhammad Isma'îl the 2nd of Rabî'-alawwal, A.H. 1143 (A.D. 1730, Sept. 15), in the madrasah of Hâfiz Walî-Muhammad.

Bibliotheca Leydeniana.

No. 2787, ff. 1–23, ll. 16; Shikasta; size, 8⅝ in. by 6 in.

2492

Another copy of the same mukaddimah.

Beginning: مقدّمهٔ مشتمل بر دوازده آئین آئین اوّل الخ.

It is wrongly styled here دوازده آئین فرهنگ رشیدی instead of فرهنگ جهانگیری. At the end a few additional remarks on some other Persian particles or inflectional forms (در بیان دیگر حروفها), beginning with the کاف سعکس ربهر تصغیر, i.e. the Kâf which forms diminutives in Persian.

No date Occasional English notes on the margin.

No 2463, ff 83–134, ll. 13, Nasta'lîk, a little worm-eaten, size, 9¼ in by 6¼ in.

2493

Part of the khâtimah of the Farhang-i-Jahângîrî.

The first دُرّ of the conclusion or khâtimah, on figurative and metaphorical expressions (بر کنایات و اصطلاحات و استعارات), beginning: خاتمه مشتملست بر پنج دُرّ دُرّ اوّل الخ.

The other four دُرّ are not found in this copy. It is styled on the binding اصطلاحات

The colophon (which, however, seems to be in another handwriting) gives as date the month Safar, A.H. 1168 (A.D. 1754, Nov.–Dec.).

Bibliotheca Leydeniana.

No. 2726, ff 77, ll. 19, Nasta'lîk; size, 9⅝ in. by 5¼ in.

2494

An anonymous Persian dictionary, to which the wrong title of فرهنگ جهانگیری is given on fol. 1a; that this title is wrong, is evident from two distinctive

2502

The same.

This copy was written at Calcutta for Munshî Muhammad Murâd by Murâd 'Alî Ghâzipûrî; as date only the 4th of Sha'bân appears. College of Fort William, 1825.

No. 2269, ff 819, ll. 22; Nasta'lîk, by different hands; half of all the leaves partially or wholly effaced; size, 9 in. by 5½ in.

2503

Fragment of the dibâca of the Burhân-i-ḳâṭi'.

The preface of the Burhân-i kati' on the rules of the Persian language (در قوانین فارسی), beginning as usual: ای راه نما نهر ریان در افواه الخ; it is incomplete at the end, breaking off in the paragraph های هوز.

No 1956, ff 8, ll. 25, careless Nasta'lîk; size, 10⅞ in. by 6½ in.

2504

Farhang-i-Rashidî (فرهنگ رشیدی).

The first critical Persian dictionary, containing the contents of the Farhang-i-Jahângîrî (Nos. 2481–2493 above) and the Farhang-i-Sururî or Majma'-alfurs (Nos. 2478–2480 above), but correcting the manifold errors of both, by 'Abd alrashîd bin 'Abd alghafûr alhusainî almadanî altatawî, the author of the Arabic-Persian dictionary منتخب اللغات شاهجهانی (see above, Nos. 2398–2403), who completed this work A.H. 1064 (A.D. 1654), according to the chronogram باد فرهنگ رشیدی مقبول, and dedicated it to the emperor Shâhjahân. It is arranged alphabetically according to the European system, like the preceding work, for other copies and further details, see Bodleian Cat., No. 1753; Rieu ii pp 500b and 501, W Pertsch Berlin Cat, pp. 198 and 199, E. G. Browne, Cambridge Cat., p. 232; Paris, Supplement persan No 980, Lagarde, Pers. Studien, p. 49, No 41, Blochmann, Contributions, pp. 20–24, Salemann in Mélanges Asiatiques, tome ix. p. 546, No 95. It was edited in the Bibliotheca Indica by Maulawî Dhu-alfakar 'Alî, Calcutta, 1875.

Preface, on fol 1b, beginning ستایشی که آرایش سرامهٔ هر سخن و پیرایش دیباچهٔ هر نو و کهن الخ

The author's name appears on fol 2b l 8

Mukaddimah on Persian grammar, beginning with the letters of the alphabet (در بیان حروف معروفهٔ تهجی), on fol. 3b. This introductory part has been edited by Dr. Splieth under the title 'Grammaticae Persicae praecepta ac regulae,' Halle, 1846, it also forms the basis of 'Abd-alwâsi' Hânsawî's grammar.

Beginning of the dictionary itself, on fol. 20a; it contains Persian and Arabic words except those which begin with ث, ذ, and ض.

Dated the 2nd of Rabî'-alawwal, A.H. 1070 or 1107 (١٠٧؟)=A.D. 1659, Nov. 17, or 1695, Oct. 11

No. 848, ff. 494, ll. 17; good Nasta'lîk; illuminated frontispiece; size, 11 in. by 7½ in.

2505

Another copy of the same.

Beginning as in the preceding copy; beginning of the dictionary on fol. 14a.

Dated the 4th of Jumâdâ-alawwal, in the forty-sixth year of Alamgîr's reign=A.H. 1114 (A.D. 1702, Sept. 26), by 'Abd-alrahîm of Akbarâbâd.

No. 10, J. 12, ff. 304, ll. 25; small Nasta'lîk (a few leaves written in larger characters, ll. 18–21); size, 10⅞ in. by 6⅝ in.

2506

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary on fol. 16b. This copy is written by two different hands, an older one on ff. 1–34b, l. 5, and a more modern one on ff. 34b, l. 5–273b. The latter portion was done in two periods of very unequal length by a boy, who was at the moment of finishing the whole copy twelve years, seven months, and seventeen days old, as he states himself at the end. He began his task with the باب الزای التازی, on fol. 151b, the 17th of Dhû-alka'dah, A.H. 1141 (A.D. 1729, June 14), and reached the end of fol. 273a the 1st of Rajab, 1142=A.D. 1730, Jan. 20 (altogether seven lunar months and thirteen days), then he commenced at once the preceding portion from fol. 34b, l. 5, to fol. 150b, and finished that in the night of the 17th of Sha'bân in the same year, 1142=A.D. 1730, March 7 (that is to say, in one lunar month and seventeen days). He was occupied consequently in copying this MS. (with the exception of the older part, ff. 1–34b, l. 5) exactly nine lunar months. His name he modestly conceals; he only mentions that of the writer of the first thirty-four leaves, Miyân Hafiz-allâh, and states that he himself wrote his portion in Ahmadâbâd. It is collated throughout. A short index on the fly-leaf.

No. 1005, ff. 273, ll 21 on ff. 1–34, ll. 25 on ff 35–273; Nasta'lîk, by two hands, size, 10⅜ in by 5⅝ in.

2507

The same.

Beginning of the preface as in the preceding copies; beginning of the dictionary itself on fol. 19b. It ends on fol. 470b, and is dated by Shaikh Mahmûd at Burhânpûr in the month Jumâdâ-alâkhar, A.H. 1156 (A.D. 1743, July–August). On ff. 471–485b is added by the same scribe and in the same year a رسالة المعرّبات, a kind of glossary of all the foreign words, which have been adopted and naturalized in the Arabic language with more or less modifications, as far as they are found in the Kurân, the traditions and other standard-writings, beginning الحمد لله رب العالمين ... اما بعد چون الفاظ معرّب در قرآن و حدیث و کلام اکابر واقعست و شرح و ضبط آن در هیچ کتابی الخ.

The first eight and a half pages of this glossary down to fol 475a, l. 11, are repeated on six loose leaves, found in this MS. and written by another hand (size, 8¼ in by 5⅜ in.). The arrangement of the glossary is alphabetical according to the last letter.

No. 1283, ff. 485, ll. 17; illuminated frontispiece; the first two pages framed with broad gold-stripes; size, 10¼ in. by 6 in.

2508

The same

Preface, on fol. 1b, beginning here: ستایش که آرایش سرمایهٔ هر سخن و پیرایش دیباچهٔ هر تو و کهن الخ

Mukaddimah, on fol. 4a; beginning of the dictionary, on fol. 22a.

Dated A. H. 1218 (A. D. 1803, 1804) by Amjad 'Alî, who transcribed this copy for Mr. Hastings (Sir Warren Hastings).

The former owner of it was G. Swinton (1805).

No. 2957, ff. 522, ll. 17; large and clear Nasta'lîk; size, 9¾ in. by 7 in.

2509

The same.

Beginning as in the immediately preceding copy

Mukaddimah, on fol. 3b; beginning of the dictionary, on fol. 23b; the first few lines of it are repeated on fol. 24a.

As date only the 9th of Jumâdâ-althânî is given in the colophon.

No. 2417, ff. 607, ll. 22; large and clear Nasta'lîk; the first twenty-three leaves are supplied by a later hand in much smaller characters; size, 11 in. by 7½ in.

2510

The same.

Beginning: ستایشی که آرایش الخ.

Beginning of the dictionary, on fol. 15b, first line

No date

No 1145, ff. 383, ll. 18–19; distinct Nasta'lîk; size, 10½ in by 6 in

2511

A fragment of the same.

This fragment comprises the *second half* of the dictionary from the middle of the letter ف to the end, with a lacuna towards the end of the letter ق. The proper order of the leaves is: ff. 225–232 (lacuna), 290–336, 242–289, 233–241.

According to the colophon on fol. 241b this copy was written in the month of Dhû-alhijjah in the ninth year of Muhammadshâh's reign = A. H. 1139 (A. D. 1727, July–August), by Habîb-allâh bin Tâj Mahmûd bin Hâji Muhammad.

Bibliotheca Leydeniana.

No 2556, ff. 225–336, ll. 21; careless Nasta'lîk, mixed with Shikasta; size, 9¾ in by 5¾ in.

2512

Bahr-alfadâ'il fî manâfi'-alafâdil (بحر الفضائل فی منافع الافاضل).

Persian dictionary, embracing the most common phraseology met with in Persian prose and poetry, including Arabic, Pahlawî, Greek and Turkish words, compiled on the basis of the most renowned older lexicons and vocabularies by Muhammad bin Kiwâm bin Rustam bin Ahmad bin Mahmûd Badr-i-Khizâna albalkhî, known as Karkhî (see fol. 1a, last line, and fol. 1b, first line, title on fol. 2a, ll. 4–5), the author of the شرح مخزن الاسرار, which was composed in or rather some years before A. H. 1091 (A. D. 1680), see No. 998 in this Cat. and Rieu ii. p. 573b.

Beginning: حمد و سپاس مر خدایرا که ملائکه و اناس در لغت پاك بالسنهٔ مختلف و لغات بانواع متنوّعهٔ او ثنا گویند الخ.

The work is divided into two kisms (see the fihrist, on ff. 2a and 2b), the *first* of which forms the real dictionary, arranged alphabetically in European manner, wenty-eight bâbs (در لغات اهل فصل و اصطلاحات انشان بترتیب حروف تهجّی و در این بیست و هشت بابست از باب الف تا باب یا).

The *second*, on miscellaneous matters, contains fourteen bâbs and thirty-seven fasls, viz:

باب اوّل در اسامیٔ بعضی از اهل و اولاد و کارداران و غزوات و اسپان و اسباب پیغمبر علیه السّلام.

باب دوم در الفاظ ادوات و غیر آن بترتیب حروف تهجّی .... و در آخر این باب در تنوین و اعداد دو فصل است

باب سوم در کنیتها و درین باب چهار فصل است

باب چهارم در اسامیٔ ماهها و ایّام هر ملّت و درین باب هفت فصل است

باب پنجم در اسامیٔ بروج و کواکب و سیارات و ثابته درین باب سه فصل است (read ثابته).

باب ششم در اسامیٔ اقلیمهای مشهور و بعضی شهرها

باب هفتم در جثّهٔ آدمیان

باب هشتم در وزن درم و دینار و رطل و صاع و جز آن

باب نهم در الفاظ صفتها که اهل فضل را بکار آید درین باب شش فصل است.

باب دهم در الفاظ متناسب از هر نوع و درین باب نه فصل است

باب یازدهم در اسامیٔ می و خمار و اوانی و اسباب

باب دوازدهم در اسامیٔ پردها و اوقات نواختن سرود وراگها و در اسامیٔ مزامیر و آنچه بدان نوازند و درین باب سه فصل است.

باب سیزدهم در اسامیٔ هفتاد و دو ملّت اهل بدعت و بعضی اسبابها و مقام ایشان و درین باب سه فصل است

باب چهاردهم در بعضی الفاظ هندوی که در نظم استعمال کنند.

Beginning of the *first* kism, *first* bâb, on fol. 3a, l. 3 This main part of the dictionary ends on fol. 85a; of the second kism only detached portions are found here in four separate and incomplete pieces on ff. 85b–99b.

No date

No. 1668, ff 99, ll. 25; Naskhî, size, 11 in by 5¾ in.

2513

Sirâj-allughat (سراج اللّغت).

Persian dictionary, containing a vocabulary of the ancient poets and forming a very valuable commentary on the برهان قاطع (see above, Nos. 2495–2503) and

the فرهنگ رشیدی (see above, Nos. 2504–2511), by Sirâj-aldîn 'Alikhân, with the takhallus Ârzû (born A. H. 1101 = A. D. 1690, died A. H. 1169 = A. D. 1756, see above, No. 680), who compiled it under Muhammad-shâh, A. H. 1147 (A. D. 1734, 1735), on the basis of the two above-named lexicons, as well as the مجمع الفرس (see above, Nos. 2478–2480), the فرهنگ جهانگیری (Nos. 2481–2493 above), the كشف اللغات (Nos. 2465–2468 above), the فرهنگ قوسی (by Majd-aldîn 'Alî Kausî), the مؤيّد الفضلا (see Nos. 2459–2464 above), the درر غرر, the فرهنگ مؤنسی, some commentaries on the Gulistân, the Mathnawî, etc. It is arranged alphabetically in European fashion, the *first* letter constituting the bâb, the *second* the fasl.

Beginning: بهترین لغات حمد صانعی است که علم ادم الاسماء کلّها سخنیست از مدرسهٔ حکمت کامله الخ.

Compare, on this rather rare work, Blochmann, Contributions, pp. 25–28; Salemann in Mélanges Asiatiques, tome ix. p. 556, No. 121; Cambridge, King's College, No. 125, etc.

Dated the 23rd of Dhû-alhijjah, A. H. 1160 (in the thirtieth year of Muhammadshâh's reign = A. D. 1747, Dec. 26), by Ratan Singh Munshi at Shâhjahânâbad.

No. 1788, ff. 682, ll. 21; large and distinct Nasta'lîk; size, 12¼ in. by 8½ in.

2514

Chirâgh-i-hidâyat (چراغ هدایت).

The second volume (دفتر) of the Sirâj-allughat explaining all those rare words and phrases, occurring in modern poets and not found in older dictionaries as the فرهنگ جهانگیری, the مجمع الفرس, the برهان قاطع, and others.

Beginning: امّا بعد حمد واضع جمیع لغات و صلوات بر افصح وافضل موجودات میگوید دفتر کثیر التّصفح سراج الدّین علی آرزو تخلّص که این دفتر دویم است از کتاب سراج اللّغت در بیان لغات اصطلاحات شعرای متأخّرین که داخل هیچ کتاب لغت مثل فرهنگ جهانگیری و سروری و برهان قاطع وغیرها نیست و سبب تألیف آنست که چون اکثر همم مصروف مطالعهٔ دفترات کتب جدیدهٔ فارسیّه دیدم معانئ بعضی الفاظ و اصطلاحات در کتب مذکور نیافتم الخ.

Other copies are described in Rieu ii. pp. 501 and 502; W. Pertsch, Berlin Cat., p. 190 (No. 120, 1, a fragment only); E. G. Browne, Cambridge Cat., p. 233; see also Blochmann, loc. cit.; Lagarde, Persische Studien, p. 35, No. 22; Salemann, loc. cit., p. 556, No. 122, etc. It has been printed in the margins of the lithographed edition of the غياث اللّغات, Naval Kishor Press, Kânpûr, 1874. The alphabetical arrangement is the same as in the preceding work.

No date.

No. 711, ff. 245, ll. 12; large and clear Nasta'lîk; size, 9 in. by 5¼ in.

2515

'Ain-i-'Atâ (عين عطا).

A most valuable and comprehensive Persian dictionary, explaining in the most elaborate manner all the metonymical and figurative expressions, difficult phrases, and allusions which occur in ancient and modern Persian poets and prose-writers. In completeness it can vie with the famous Bahâr-i-'ajam (see Bodleian Cat., No. 1756). It was completed after twenty years of labour, A. H. 1162 (A. D. 1749), by 'Atâ-allâh Dânishwarkhân, with the takhallus Nadirat. As special authorities are quoted in the preface the بهار عجم, the سراج اللغت, and the فرهنگ مجد الدّین قوسی.

Beginning, on fol. 13b.: سپاس معرفت اساس اندیشه افرور فرهنگ آموزی را الخ.

The dictionary is arranged alphabetically, according to the *first* and *second* letters [illegible] or vowels. Frequently quoted the [illegible] Muhammad 'Alî Hazîn (who died [illegible] 1766, see Nos. 1712–1713 above), [illegible] as شیخ المحقّقین [illegible] from Ra[illegible] piler's autograph. *k*) Shâh[illegible]

A detailed index (see W[illegible] hand and dated the [illegible] (for 'Alî [illegible] Febr. 20). [illegible] on fol. 5[illegible] the Gov[illegible] Nasta'lîk; [illegible] (*n*) some [illegible]

2516

Fawâ'id-i-sibyân (فوائد صبيان).

A first Persian dictionary, explaining [illegible] together with some Arabic and Turkish ones, for [illegible] people, to facilitate the reading of the prominent poets and prose-writers, compiled by Auliyâ-almahmûd or Auliyâ-i-mahmûd (in the Munich copy Auliyâ wa-almahmûd). The arrangement is alphabetical according to the *first* and *last* letters of the words.

Beginning: ستایش و نیایش خداوندیرا که طوائف طبقات انسانرا در خور حوصلهٔ هر فرقه الخ.

The first word explained is آبا, on fol. 2b; the title appears on fol. 2a, fin. penult. Other copies of the same are noticed in W. Pertsch, Berlin Cat., pp. 199 and 200, and J. Aumer, p. 112; see also Salemann in Mélanges Asiatiques, tome ix. p. 561, No. 142. The little work of the same title in No. 1757 of the Bodleian Cat. is a mere primer and quite different from the present work.

This copy was written for Mr. Richard Johnson and finished the 21st of Jumâdâ I, A. H. 1185 (A. D. 1771, Sept. 1), by Ifâdat-allâh Sadiqi.

No. 1278, ff. 198, ll. 17; Nasta'lîk; size, 11¼ in. by 7⅝ in.

2517

Farhang-i-Husainî (فرهنگ حسينى)

A modern Persian dictionary, explaining the most common Arabic and Persian words, both current and obsolete (چند از لغات مستعملهٔ ضروریّه و غیر مستعملهٔ عربی و فارسی), including proper names of persons,

geographical names, etc., by Sayyid Ghulâm Husain Shâ'ik ibn Sayyid Fath 'Alî Jâ'isî alridawî (see fol. 1b, lin. penult.) aljâlisî (as added in the colophon), whose Kulliyyât or complete poetical works have been described in No. 1729 above (see also A. Sprenger, p. 569). He flourished under Ghâzî-aldîn Haidar (with his full title here on fol. 2a, ll. 5 and 6, Abû-almuzaffar Mu'izzî-aldîn Ghâzî-aldîn Haidarshâh), who ruled in Oudh A. H. 1229–1243 (A. D. 1814–1827). This dictionary was composed A. H. 1237 (A. D. 1821, 1822), see fol. 2a, l. 2 sq., at the suggestion of some of the author's friends, and begins: سپاس بیقیاس مر حضرت اعلم الغیبی راست که لغات متغایره بالفاظ متفاوته بر زبان نوع انسان جاری ساخته الخ.

It is arranged according to the *first* and *second* letters. The *first* word is ابطحی, explained on fol. 2b by مراد از پیغمبر ما علیه السّلام که نسبت بمکّه کرده اند; the *second*, ابو القاسم, explained by کنیت پیغمبر علیه الصّلوٰة (!); the last, بهوجاه, explained by پارچهٔ ردیکه بهوجا بر جا ه دوزند برای امتیاز ما بین نوع و مسلمانان. The [illegible] appears on fol. 3a, [illegible] st line.

[illegible]

[illegible]

2518

[illegible] (قواعد فارسی).

A modern Persian grammar, written in Persian by Mir Muhammad Husain, and presented to Mr Richard Johnson at Lucknow by the author himself. It is divided into three bâbs, viz.: (1) در بیان اقسام اسم, on fol. 2a; (2) در افعال, on fol. 31a; (3) در حروف و آنچه مشابه آن باشد, on fol. 77a.

Beginning: بدانکه کلمه بر سه گونه است اسم و فعل و حرف اسم نام چیزها باشد چون آب آتش جان تن فعل آنچه یکی از زمانهای سه گانه که آن ماضی و حال الخ.

No date.

No. 874, ff. 101, ll. 10; very large and distinct Nasta'lîk, size, 10 in. by 6¾ in.

2519

The same.

Another copy of the same treatise with a preface (wanting in the preceding copy) which begins thus: بعد سپاس حکیم سخن آفرین و درود بر بندهای گزین او بر لوح بیان می نگارد که چون معرفت لغات مختلفه الخ.

The beginning of the preceding copy is found here in exactly the same words on fol. 2a, l. 8 sq. But in the preface and also on fol. 1a it is stated that the author, whose name is not given here, compiled this grammar for Mister Jack Middleton (مستر جك مدلتين), see fol. 2a, l. 5. Besides it is styled, on fol. 1a, قواعد فارسی instead of قانون فارسی. The subdivision is the same, viz., bâb 1 (در اقسام اسم), on fol. 4b; bâb 2 (در افعال), on fol. 30b; bâb 3 (در حروف), on fol. 74a.

No date.

No. 1016, ff. 97, ll. 10; large and distinct Nasta'lîk; size, 9½ in. by 6¼ in.

2520

Kawa'id-i-fârsî (قواعد فارسی).

Persian regulations, that is an essay on the Persian grammar, especially on different forms of the مصادر, the signification of the single letters of the alphabet and some compound words, compiled chiefly from the فرهنگ رشیدی (see above, No. 2504 sq.) and similar works by Raushan 'Alî alansârî of Jaunpûr (who died as professor in the College of Fort William, Calcutta, about 1810)

Beginning: بعد حمد حضرت آفریدگار و نعت جناب رسول مختار صلّی الله علیه و آله الاطهار و اصحابه الکبار و آله ابن رسالهٔ الخ

It is subdivided into a muqaddimah, eleven bâbs, and a khâtimah.

Dated A. H. 1188 (A. D. 1775). It has been printed in Calcutta, A. H. 1232 and 1249, lithographed in Lahore, and another copy of the same is noticed in Ethé, p. 851, III.

No. 685, ff. [illegible], large and distinct Nasta'lîk, size, [illegible] by 4¾ in.

2521

The same.

Another copy of the قواعد فارسی, by Raushan 'Alî, dated A. H. 1195 (A. D. 1781).

Beginning the same as in the preceding copy.

No. 711, ff. 69, ll. 9, large Nasta'lîk, size, 7⅞ in. by 4¼ in.

2522

Kawânîn-i-fârsî (قوانین فارسی).

A little anonymous treatise on Persian grammar and prosody beginning: الحمد لله رب العالمین والعاقبة للمتّقین والصّلوٰة علی خیر خلقه و آله و اصحابه اجمعین اما بعد چند کلمهٔ فارسی الخ

The first rule, which is given here, runs thus: بدانکه آخر هر کلمهٔ فارسی ساکن باشد مگر دو جا الخ.

No date. Worm-eaten.

No. 2463, ff. 73–82, ll. 13, Nasta'lîk; size, 9¼ in. by 6¼ in.

2523

Fawâ'id-i-fârsî (فوائد فارسی).

A treatise on Persian grammar and language, taken from the preface of the Burhân-i-kâtî' (از دیباچهٔ کتاب برهان قاطع در علم لغات فارسی), see above, Nos. 2495–2503, and comprising nine فائده.

It begins: الحمد لله ربّ العالمين والصّلوة على نبيّه محمّد سيّد المرسلين امّا بعد اين رساله ايست در قواعد فارسيّه كه طالبان را دانستن آن الخ

The first فائده begins: بباید دانست كه بعضى از علماء . . . . پارسى نامه چنين فرموده اند كه پارس پسر پهلو بن سام الخ

The first and the last two leaves are supplied by a more modern hand on white paper; the same hand has added, on fol. 7ª margin to fol. 8ª, the twelfth Â'in of the mukaddimah of Jamâl-aldîn Husain Injû's *Farhang-i-Jahângîri*, comp. Nos. 2491 and 2492 above. The fawâ'id conclude in the centre-column of fol 7ª.

No. 793, ff. 8, centre-col., ll. 14-17, and spacious margin col.; Nasta'lîk, by two hands; size, 9¼ in. by 5¼ in

2524

Risâlah dar khatt (رساله در خط).

A tract on the correct writing of Persian characters, compiled for Tipû Sultân by Hâfiz Muhammad Habîb-allâh in the 1224th year since Muhammad's birth. Beginning: الحمد لله . . . . امّا بعد بر راى صواب نماى دانايان روزگار و دانشمندان اولو الابصار پوشيده نخواهد بود كه الخ

Written by the author himself in the same 1224th year (از مولود محمّد), which agrees according to his statement with the year 1211 of the Hijrah (!)

No. 958, ff. 11, ll. 9; careless and inelegant Nasta'lîk size, 5⅞ in. by 4¼ in

2525

Various tracts relating to Persian grammar and lexicography.

1. On ff. 98ᵇ–105ª كتاب در قواعد تصرّفات فارسى. A short treatise on Persian verbs only the *first* kism of which is extant here, headed: قسم در بيان اسعمال افعال وآنچه مشتق اروست و هر چه متعلّق بدوست, and beginning: بدانكه آخر ماضى در فارسى هميشه موقوف باشد الخ.

2. On ff. 106ª–109ª: چند ورق در معنى الفاظ A short Arabic-Persian glossary, beginning: خلا بطن ملا طاهر يعنى پوشيده و آشكاره الخ.

3. On ff. 109ᵇ–113ᵇ: ميزان فارسى or as it is styled in the heading of fol. 109ᵇ, بعضى قانون فارسى Another tract on Persian verbs, beginning: بدانكه در فارسى علامت مصدرات اعمالى و افعالى و اقوالى هميشه نون آخر باشد الخ.

4. On ff. 114ᵇ–124ª: فرهنگ بهار دانش. A glossary to Shaikh 'Inâyat-allâh's Bahâr-i-dânish (see above, Nos. 806–817), by Muhammad Mas'ûd, in alphabetical order, according to the *last* letter of the word, beginning: الحمد لله كه بر عالم ايجاد هر افراد انسانرا الخ.

No date. Bibliotheca Leydeniana.

No. 2773, ff. 98–124, ll. 14–17; Nasta'lîk; size, 8¼ in. by 5⅝ in.

6. Miscellaneous Works and Compositions by Europeans.

2526

A Persian-Sanskrit glossary, arranged without any apparent order; on the first thirty-four leaves a third column is added, giving the English equivalents; in the remaining part of the MS. only in isolated cases an English translation is added.

No. 2961, ff. 107; size, 10 in. by 6¼ in.

2527

Sharh-i-Sundar Singâr (شرح سُنْدَر سِنگار).

A Persian glossary to the erotic Hindî poem of Sundar Mahâkawi, comp. Garcin de Tassy, Histoire etc., iii. p. 177; copies of the poem are preserved in the India Office Library, No. 1974 (ff. 1–35), and the Bodleian Library, Ouseley 251 (in Persian characters), and Ouseley 129 (in Devanâgarî characters). The date of the present glossary, which is in alphabetical order, is given on fol. 9ᵇ, l. 6, as 1686 of the era of Vicramâditya (راجه بكرماجيت) = A.D. 1629 (A.H. 1038, 1039), in the reign of the emperor Shâhjahân.

The first word explained is آد: همزه الف ممدود و سكون دال اسم خداست و بمعنى اوّل و مثل هم آمده است; the second is ايش: بكسر الف و سكون يا و سين اسم مهاديو است و بمعنى مرد كلان هم آمده است.

No date. A little worm-eaten.

No. 2975, ff. 14, ll. 14, large and clear Nasta'lîk; size, 9½ in. by 5⅝ in.

2528

Tuhfat-i Panjab (تحفة پنجاب).

A vocabulary of the Panjâbî, Urdû, Persian, and Hindî, compiled at the request of the Deputy-commissioner of Lâhûr, Major George MacGregor (ميجر جارج مكريكر), by Pandit Ajûdhâ Parshâd, sub-collector of revenue (تحصيلدار) of the Pargana of Lahûr residing in Shahjahânabâd, with the assistance of Sirâj-aldîn Lahûrî, and entitled تحفة پنجاب, see fol. 1ᵇ, l. 9. In a note by C. Raikes, Commissioner and Superintendent, inserted between binding and fly-leaf, it is styled Panjâbnâma and stated to have been sent to the Imperial Exhibition at Paris for works of art and industry by the Panjâb Committee of Lâhûr. It was received from Dr. Royle, July, 1856.

Beginning of the preface, in Hindûstânî, on fol. 1ª: بعد اداى هزاران هزار شكر جناب حق سبحانه جلّ شانه كى حقيقت ترتيب اس كتاب كى الخ

The work is divided into six makâlas, preceded, on ff. 4ª–17ª, by a complete index.

Makâlah I. Single nouns, on ff. 18ª–260ª (fol. 261 left blank).

Makâlah II. Paradigms of verbs, translated from the صفوة المصادر, on ff. 262ª–306ᵇ (ff. 307–309 left blank).

Makâlah III Particles, on ff. 310a–315b

Makâlah IV. Technical words of every description, names of God and the prophets, of heavenly and earthly bodies, human limbs, animals, plants, instruments, measures and weights, the Zamîndârs of the Panjâb, etc. etc., on ff. 316a–403b.

Makâlah V. Compound nouns, on ff. 404a–446b.

Makâlah VI. Description of the agricultural and irrigation work in the Panjâb and the implements used therein, with numerous pretty illustrations, on ff. 447a 481b.

Makâlas I–III and V are in alphabetical order, according to the *first* letter of the word. Copied in the present century by Muhammad 'Alî.

No. 3245, ff. 481; large Nasta'lîk; size, 11⅞ in. by 7½ in.

2529

Lughât-i-Tilingî (لغات تلنگی).

A vocabulary of the language of Tiling or Telinga in the Dakhan, with Persian explanation and a Persian preface, beginning: بعد از حمد بی منتها و درود سرمد زشائمهٔ زیاسر سلام اخلاص انتما الخ.

The main portion of these Lughât consists of paradigms of verbs in alphabetical order, beginning on fol. 72a, and headed كتاب المشتقات; it is preceded by a chapter on the Tiling alphabet and followed, on fol. 165b, by a vocabulary of nouns, etc., styled: كتاب فى اسماء الجامده

No date. Bibliotheca Leydenjana.

No. 2477, ff. 64–184, ll 11; large and distinct Nasta'lîk size, 9⅛ in. by 6½ in.

2530

Vocabularies.

1. Vocabulary of the Kashmirian language, corresponding to that of Gladwin, compiled by the assistance of Suruj Bhan Kashmirî, on fol. 1a, in Persian and Kashmirian, beginning with كداشتگی – تراون، گدارد – تراوی، گداشتن – تراون.

2. Vocabulary of the Makrânî dialect of the Balûcî language in Persian, on fol. 107a, beginning with ایزد – خدا، پیشانی – ڑواں، پدر – پب.

3. Comparative vocabulary of Persian (فارسی), Lôghânî (لوغانی), Sindî (سندی), Bâtiyyâ (باتیا), Kechî (کچھی), and Nepalî (نی پال), on fol. 115a, beginning with ایزد, corresponding in the different idioms to اودا (Lôghânî), ڈھاکر (Sindî), ایشر (Bâtiyyâ), بھکوان (Kechî), and ناراین (Nepalî).

4. Another comparative vocabulary of Persian and Kashmîrian, on fol. 125a, beginning with: ایزد – بوگی، دُنی، گوش – کن، آسمان فلك – نب.

No. 2695, ff. 130, ll. 20; Nasta'lîk; size, 11¼ in. by 8½ in.

2531

First sketch of a Persian-English dictionary arranged alphabetically according to the *first* and *second* letters. 292 leaves are entirely or partly filled with Persian words, but only a few on the first 10–12 leaves are accompanied by an English paraphrase. Many intermediate leaves left blank.

No. 1382, ff. 292; size, 14¾ in. by 9 in.

2532

Another brouillon or first sketch of a Persian-English dictionary arranged in the same alphabetical way. 141 leaves are more or less filled, but in many cases the Persian words are given without any English translation. It begins in the الف باب with God, الله – خدا; Mahomet, احمد – محمّد; cloud, ابر, etc. On one of the fly-leaves the title of مقال نامه is given to this compilation.

No. 1526, ff 141, European handwriting; size, 12 in by 7¼ in.

2533

Lughat-i-farangi u pârsi (لغت فرنگی و پارسی).

A very interesting and valuable Persian-French dictionary, compiled by one of the monks of Mount Carmel, Padre Angelus (پادری انجلوس), a native of Toulouse, A.D. 1683. The first thirty-five leaves are a complete index to the whole, giving an alphabetical list of French words with references to the pages in the dictionary, where the corresponding Persian or Arabic equivalents can be found; the dictionary itself fills 237 leaves, but only the first nineteen leaves contain besides the Persian also the French words; all the rest consists only of Persian (or Arabic) words and phrases (without alphabetical order), interesting and useful because to every one all its synonyms are added, quite a new and highly instructive feature in a work of this kind. Unfortunately the ink has faded to a great extent, and many portions, especially of the French division, are almost entirely effaced.

No. 1257, ff 237 and xxxv; size, 17¼ in by 11¼ in.

2534

A comprehensive French-Persian dictionary, giving the various Persian or Arabic synonyms for each French term. The arrangement is alphabetical according to European custom and begins with the word 'abbesse,' expressed in Persian by رئیسهٔ دختران رهبانان، هادیهٔ دیر دختران شالپوشان. The last word in z is 'zone tempérée,' in Persian منطقهٔ معتدله. There is no remark anywhere as to the author of this compilation. The copy belonged formerly to Sir Charles Wilkins.

No. 2416, ff. 304; European handwriting; size, 11 in by 7¼ in.

2535

Elementa Linguae Persicae authore Johanne Gravio, i.e. the autograph of the learned John Gravius or Greaves' elements of the Persian language, which, according to the title-page, were printed in London, 1649. This original copy of the author is dedicated in Latin to Dr. John Selden (amplissimo ac eruditissimo viro Dr. Johanni Seldeno) and was bought at Mr. R. J (Richard Johnson)'s sale, 8th January, 1808 Another copy of the same grammar, transcribed from the printed edition, is noticed in W. Pertsch, Berlin Cat., p. 158, No. 4.

No. 2958, ff. 45; size, 10⅝ in by 7⅛ in.

2536

Another Persian-English grammar compiled according to the preface by one of the East India Company's officers, who does not give his name, in intervals of recess from indispensable military avocations and 'as some relief to the mind from severer studies The work, considering the time when it was written—probably the end of the last or the beginning of the present century—is remarkably rich and clear and apart from some quaint and rather comical remarks, particularly in points dealing with comparative philology, it is a valuable and thoroughly reliable handbook of Persian grammar and syntax. It is accompanied throughout with notes, chiefly quotations from ancient or modern authors; most frequently cited are James Harris's 'Hermes,' Sale's 'Koran,' and Hanway's 'Travels.'

Contents:

Preface, on the motives for compiling this work, on fol. 5a.

Advertisement, giving a list of authorities for the notes, on fol. 12a.

Section I, containing an introduction, on fol. 13a, and three divisions, viz. the alphabet, on fol. 13b; the vowels and other marks, character and accents of the letters, on fol. 14a; and the manner of writing, on fol. 15b.

Section II, in six divisions: viz. the noun and its qualities, on fol. 18a; gender, on fol. 19b, number, on fol. 20b; declension or declination of cases, on fol. 21b; the species of nouns, on fol. 23b; and the figure of nouns, on fol. 27a.

Section III, in two divisions: the adjective, on fol 29a and the degrees of comparison, on fol. 30a.

Section IV, in two divisions: numerals, on fol. 30b, and ordinal numbers, on fol. 32a.

Section V, the pronouns, on fol. 33b.

These five sections form the *first volume*.

Section VI, in four divisions: viz. the verb, on fol. 37a; the mode, time, person, and number, on fol. 40b; the conjugation, on fol. 44a; and the formation of the tenses, on fol. 46b.

Section VII: the adverb, on fol. 55a.

Section VIII: the conjunction, on fol. 59a.

Section IX: the preposition, on fol. 60a.

Section X: the interjection, on fol. 61b

Section XI: the manner of conversing, on fol. 63a.

Section XII: construction or arrangement of words, on fol. 67a.

Section XIII: catalogue of anomalous verbs on fol. 76a.

Appendix, containing: (1) general observation, on fol. 81a; (2) the Persian theme, on fol. 81b; (3) the Arabian theme, ib.; (4) the Arabian infinitives and participles and a table of them, on fol. 83b; (5) remarks on certain idioms, on fol. 86b; (6) titles of honour, on fol. 89a; (7) short vocabulary of words of frequent occurrence and convenient use, on fol. 90a; (8) the signification of several terminations when added to different words, on fol. 96a

Sections VI–XIII and the Appendix form the *second volume*.

A table of contents on fol. 3.

Bought of Madden & Co., Aug. 15, 1850.

No. 3401, ff. 90; size, 14¼ in. by 9¼ in.

2537

A Hindûstani grammar.

This most interesting MS. contains, according to fol 1 (p 1) A grammar of the Hindostan Language, by Benjamin Schulzius or Schultz, written at Madras the 30th of June, 1741 printed at Hall (Halle) in Saxony, 1745, with which are blended some further observations on the language, collected in Bengal in 1761.

From a note on the same page we learn, that Mr. Schultz was a German and a missionary from the King of Denmark to the Carnatic, that he applied himself with uncommon ardour to the duties of his calling, and went in 1726 to Madras, to re-establish a charity school. He began and sustained the Danish Mission at Madras. By the same Mr. Schultz, who is called the oldest and most active of the three new (Danish!) ministers of the Gospel, the translation of the Bible into the Malabarian language, which Mr. Ziegenbalg, upon his return to Tranquebar, had commenced, was finished an 1725. The present MS. contains the English translation of the original Latin treatise of Mr. Schultz, but the translator's name does not appear. In the note there are three references to Gent. Mag., vol. 15, June, 1745, viz. p. 306, pp. 307 and 308, and pp. 361 and 362.

On fol. 1b (p. 2) the author's preface begins, in a faithful English paraphrase, dealing with the origin of the Hindûstânî language and explaining the subdivisions of this grammar. In the same preface mention is made of another interesting old grammar of the same language, published by the 'very learned David Millins, Professor of Sacred Antiquities and Asiatic Languages at Utrecht, amongst his Oriental Miscellanies of the year 1743. Mr. Schultz adds: He was not the author of it, but the most noble John Joshua Ketelaer, formerly Ambassadour from the Danish East India Company to the Great Mogul, who, while he resided at Agra, registered some observations in Dutch concerning the Hindostan language.

The six *sections* into which this grammar is divided, are headed as follows (we add to the headings in the

text the more detailed descriptions given in the preface, with regard to the respective sections):

1. The *letters*, exhibiting the modern as well as the ancient characters and including a few lessons too, to exercise the memory of them, on fol. 4ª (p. 7).

2. The *nouns and adjectives*, with the facility of their declension, the nature of the adjectives and the variety of their composition; comprising also a catalogue of such as are in use, together with the *numerals*, as well the cardinal as the ordinal numbers, on fol. 12ᵇ (p. 26).

3. The *pronouns*, on fol. 27ª (p. 65).

4. The *auxiliaries* and the simple and compound *verbs*, on fol. 30ª (p. 71). This section is called by mistake the sixth (instead of the fourth).

5. The *particles*, that is post-positions, adverbs, conjunctions and interjections, on fol. 51ᵇ (p. 114).

6. *Syntax*, on fol. 61ᵇ (p. 134).

An *appendix*, which begins on fol. 65ᵇ (p. 142), contains: (*a*) the Apostles' Creed, in Hindûstânî and English; (*b*) the Lord's Prayer, in Hindûstânî and English; (*c*) analysis of the latter; (*d*) the Decalogue, in Hindûstânî and English: (*e*) the Baptism and the Lord's Supper in Hindustânî only.

The original grammar concludes on fol. 70ᵇ (p 152)

The remainder of this MS., ff. 71–107, contains in another very bold and clear handwriting a duplicate of the last *three* sections of the grammar, beginning with the auxiliary verbs and ending with the Lord's Prayer. It corresponds verbatim to the same portion in the foregoing grammar, ff. 30ª–70ᵇ.

No. 2531, ff. 107, size, 12½–12⅞ in. by 7¾–8⅞ in.

2538

Persian, Hindûstânî, Arabic, and Sanskrit miscellanies.

This MS., throughout in European handwriting and purchased of Madden & Co., August 15, 1850, contains (ff. 1–67 and 108–124 being arranged in European, ff. 68–105 and 126–147 in Eastern fashion and therefore to be read from fol. 147ᵇ backwards):

1. Ff. 1ª–3ᵈ: Some English translations from the 'Siyar-almuta'akhkhirîn' (see Nos. 416–421 above).

2. Ff. 4ª–48ᵇ: A large fragment of the same English translations of the Hindûstânî grammar, originally written in Latin by Schulz (so spelt here, not Schultz), which is contained in the preceding MS. From the present copy—which contains only three of the six sections of the work, viz.: (*a*) the *letters*, i.e. the Devanâgarî, Hindî or Nagarî, Bangali, Gurmukî or Sikh alphabets, a commercial alphabet, peculiar to merchants in India, and the Persian alphabet, together with explanations and reading-lessons; (*b*) the *nouns, adjectives* and *numerals*; (*c*) the *pronouns*—we glean some interesting details, not found in the preceding copy. The full title of the book is given here in English (with the Latin on the opposite page), on fol. 12ª, as follows. 'A Grammar of the Hindostan from the materials of the Very Reverend Benjamin Schulz, missionary for the propagation of the Gospel, reduced into order during his long residence in Hindostan, consisting of rules illustrated by numerous examples, intended for the use of the missionaries of India; published with a preface for promoting the study of the Oriental Languages, by D. Jo. Henry Callenberg, Public Professor in Ordinary of Divinity and Philosophy; printed at Halle in Saxony, in the Hebrew Printing House, 1745.' To this title there are appended besides the same note, found in the preceding copy on fol. 1ª sq., the following remarks:

Annual Register for 1764, vol. 7, p. 114: 'Letters received by the Society for promoting Christian Knowledge from Madras in the East Indies, May 25, 1763, contain an account, that their missionaries have stretched a great way into the country among the heathens, making many proselytes. Those missionaries say, that the Reverend Doctor Francke in Germany had sent them a number of Tamulian Types, with a promise of more, which they were to be enabled to use, the Government having erected a printing office in the city of Madrass, and given the care and inspection of it to them.'

Annual Register for 1761, p. 92: 'Died lately Benjamin Schultz (sic here!), a Protestant missionary from the court of Denmark, at Tranquebar in the East Indies. He resided twenty-four years in the town of Nagapatnam. He translated the Old and New Testaments and the Psalms of David into the language of the country for the use of the natives.' The grammar itself begins on fol. 19ª, prefaced by the anonymous English translator with the following advertisement 'The English editor has incorporated a number of observations and examples under the general articles of Mr. Schulz' grammar, which he met with in Manuscript grammars of different gentlemen during his residence in India, or had collected in his own researches'

Ff. 4ª–18ª contain (*a*) the Latin preface of the editor, Prof. Callenberg, on fol. 4ª; (*b*) the Latin preface of the author, Mr. Schulz, on fol. 5ª, (*c*) the beginning of the first section of the grammar in Latin on fol 6ᵇ, followed by some English observations (*d*) Latin and English titles, on ff. 11ᵇ and 12ª, with the 'notes' appended, (*e*) English translation of the editor's preface, on fol 14ª, (*f*) English translation of the author's preface, with English foot-notes, on fol. 16ª

3. Ff 50ª–51ᵇ: Makâm-i-Nadîyah (مقام ندیه), description of the town and inhabitants of Nadîyah in Bangâlah.

4. Ff. 52ª–56ª, third line, and 56ᵇ–57ᵇ: The same Persian tract on Arabic conjugations, called میزان در علم عربی or میزان در علم صرف, which is described above in Nos. 2411, 1; 2412, 1; and 2414.

5. Fol. 56ª, lower half, and ff. 58ª–60ª: Paradigms of Hindûstânî verbs, with Persian interlinear paraphrase.

6. Ff. 61ª–62ª: Repetition of the مقام ندیه as in No. 3.

7. Ff. 64ª–67ᵇ: Record of a grant of lands made by Râjah Deeopal, in Sanskrit, with English translation. The following note appears on the top of ff. 64ª–65ª: 'The under-mentioned plate was found in digging a well within the fortress of Mongheer, by Lieut.-Colonel Henry Watson, chief engineer in Bengal, and now in his possession. It is written in a very antique

Shunscreet (!) character, only legible by the most learned Pundits and said from the contents to be near 2000 years old. Berhampore in Bengal, Dec. 14, 1780.

8. Ff. 105b–68b Various Arabic, Persian, and Hindûstânî documents, partly with English translation by R. E. Roberts, Persian interpreter, together with some poetical specimens, viz: (a) the Khutbah, delivered at the conclusion of the Ramadân and on Fridays, on fol 105v; (b) another Khutbah, delivered at the 'Id-i-Kurbân or the anniversary festival in commemoration of Ibrâhîm offering up his son Isaac, on fol. 104b; both are in Arabic with interlinear Persian paraphrase; (c) orders of the Nawwâb Wazîr to Siwâi Singh Kutwâl of the Bâzâr at Kânpûr, to Almas Alikhân and to Colonel Ironside, with receipts from the years 1784 and 1785, on fol 102b, (d) specimens of figurative or metaphorical expressions in the Persian language, on fol 98a; (e) Persian rubâ'is and ghazals, several by Hâfiz, one by Amîr Khusrau, on fol. 96b (f) Rekhta poetry, chiefly [illegible] udâ[illegible] fol [illegible]4b (g) genealogy and pedigree [illegible] Arâj Indar Kishan Cand, Zamindâr of the dist[illegible] Gherah, Nuddeeb, and Kishannâgar, on fol 9[illegible] biography of the same, on fol 89b, (i) letter [illegible] Sâhib Singh to 'Âlamgîr, on fol 86b, ([illegible] Âlamgîr [illegible] letter to the King of England [illegible] Morley [illegible] on fol. 85a, (l) letter from J[illegible] khân, [illegible] of Bangâlah, to Lord Clive, [illegible]b; (m) letter from Tûshî Lâmah of Sartary to [illegible] ernor-General of Bangâlah, 1774, on fol. 79b [illegible] Arabic inscriptions in Bangâlah, on fol [illegible] letters from the Nawwâb Mîr Muhammad Ja'far Khân to Mr. Henry Vansittart and to the Council of Fort William, from the Mahârâjah Shitâlrâi to Mr Warren Hastings, and from the Nawwâb Kâsim Alikhan to Mr. Henry Vansittart, on fol 77a.

9 Ff. 108a–124a. Catalogue of Persian words of frequent use in the business of the revenue in Hindustân, with English explanation

10 Ff. 135a–126b An account of پراگ (Peirag in the English heading), which is the sovereign of all the worshipping-places (situate at Allâhabâd, at the point of confluence of the Ganges and Jumna)

11. Ff 135b–135a. Of the institution of worshipping fire at Banâras, Persian and English

12. Fol. 136a. Account of the lighting lamps by the riverside of Banâras.

13. Fol 136b. Names of the signs of the Zodiac and of the names of the planets, in Persian, Arabic, and English

14. Ff. 147b–137b: Account of the mausoleum of Tâj Mahall or Mumtâz Mahall at Âgra (see No. 731 above), in Persian, followed by particulars as to the expense of the same, in Persian and English.

Ff 22, 49, 92, 106, 107, and 125 are left blank.

No. 6423, ff. 147; size, 12¾ in. by 8 in.

2539

A miscellaneous MS. written throughout by European hands and containing:

A (from the right to the left):

1. Ff. 1–40: Paradigms of irregular Persian verbs, beginning with انداختن and ending with آمدن with the English (and sometimes also French) equivalents for the infinitive of each.

Two coll. in each page; size, 11¾ in. by 8¼ in.

2. Ff. 41–66a: Another series of similar paradigms, written by another hand and beginning with امدن

Four-five coll. in each page.

3 Ff 66a–76b: An alphabetical Persian vocabulary, beginning with الف and ending with the letter ل. Each word is accompanied by an interlinear English paraphrase.

Five coll in a page; size of 2 and 3 (written by the same hand), 12½ in by 7¾ in

B (from the left to the right):

4. Ff. 1–9 Tables of the Maratthî alphabet.

Size, 12½–12¾ in. by 7¾–8¼ in.

Ff 10–70. A Maratthî grammar in English, [illegible] ning with a short fragmentary piece on the [illegible] of letters

[illegible] in. by 8 [illegible]

[illegible] fragment of an English [illegible] from [illegible] Malay equivalents added to the [illegible] in. by [illegible] in.

[illegible] 142–194 Another fragment of an English [illegible] Malay [illegible] written by the same hand as No. 6 [illegible] going, in [illegible] D to H. In the letter H (on fol. 175a) [illegible] page is [illegible] containing a few words beginning with Y. [illegible] equivalents are [illegible] added in [illegible] cases; [illegible] only an alphabetical [illegible] of English words [illegible]

Size, 15 in. by 8¾ in. [illegible]

Bibliotheca Lugdunana.

No 2406 ff 76 and 194

V. Thology and Law.

1. History of Creeds and Sects.

2540

Tabsirat-al'awâmm fî ma'rifati-makâlât-al-anâm (تبصرة العوام فى معرفة مقالات الانام).

The different religious creeds and sects of the world, with special reference to Islâmism, a kind of theological encyclopædia, composed by Murtadâ, known as 'Alam-alhudâ (see author's name and title on fol. 2a, l. 10, and fol. 2b, l. 2), who flourished about A. H. 653 (A. D. 1255), see Bodleian Cat., No. 1766; Rieu i. p. 140, and iii. p. 1081a, Supplement, p. 4a; W. Pertsch, Berlin Cat., p. 270; Rehatsek, Cat. raisonné, p. 188 sq. It is conceived in a strictly Shî'ite sense. An index of the twenty-six chapters, into which the work is divided, appears on fol. 2b; the headings quoted below are those of the text (in the Bodleian Cat., loc. cit, those of the index are given).

1. در ذکر مقالات فلاسفه و برادران ایشان از اصحاب

ext-editions, Calcutta, A.H. 1224; Teheran, A.H. 1260, Bombay, A.H. 1264, 1277, and 1279; also A.H. 1274 place of publication not mentioned). Complete English ranslation by David Shea and Anthony Troyer three olumes, Paris, 1843 (Oriental Translation Fund), ext and English translation of the first chapter by Fr Gladwin in 'New Asiatic Miscellany' Calcutta, 1789, pp. 86–136, German translation of the same by F. von Dalberg, Wurzburg, 1809, English translation of the ninth chapter by Dr Leyden in 'Asiatic Researches,' vol xi. pp 406–420

Beginning: بسم الله الرّحمن الرّحيم به نستعين نام اورد نحسانندهٔ نخشاشگر ای نام تو سر دفتر اطفال دبستان ـ ياد تو نمالع خرد آن شمع شبستان الخ

It is divided into the following twelve Ta'lim

I در معرفت عقائد پارسان (Parsis), on fol 2ᵃ

II در نازنمودن عقائد هندوان (Hindus), on fol 142ᵇ

III در عقيدهٔ قرا تتّيان (Kara-Tibbatis), on fol 257ᵃ

IV در عقائد يهودتّه (Jews) on fol 259ᵃ

V در عقائد ترسا (Christians) on fol. 269ᵇ

VI. در حقيقت محمّديّان و اهل اسلام (Muslims), on fol 279ᵃ

VII در عقيدهٔ صادقتّه (Sâdikis) on fol 325ᵃ.

VIII در عقيدهٔ واحديّه (Wâhidis), on fol 328ᵇ

IX در حال روشنان (Raushanis) on fol 334ᵃ

X. در عقائد الهيّه (Ilahis) on fol 343ᵃ

XI در عقائد حكما (Philosophers) on fol 366ᵃ

XII در عقائد صوفيّه (Sufis), on fol 399ᵃ

An index on the fly leaves No date A special feature of this copy is that the original Sanskrit forms of many technical terms are added on the margin

No 746, ff 431 ll 15, Nasta'lik illuminated frontispiece, a few of the last leaves slightly injured, size 10⅛ in by 5⅞ in

2543

Another copy of the same

Another good copy of the Dabistân not dated

Beginning: ای نام تو سر دفتر اطفال دبستان الخ

Ta'lim I, on fol 2ᵃ; II on fol 84ᵃ III (here simply styled در عقيدهٔ تتّيان), on fol 149 IV (در لحنى از عقائد يهوديّه), on fol 150ᵃ V, on fol 156ᵃ lin penult, VI (در عقائد مسلمانان در حقيقت محمّديّان واهل اسلام), on fol 162ᵃ, first line, VII on fol 188ᵇ VIII, on fol. 190ᵃ, last line, IX, on fol 193ᵇ, first line, X, on fol. 198ᵇ, first line XI, on fol 219ᵇ, XII, on fol. 239ᵇ, lin. penult.

No. 2962, ff. 259, ll 15; clear and distinct Nasta'lik, size, 10⅝ in. by 7 in.

2544

The same.

Beginning as in the preceding copy; not dated, many marginal glosses on the first leaves; on some of the first leaves spaces are left blank for illustrations.

Ta'lim I, on fol 3ᵃ; II, on fol. 140ᵇ; III, on fol. 243ᵃ; IV, on fol. 244ᵇ; V, on fol. 253ᵇ; VI, on fol. 262ᵃ; VII, on fol. 303ᵃ; VIII, on fol. 306ᵃ; IX, on fol. 311ᵃ, X, on fol. 318ᵇ; XI, on fol. 338ᵃ; XII, on fol 366ᵇ

No, 745, ff 394, ll. 15; clear and distinct Nasta'lik, size, 10⅝ in by 6⅞ in

2545

The same

A modern copy, dated Calcutta, the 12th of Muharram, A H 1216 (forty-third year of Shâh 'Âlam's reign) = 14th of the month جيتهه (the second Hindû month) of the year 1208 of the Bangâlî era = A. D. 1801, May 25.

Beginning as in the two preceding copies.

Ta'lim I, on fol 2ᵃ, II, on fol 93ᵃ; III, on fol. 161ᵇ, IV, on fol. 162ᵇ, V, on fol. 169ᵃ; VI, on fol. 175ᵇ, VII on fol 198ᵇ, VIII, on fol 201ᵃ; IX, on fol 204ᵇ; X, on fol 210ᵇ, XI, on fol 231ᵇ, XII, on fol. 251ᵇ.

It is collated, with occasional annotations on the margin. The proper order of ff. 38–41 is: 38, 40, 39, 41

Bibliotheca Leydeniana.

No 2698 ff 270 ll 17 Nasta'lik, by two different hands, the second of which begins on fol 209ᵃ, size, 10⅛ in. by 7⅝ in.

2546

The same

Another modern copy, dated the beginning of A H. 1220 = Vikramaditya era 1862 = A D 1805, April.

Beginning as usual

Ta'lim I on fol. 2ᵃ, II, on fol 102ᵃ, III, on fol 179ᵇ IV on fol 180ᵇ, V, on fol 187ᵇ, VI, on fol 194ᵇ VII on fol 219ᵇ VIII on fol 222ᵃ IX, on fol 225ᵇ X on fol 232ᵃ, XI, on fol 256ᵇ, XII, on fol 278ᵃ

Bibliotheca Leydeniana

No 242, ff 296, ll 15 large and distinct Nasta'lik, size, 11 in by 8⅛ in

2547

The same

A third, still more modern copy, written on paper bearing the watermark 1805

Beginning as usual. Collated, with numerous marginal glosses.

Ta'lim I, on fol 2ᵃ II on fol 116ᵃ, III, on fol 206ᵃ IV on fol 207ᵇ, V, on fol 215ᵃ, VI, on fol. 221ᵇ, VII on fol 257ᵇ, VIII, on fol. 260ᵃ, IX, on fol 264ᵃ, X on fol 272ᵃ, XI, on fol. 299ᵃ, XII on fol 324ᵃ

Bibliotheca Leydeniana

No 2586, ff 348 ll 13, excellent Nasta'lik, size, 8⅞ in. by 7¼ in

2548

Ma'rifat almadhâhib (معرفة المذاهب)

A very concise account of the seventy-three Muhammadan sects (i e the Sunnites and the seventy-two of the Shi'ites), by an author who calls himself, on fol. 1ᵃ, with the peculiar name of Mahmûd Nâṭâhir (Mahmûd the unclean); in a previous copy, No. 1926, 11 above, and also in the immediately following one, he styles

himself Maḥmûd Ṭâhir Ghazâlî, known as Nizâm, and designates himself as professor in the مدرسهٔ جلالی. It comprises the following seven fasls:

1. The Sunnites and all that is connected with their creed (در بیان سنّت و جماعت و آنچه بدان تعلّق دارد چون ایمان و اسلام و توحید و اعتقاد و شریعت و مذهب و اجتهاد و ملّت و دین), on fol. 1b.

2. The twelve classes of the Râfidîs (در بیان دوازده گروه رافضیّه), on fol. 3b, viz علویّه, اندیّه, اشعیّه, متناسخیّه, زیدیّه, اسحاقیّه, باوسیّه, امامیّه, عبّاسیّه, لاغیّه, رجعیّه, and متربّصیّه

3. The twelve classes of the Khârijis (در بیان دوازده گروه خارجیّه), on fol. 4b, viz. ازرقیّه, اباضیّه, ثعلبیّه, محکمیّه, صفریّه, معتزلیّه, کسریّه, کوریّه, حلیفیّه, حازمیّه, اجتیّه, and سمراحیّه.

4. The twelve classes of the Jabrîs (در بیان دوازده گروه جبریّه), on fol 6a, viz. مضطرّیّه, افعالیّه, معیّه, حوفیّه, مثمّنیّه, جنیّه, سادیّه, کسلیّه, مجازیّه, مفروعیّه, مکرّیّه, and حمیمیّه

5. The twelve classes of the Kadris (در بیان دوازده گروه که گویند قدریّه), on fol. 6b, viz. ثنویّه, احدیّه, کیلیّه, شطانیّه, شریکیّه, وهمیّه, رددیّه, ناکسیّه, مثنّریّه, قاسطیّه, نظامیّه, and مرلیّه

6. The twelve classes of the Jahmîs (دوازده گروه جهمیّه), on fol 7b, viz معطّلیّه, مراتبیّه, مترامیّه, وارثیّه, حرفیّه, مخلوقیّه, عیریّه, فانیّه, فتانیّه, زنادقیّه, وامقیّه, قسریّه, ولفظیّه

7. The twelve classes of the Murjis (در بیان دوازده گروه مرجیّه), on fol 8a, viz عملیّه, شانیّه, راجیّه, شاکیّه, بهمیّه, مبقوصیّه, مشتهیّه, اشریّه, بدعیّه, مشتهیّه, and حشویّه

After the completion of these seven fasls, on fol 9a the author states, that Abû-alkâsim Razî has enumerated seven more in addition to these seventy three sects viz کرّامیّه, دهریّه, حنابلیّه (in the text further on حنابلیّه), احسیّه (in the text احسیّه), باطنیّه, ابراهیمیّه and اشعریّه. The copy is defective at the end

Beginning (different from that in No 1920, II above). الحمد لله چنین گوید بندهٔ ضعیف امیدوار رحمت پروردگار محمود باطاهر احسن الله الیه الخ, the title appears on fol 1b, l. 10.

No. 2754, ff. 1–9, ll 16; Nasta'lîk, size, 9⅝ in by 5⅝ in

2549

Another copy of the same

Beginning somewhat like that in No. 1920, II above: الحمد لله المحمود الظّاهر المعنود الباطن الخ.

Dated the 5th of Rajab, A.H. 1137 (A.D. 1725, March 20). Bibliotheca Leydeniana.

No. 2515, ff. 118–125, ll. 17–18; careless Nasta'lîk; size, 7¾ in. by 4⅝ in.

2550

Another tract on the seventy-two Muhammadan sects by an anonymous author, beginning: از راویان احبار که نکتب معتبره ملاحظه کرده و باحادیث نیز تصحّح نموده چنان مسموع گردانیده که در فریق مسلمین هفتاد ودو ملّت است الخ

Dated the 18th of Ramadân, A.H 1218 (A D 1804, Jan 1)

No 1958 ff 21, ll 11, large and distinct Nasta'lîk, size, 10⅝ in by 6⅝ in

2. Exposition of the Truth, Rights, and Duties of Islâm according to the various Sects and Doctrines

2551

Majmû'-i Sultânî (مجموع سلطانی)

A collection of questions on difficult matters of Muhammadan theology and law, compiled and explained according to the preface on Sultan Mahmud of Ghazna's request by the whole company of his Shaikhs and 'Ulamâ It is divided into forty three bâbs, and begins الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة والسّلام علی رسوله محمّد و آله و اصحابه اجمعین بدانکه این کتابیست در بیان مسائل فقه در عبادت و نام این کتاب مجموع سلطانی نهاده شد بعون الله الهادی که چون بندگی حضرت سلطان المشایخ والاولیاء سلطان محمود غزنوی را مهمّ پیش آمد هر عالمی را که در ولایت وی بود طلب فرمود که الخ

No date

No 508 ff 135 ll 15, careless Naskhî for the greater part size 7⅞ in by 4⅞ in

2552

Tarjuma i-Mukhtasar i-Kudûrî (ترجمهٔ مختصر قدوری)

A Persian translation of the famous Arabic compendium of Hanafite law, styled مختصر القدوری or کتاب القدوری or simply القدوری or even الکتاب, and composed by Khwâjah Imâm Abû-alhusain Ahmad bin Muhammad Ja'far alkudûrî albaghdâdî, who was born A H 362 (A D 972, 973), and died A.H 428 (A D 1036, 1037) see H. Khalfa v pp 30 and 451–459, No. 11625, Ibn Khallikân, No 9, G. Flugel III p 197, Loth, Arabic Cat, p 51; J. Aumer, Arabic Cat p 84; Fleischer, Cat Lips., p 477; printed at Dihlî 1847, etc. The section, styled Kitâb-alsaîr, was edited in Rosenmuller's Analecta Arabica, pars I, Leipzig 1826; and the section on matrimonial law translated into German by Helmsdorfer, Frankfurt, 1832 The Persian translator calls himself Hasan bin Abû-alkâsim (see fol. 2b, ll 2, 4, and 6) This Persian version is, like the original, divided into 120 bâbs, the first of which (اندر طهارت) begins immediately on fol. 3a, an incomplete index on ff. 1 and 2a.

Beginning: سپاس وستایش مر خداوند تعالی را که آفریدگار جهانیانست وروزی ده بندگان و درود بر پیغمبران او و بر محمّد مصطفی صلّی الله علیه و سلّم و بر آل او جمله، خواجه امام ابو الحسن القدوری الخ

Dated Ramadân, A H 1113 (A.D 1702, February), by Sayyid Muhammad bin Sayyid Hasan

No 487, ff 161, ll. 13, Nasta'lîk, size 8½ in by 6 in.

2553

Another translation of the same

This Persian version of Kudûri s Arabic compendium is made by an anonymous author and is moreover defective

It begins thus: قال الشيخ الامام الزّاهد ابو الحسن القدوری رحمه الله علیه، کتاب الطّهارت قال الله تعالی الخ الحمد لله ربّ العالمین حمد بن محمّد جعفر البغدادی

Ff 10b, 11, 12, and 13a are left blank (with the exception of half a line on fol 10b) about 23 short babs (5–27) appear to be missing

Dated the 15th of Safar, A H 1120 (A D 1708, May 6), see the colophon کتاب مختصر قدوری سرکارجان والدشان محمّد خالد جان قلعدار و موجدار در سنهٔ ۱۱۲۰ بعون الملك الوهّاب بتاریخ ۱۵ صفر ختم بالخیر والظّفر

No 1171, ff 137, ll 13 Nasta'lîk size 8½ in by 5¾ in

2554

Mukaddimat-alsalat (مقدّمه الصّلوة)

A mathnawi on legal prayer ablution, and fasting by Hadrat or Maulawi Sharaf aldin Bukhari, completed in the year 693 of the Rihlat or death of the prophet = A H 703, middle of Jumada I (A D 1303 end of December), the date of the Copenhagen copy (A F Mehren, p 6, No VII) viz 393 of the Rihlat = A H 403 (A D 1012 beginning of December) is either a clerical error or an intentional fraud see Bodleian Cat Nos 1767 and 1768 G Flugel i p 512, and above, Nos 1133, margin col ff 145b–155' and 2381, fol. 68a sq

It is divided into ten fasls or babs the headings of which are enumerated in Flugel, loc cit, and in No 2558 below, and is often styled نام حق from the initial line of the poem, also occasionally مقدّم الصّلوة see No. 2558 below in the title of the commentary)

Beginning:

نام حق بر زبان همیرانم که بجان و دلش همی خوانم

Dated the 17th of Shawwâl, A H 1209 (A D 1795, May 7).

No 1345, ff. 56b–64a, 2 coll, each ll 13, Nasta'lîk, size, 7½ in by 4⅝ in.

2555

Another copy of the same.

Beginning the same.

No date.

No. 819, ff. 1–11, 2 coll, each ll. 9–11; Shikasta; size, 7¾ in. by 5⅝ in.

2556

Three mathnawis.

1 A third copy of the Mukaddimat-alsalât, beginning, on fol. 1a:

نام حق بر زبان همیرانم گر بجان و دلش همیخوانم

2 Another copy of Sa'di's alleged Pandnâma (see above, Nos. 1127, 7; 1133, c; 1134 and 1135; and 1768, 3), beginning, on fol. 10a:

کریما بر خطای بر حال ما که هستم اسیر کمند هوا

3 A mathnawi in Rekhta, beginning, on fol. 20b رازق باری حق هی حاں.

Dated A H 1221 (or 1231? = A D. 1806 or 1816).

No. 285, ff 36, 2 coll, each ll. 9–12; written by different, very crude and inexperienced European hands: size, 7¾ in. by 5⅝ in.

2557

Two mathnawis.

1 A fourth copy of the Mukaddimat-alsalât, beginning on fol. 1a.

2 The same Pandnâma as in No. 2 of the preceding copy, beginning on fol. 10

No 506, ff 21, 2 coll, each ll. 9, written by the same crude European hand which copied part of the preceding copy, size, 7¾ in by 5¾ in.

2558

Sharh i Mukaddam-alsalât (شرح مقدّم الصّلوة).

A detailed Persian commentary on the preceding mathnawi on legal prayer etc, the مقدّمة الصّلوة or نام حق, compiled by Ikhtiyâr bin Ghiyâth-aldin alhusaini the author of the مختار الاختيار or legal decisions according to the Sunnite doctrine, in Persian (see Bodleian Cat, No 1778), and the اساس الاقتباس or collection of Kuran verses, traditions, proverbs, sentences and quotations of all kinds, in Arabic (see G Flugel i pp 308–310), who died A. H. 897 (A D. 1492) at Harat This commentary is a sort of compendium of all the rites and observances of a faithful unmite

Beginning of the preface, on fol 1b سپاس بی قیاس مر پروردنده را که رحمت بی نهایتش طفل جانرا بشیر دلپذیر الخ

The commentary itself begins, on fol. 2b with the explanation of the initial bait of the mathnawi نام حق بر زبان الخ

The ten babs of the original poem appear here.

1 در بیان وضو, on fol. 9a

2. در بیان آنچه وضو را باطل کند, on fol. 16a.

3 در بیان غسل و آن ده چیزست, on fol. 18a.

4 در بیان آنچه غسل را واجب کند, on fol. 20b.

5. در بیان فریضهاء تیمّم, on fol. 22a.

6. در بیان نماز, on fol. 24a.

7 در بیان فریضهاء شاروزی, on fol 35a.

8 در بیان سنّتهاء شاروزی, on fol. 35a.

9. در بیان روزهٔ ماه رمضان, on fol. 35b.

10. در بیان کفارت روز (؟ روزهٔ) ماه رمضان, on fol. 37b.

A later commentary on the same mathnawî by Shaikh Abû-al 'Iṣmat Muḥammad Ma'ṣûm, the son of Mullâ Bâbâ bin Ya'kûb bin Khwâjah Muḥammad Kafkânî, styled مجمع العصمت, is described in Bodleian Cat., No. 1769, and Rieu i. p. 23; see also Ḥ. Khalfa vi. p. 563. Another copy of the present commentary is noticed in W. Pertsch, Berlin Cat., p. 254.

Dated the 24th of Muḥarram, A. H. 1090 (A. D. 1679, March 7).

No. 1717, ff. 39, ll. 17; distinct Nasta'lîk; size, 7¾ in by 4½ in

2559

Tuḥfat-alnasâ'iḥ (تحفة النصائح).

A poem in the form of a ḳasîdah in forty-five bâbs on the duties and observances of a Muslim, by Yûsuf Gadâ, who wrote this little poem for his son Abû-alfath in A. H. 752 (A. D. 1351), according to the Petersburg copy (No. 440 in Cat. des MSS. et Xylogr.), comp. W. Pertsch, Berlin Cat., pp 124 and 125; Rehatsek, Cat. raisonné, p. 129, No. 11; and H. Khalfa ii. p. 242, No. 2684; lithographed, Bombay, A. H. 1283. The introduction contains a praise of the author's spiritual guide, Naṣr-alḥakk wa-aldîn Maḥmûd, that is correctly Naṣir-aldîn Maḥmûd Cirâgh of Dihlî, the great Cishtî Pîr, who died A. H. 757 (A. D. 1356), see Safinat-alauliyâ, No. 116 (col. 287 in this Cat.).

Beginning:

حمدی بگویم بی عدد مر خالق جنّ و بشر
کرده معلّق آسمان هم اختران شمس و قمر

Dated the 11th of Jumâdâ-alawwal, A. H. 1097 (A. D. 1686, April 5), by Muḥammad Ḥusain.

No. 1627, ff. 59–105b, ll. 17–18, careless Nasta'lîk, mixed with Shikasta; size, 9 in by 4¾ in

2560

Another copy of the same.

Beginning as in the preceding copy. In the last baits, on fol. 131b, it is stated that the poem contains 786 verses in forty-five bâbs, and that it was composed in Rabî'-alawwal, A. H. 705 (sic! A. D. 1305, Sept.–Oct.), but the hemistich containing this peculiar date is quite unmetrical and highly suspicious, running thus مقصد نود پنج دگر بودست زهجرت مصطفی. Numerous interlinear and marginal glosses. It concludes on fol. 131b and is dated the 11th of Ṣafar, A. H. 1192 (A. D. 1778, March 11), at Ḥaidarâbâd in the mausoleum of Anwâr-aldînkhân. Ff. 132a–135a contain a few detached pieces in prose and verse, dealing with special points in Muḥammadan theology, beginning with a tract on Muslim funerals (فی الجنائز), on fol. 132a.

No. 2733, ff. 72–135, ll. 14–15; Nasta'lîk; size, 9 in. by 5½ in.

2561

Khazânat-alfawâ'id aljalâliyyah (خزانة الفوائد الجلالية).

An encyclopædia of Muḥammadan theology and law, composed, like the preceding mathnawî, A. H. 752 (A. D. 1351), by Aḥmad Bahâ bin Ya'kûb bin Ḥusain bin Maḥmûd bin Sulaimân البنهی, a disciple of the Sayyid and Muftî Ḥusain bin Aḥmad bin Ḥusain alḥusainî of Bukhârâ, whose lectures upon the same matters formed the basis of this work, see ff. 1b and 2a. It is divided into two different portions, the *first* of which begins, on fol. 1b: حمد بی عدّ و ثناء بی حدّ مر صانع موجودات جلّ جلاله وعمّ نواله الخ, and contains the following twelve bâbs:

1. فی ذکر فضیلة العلم والعلماء, on fol. 8a.
2. فی ذکر التّوبة, on fol. 17a.
3. فی الذّکر, on fol. 33a.
4. فی ذکر الصّلوة والاذان والمسجد والجمعة, on fol. 43a
5. فی ذکر الدوب والزّیارة, on fol. 59b.
6. فی ذکر الزّکوة والسّخاوة, on fol. 72b.
7. فی ذکر الصّوم والاعتکاف والعید, on fol. 79a.
8. فی ذکر الحجّ والمدینة المعظّمه, on fol. 84a.
9. فی ذکر السّفر والتّجارة والکسب, on fol. 91b.
10. فی الاکل والاصناف, on fol 97b
11. فی ذکر النّکاح والطّلاق والاولاد والمجامعة, on fol 112a
12. فی الادعیه المأثورة والصّلوة لقضاء الحاجات, on fol. 133

The *second* portion begins, on fol. 141b: حمد و ثنا مر خدائی را که محمّد و درود مصطفی را الخ, and treats of Muḥammad, his companions, the saints, Shaikhs, Sufis, etc. besides that on compulsory and voluntary prayers with formulas, etc. It contains, as far as the headings are marked, nine bâbs, viz:

1. فی ذکر صفت حلیة رسول الله, on fol. 141b.
2. فی ذکر الاولاد (!) و ازواج رسول الله, on fol. 147a
3. فی ذکر الصّحابة و اهل بیت رسول الله, on fol 151b
4. فی تعظیم الولاوه (؟ الولایة) و آدابهم, on fol 164a
5. فی ذکر مناقب الاولیاء والمشایخ واللّباس والرّباط والفتوح والمحبّة, on fol. 174a.
6. فی ذکر خرقة المشایخ الصّوفیّة, on fol. 204a
7. فی ذکر وصایاء بعض اصحاب الدّین, on fol. 209a
8. الفروض علی کلّ مؤمن و مؤمنة فی یوم و لیله, on fol 219b
9. شروط استجابة الدّعاء والادعیة المأثورة, on fol 221a

Many marginal glosses of great value and interest, especially Persian paraphrases of Arabic sentences in the text, etc.

No date

No 577, ff. 276, ll 19; written partly in Nasta'lîk, partly in Naskhî, size, 11¾ in by 7⅝ in.

2562

Khulâṣat-alaḥkâm fi dîn-alislâm (خلاصة الاحکام فی دین الاسلام).

Exposition of the principal rites and observances of Islâm, the mutual relation between husband and wife and between parents and children, compiled in the beginning of Muḥarram, A. H. 755 (A. D. 1354, Jan.)

by Maḥmûd bin Aḥmad bin Abû-alkasim bin Aḥmad Tâ'ifî for his son, on the basis of Kurân, and tradition, and divided into the following ten bâbs:

1. در بیان صفت ایمان و شناختن مذاهب و اقسا و احکام شریعت, on fol. 5a.
2. در بیان احکام استنجا و آنچه بدان نسبت دارد, on fol. 20a.
3. در بیان احکام وضو ساختن ودعاها, on fol. 25a.
4. در بیان احکام غسل, on fol. 29b.
5. در بیان احکام علتی که زنان بینند از حیض و نفاس و مستحاضه, on fol. 32b.
6. در بیان احکام بانگنماز, on fol. 38a.
7. در بیان احکام نماز, on fol. 41a.
8. در حق زن بر شوهر و حق شوهر بر زن, on fol. 66b.
9. در حق فرزند بر مادر و پدر و حق والدین بر فرزندان, on fol. 69b.
10. در کلمات کفر اعوذ بالله منها, on fol. 75a.

Beginning: الحمد لله رب العالمين [illegible]

[illegible] on fol. 77[illegible] [illegible] Muḥarram A.H. 1[illegible] [illegible] followed by a [illegible] on [illegible] and spiritual advices, [illegible] the last with a [illegible] dated the 13th [illegible] in the same year (Nov. 21).

No. 1720, ff. [illegible], ll. 15; Nasta'lîk, the Arabic [illegible] Naskhî; size, [illegible]

2563

Fatâwâ-i-Jahândârî (فتاوی جهاندارى).

Ecclesiastical décisions, advices, and admonitions, by Diyâ Barnî, the author of the تاریخ فیروزشاهی (see above, No. 211) and the اخبار برمکیان (above, No. 569), who flourished under Sulṭân Firûzshâh Tughluk (A. H. 752–790 = A. D. 1351–1388) and is designated here as دُعاگوی سلطانی 'royal chaplain.' They are chiefly addressed by him to his sovereign.

Beginning: سپاس و ستایش مر خالقی را که سلطانان دین پرورد الخ.

The first pages are much damaged by worms.

No date.

No. 1149, ff. 248, ll. 15; clear Nasta'lîk; ff. 115a, 172b, 173a, and parts of 191a and b left blank; size, 9½ in. by 5⅝ in.

2564

Fiḳh-i-Firûzshâhî (فقه فیروزشاهی).

A work on civil and ecclesiastic law, according to the Sunnite creed, in Arabic text with Persian paraphrase and interpretation; it was originally compiled by Maulânâ Imâm Humâm Ṣadr-almillah wa-ddîn Ya'kûb Muẓaffar-Kirâmî, but he died before its publication, and the brouillon lay for a long time unknown or forgotten in the hands of his heirs, until, at the request of Sulṭân Abû-almuẓaffar Firûzshâh (see fol. 2a, l. 4), that is the same Firûzshâh Tughluk who is mentioned in the preceding work, and was a very enlightened prince who bestowed particular care upon the amelioration and mitigation of the harsh and rude laws of his time (comp. Elphinstone, History of India, fifth ed., p. 411 sq.), the MS. was revised, enlarged, and published in the present form. The editor conceals his name.

Beginning: الحمد لله رب العالمين چنین میگوید فقیر حقیر سراپا تقصیر الراجی کثیر المعاصی الی رحمة الله الخ.

The book is subdivided into kitâbs, fasls, and bâbs. The kitâbs, as far as they are marked, are these:

كتاب الطّهارة, on fol. 3b.
كتاب البيوع, on fol. 34a.
كتاب الكفالة, on fol. 62a.
كتاب الحوالة, on fol. 68a.
كتاب القضاء, on fol. 70a.
كتاب الشّركاء, on fol. 78a.
كتاب الوقف, on fol. 83a.
كتاب [illegible], on fol. 92b.
كتاب [illegible], on fol. 101a.
كتاب [illegible], on fol. 124b.
كتاب [illegible], on fol. 129b.
كتاب الاعتاق (الاعتاق), on fol. 164
كتاب [illegible], on fol. 168b.
كتاب السّرقة, on fol. 183b.
كتاب السّير الخ, on fol. 191a.
كتاب العارية, on fol. 202a.
كتاب الشّهادة, on fol. 210b.
كتاب الوكالة, on fol. 225b.
كتاب الدّعوى, on fol. 234a.
كتاب الصّلح, on fol. 281b, last line.
كتاب المضاربة, on fol. 287a.
كتاب الوديعة, on fol. 291b.
كتاب اللّقيط, on fol. 318b (the same heading repeated on fol. 321a, last line).
كتاب المفقود, on fol. 325b.
كتاب الاجارة, on fol. 331a.
كتاب الولاء, on fol. 352b.
كتاب الأكل, on fol. 355a, last line.
كتاب المأذون, on fol. 356b.
كتاب الغصب, on fol. 361b.
كتاب الشّفعة, on fol. 378b.
كتاب القسمة, on fol. 383b.
كتاب الصّيد والذّبح, on fol. 392a
كتاب الاضحية, on fol. 405a.
كتاب الجزية والخراج, on fol. 410a
كتاب الآثار, on fol. 419

Among the numerous authorities quoted, we notice the هداية, the فتاوى سراجيّة, فتاوى خانيّة, فتاوى صغيرى, the واقعات ظهيريّة, واقعات حسامية, the ايضاح, the ذخيرة, the واقعات حاميّة, etc.

Dated by Muhammad Fâ'ik of Sirhind at Akbarâbâd the 11th of Shawwâl, A.H. 1061 (A.D. 1651, Sept. 27).

No. 2987, ff. 421, ll. 15; Nasta'lîk; size, 9¾ in. by 5½ in.

2565

Miftâh-aljinân (مفتاح الجنان)

A work on Muhammadan theology and moral philosophy, especially on the ceremonies and outer observances of Islâm, as prayers and invocations, compiled by Muhammad Mujîr Wajîh Adîb, i.e. Muhammad Mujîr bin Wajîh-aldîn, a disciple of Shaikh Nasîr-alhakk wa-alshar' wa-aldîn (see fol. 2a, ll. 6 and 8–10), i.e. the great Nasîr-aldîn Mahmûd Cirâgh of Dihlî, who died A.H. 757 (A.D. 1356; see the Tuhfat-almasâ'ih, Nos. 2559 and 2560 above), about A.H. 770 (A.D. 1368, 1369), comp. Rieu i. pp. 40 and 413, and H. Khalfa vi. p. 11, No. 12558. It contains twenty-five bâbs, the contents of which are enumerated in Rieu, loc. cit., and is based on a number of Arabic and Persian works, the most important and most frequently quoted of which are: تفسير مُغْنِى (by Diyâ-aldîn, the author's uncle); تفسير منير; تفسير زاهدى; خالصة الحقائق (by Abû-alkâsim Mahmûd bin Abû-alhasan Fâriyâbî, who died A.H. 607 = A.D. 1210, 1211, see Loth, Arabic Cat., p. 170b; H. Khalfa iii. p. 128); تنبيه ابو الليث (i.e. the Tanbih-alghâfilîn by Abû-allaith of Samarkand, who died A.H. 383 or 375 = A.D. 993 or 985, 986, see Loth, Arabic Cat., p. 34b); مرصاد العباد (see above, Nos. 1804 and 1805); كفاية شعبى; وسيلة القلوب; سلك سلوك; ترجمان صلوة; صلوة المسعودى (by Diyâ-aldîn Nakhshabî, who died A.H. 751 = A.D. 1350, 1351, see above, Nos. 1838 and 1839); احياء علوم (i.e. احياء علوم الدّين, by Muhammad Ghazâlî of Tûs, who died A.H. 505 = A.D. 1111, see the Kîmiyâ-i-Sa'âdat above in No. 1781); فوائد الفؤاد (sayings of the great Shaikh Nizâm-aldîn Auliyâ, who died A.H. 725 = A.D. 1325, see above, No. 653, collected by Amîr Hasan of Dihlî, the poet, comp. above, col. 334, and Rieu iii. p. 972); كنز العباد (an Arabic commentary by 'Alî bin Ahmad Ghûrî on the religious manual, styled اوراد, of Shihâb-aldîn 'Umar Suhrawardî, who died A.H. 632 = A.D. 1234, see Loth, Arabic Cat., p. 93a); اوراد (the original manual itself); كفاية الاسلام; معرفة المسلمين; مطلوب المسلمين; المحيط (by Radî-aldîn Sarakhsî, who died A.H. 544 = A.D. 1149, 1150, see Loth, Arabic Cat., p. 52b; H. Khalfa v. p. 431 sq.); مشارق (probably the مشارق الانوار النّبويّة by Imâm Radî-aldîn Hasan bin Muhammad al-Saghânî, who died A.H. 650 = A.D. 1252, 1253, see G. Flügel iii. p. 86 sq.; H. Khalfa v. p. 549, etc.); خير المجالس (discourses of Nasîr-aldîn Mahmûd Cirâgh of Dihlî, collected by a disciple of his, Hamîd, A.H. 756 = A.D. 1355, see Rieu iii. p. 1086a); فتاوى سراجى; فتاوى نسفى (judicial decisions by Shaikh Sirâj-aldîn, see J. Aumer, Arabic Cat., p. 111, No. 327, and I. 2 in the preceding column); etc.

Beginning: حمد بيحدّ و ثناى بيعدّ مر خالق احد و رازق صمد را كه بر گزيد بشر را بر كلّ مخلوقات الخ

Not dated.

No 927, ff. 235, ll 17; Nasta'lîk, by two different hands, the second of which begins on fol. 194a; size, 8¾ in. by 4⅝ in.

2566

A defective copy of the same.

There is a lacuna of sixteen leaves (according to the Arabic paging) after fol. 104, comprising the end of the fourteenth and last fasl of Bâb III, the whole of Bâb IV, the whole first and part of the second fasl of Bâb V; and another lacuna of two leaves after fol. 190, comprising the initial part of Bâb XIII. The right order of ff. 39–48 is: 39, 46, 47, 42–45, 40, 41, 48.

Beginning as in the preceding copy; name of the author, etc., on fol. 2a, l. 11, and l. 4 ab infra; the title on fol. 2b, l. 9. The copy concludes on fol. 359b and is dated in the month Rabî'-alâkhar, A.H. 1011 (A.D. 1602, Sept.–October); the original owner was Shaikh almashâyikh Muhsin-i-Zamâna Miyân Shaikh Mûsâ. The remaining leaves are filled with additional tracts on prayers, traditions of Sûfic Shaikhs, etc.; ff. 361b and 362a left blank.

No 354, ff. 368, ll. 17–24; written by different hands, mostly in various kinds of Naskhî, intermixed with Nasta'lîk, size, 11¼ in. by 6⅝ in.

2567

Kanz-al'âshikîn (كنز العاشقين).

A work, partly of ethico-mystical, partly of theological contents, by Muhyi-aldîn Tûsî (see fol. 11a, ll. 10 and 11) i.e. Muhyi-aldîn Ghazâlî Tûsî, who died, according to Rieu iii. p. 1078a, A.H. 830 (A.D. 1426, 1427), in Halab on his way to Makkah. He was the spiritual guide of Shaikh Âdhurî, who died A.H. 866 (A.D. 1461, 1462), see No. 709 above, and Rieu i. p. 43a and wrote this treatise for the sake of his brethren and friends (therefore the title 'treasure of loving friends'), on the basis of extracts from the famous compositions of his ancestor (جدّ, as he calls him), the great Shaikh Muhammad bin Muhammad al-Ghazâlî (not *bin* al-Ghazâlî, as is written here, on fol. 11a, l. 4 ab infra, by mistake), who died A.H. 505 (A.D. 1111), especially from his احياء علوم الدّين and his كيميائى سعادت, see above, No. 1781. It is divided into the following ten majlis (see the index on fol. 11b; in the text a number of chapter-headings are left blank):

1. در بيان عشق و محبّت, on fol. 11b.
2. در بكا و رياضت انبياء و اولياء, on fol. 21b.
3. در رحمت حقّ تعالى و شفاعت رسول, seems to begin on fol. 28b.
4. در سكرات موت و شدّت قبر, on fol. 49b.
5. در حقوق مسلمان بر مسلمان, seems to begin on fol. 58b.

6. در حقوق همسایه و قرابت ازواج, on fol. 64a, first line.

7. در فضیلت جمعه و قرآن و صلوات, on fol. 68b.

8. در کسب حلال و فضیلت آن, on fol. 79a.

9. در عدل و احسان, on fol. 83a.

10. در بیان سخاوت و فضل صدقه, on fol. 88b.

Beginning, on fol. 10b: حمد و ثنا مر پادشاهی را که خداوندی مر اورا سزاوارست و یگانگیش را بدایت نیست و پادشاهی اوار (read اورا) نهایت نیست الخ

Dated the 2nd of Shawwâl, A. H. 1063 (A. D. 1653, Aug. 26), by Burhân-aldîn, son of Shaikh Ṣâdiḳ, an inhabitant of Sulṭânpûr.

No. 2754, ff. 10a–103a, ll. 14–19; written by different hands in various kinds of clear and uncouth Nasta'lîḳ, mixed here and there with Naskhî; and occasionally with Shikasta; size, 9¾ in. by 5⅝ in.

2568

Irshâd-almuslimîn (ارشاد المسلمين).

The leading dogmas of the Sunnite creed, a sort of commentary on, or explanation of, the عقائد or fundamental articles of Imâm Najm-aldîn Abû Ḥafṣ 'Umar bin Muḥammad Nasafî (who died A. H. 537 = A. D. 1142, 1143, comp. Loth, Arabic Cat., p. 102; J. Aumer, Arabic Cat., p. 38; text-edition by Cureton, as appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translation in Mouradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i), by Burhân al-Miskîn (see fol. 1b, ll. 8 and 9, fol. 4b, lin. penult., etc.), compiled A. H. 914 (A. D. 1508, 1509), at Harât (see fol. 4b, ll. 3 and 4), and styled ارشاد المسلمين, see fol. 4b, last line. The عقائد الكلام by Burhân, described in W. Pertsch, Berlin Cat., p. 269, seem to be practically the same work, only that there seven Islamitic sects are discussed in a short and concise way, as a preliminary to the eighth, the اهل السنّة, with which the present copy exclusively deals. The commentator enumerates in the preface a number of other works, composed by him before this work, viz. انيس الواعظين, a work on the traditions of the prophet, in two daftars; روضة الانقياء في ذكر الاولياء, traditions of the saints; انيس العابدين, on questions of Muḥammadan worship; سراج المتعلّمين, a grammatical treatise; در نحو برای مبتدی و منتهی, and كنوز الاعمال اوراد الاوقات, on prayers and invocations; خلاص (خلاصة ?) الاوراد, on the same topics, and others.

Beginning: ربّنا آتنا من لدنك رحمة و هيّئ لنا من امرنا رشدا ای بار خدایا بده تو مارا از نزدیك خود رحمت را و مهیّا کن تو برای ما از کارما رشد را یعنی راستی را الخ

This book closes on fol. 138b and is copied by Muḥammad Shaikh 'Abd-allaṭîf 'abbâsî for Sayyid Shâh Muḥammad Saif-allâh Ḳâdirî, A. H. 1083 (finished the 30th of Rabî'-alawwal) = A. D. 1672, July 26. A short captatio benevolentiae by the transcriber is added. On ff. 142b–171a another tract is written by the same hand and for the same Saif-allâh, without title and author's name (perhaps also by Burhân al-Miskîn). It deals with the علم كلام, the philosophy of religion, as the highest of all sciences, and is divided into three ḳisms, viz.:

1. در بیان آنکه دانستن مسائل دین با دلیل واجب است و علم کلام فاضلتر است از علوم دیگر, on fol. 143a.

2. در بیان اعتقاد اهل اسلام و دلیلهای آن, on fol. 145a.

3. در بیان اعتقاد عوامّ اهل اسلام بی دلیل, on fol. 166b.

Beginning: حمد مر واجب الوجودی را که وجود او ازلیست و بقاء او ابدی الخ

No. 1060, ff. 171, ll. 15; distinct Nasta'lîḳ; size, 8⅛ in. by 4¼ in.

2569

Safînat-alnajât (سفينة النجات).

The vessel of salvation, a treatise on the legitimate Muḥammadan prayers, by Shaikh 'Alî bin Maimûn almaghribî, who died A. H. 917 (A. D. 1511, 1512), comp. H. Khalfa iii. p. 600, No. 7184. It is divided into twelve bâbs and a khâtimah (see fol. 4a), viz.:

باب اوّل در ادعیه که متعلق بمقدّمات نماز است الخ, on fol. 4a.

باب دوم در تعقیبات مشترکه در تمام فرائض خمسهٔ یومیّه الخ, on fol. 12b.

باب سیوم در آداب و ادعیهٔ نافله و فریضهٔ صبح, on fol. 27a.

باب چهارم در ادعیهٔ صباح و مسا, on fol. 34a.

باب پنجم در ادعیه که بروز باید خواند, on fol. 43b.

باب ششم در ادعیهٔ ساعات دوازده‌گانهٔ روز, on fol. 45b.

باب هفتم در آداب و ادعیهٔ نافلهٔ ظهر, on fol. 56b.

باب هشتم در آداب و ادعیهٔ نافله وفریضهٔ عصر, on fol. 63a.

باب نهم در آداب و ادعیهٔ فریضهٔ مغرب و نوافل بعد از آن (the chapter-number is omitted here), on fol. 65a.

باب دهم در آداب و ادعیهٔ فریضهٔ عشا و نوافل بعد از آن, on fol. 69a.

باب یازدهم در آداب و ادعیهٔ وقت خواب و بیدار شدن از خواب, on fol. 71a.

باب دوازدهم در آداب و ادعیهٔ نماز شب و نماز شفع و وتر, on fol. 75a.

خاتمه در ادعیه و اعمالی که متعلّق بمنیت است از وقت احتضار تا وقت وفی (correctly توفّی), on fol. 83a.

These twelve chapters with the conclusion form only the *first maḳâlah* of the work; the second is wanting, and instead of that there follows, on fol. 87a, another short treatise: در بیان اسامیٔ چهارده معصوم علیهم السّلام و اسامیٔ پدر و کنیتهای ایشان و تواریخ مولود و وفات

ایشان و نقش نگین ایشان و موضع قبور ... و اسامی اولاد ایشان الخ.

These fourteen persons are Muhammad, 'Alî, and the twelve Imâms. The first treatise (Safînat-alnajât) is defective at the beginning; the first words run thus: حصوصًا بشب بیست وسیوم وشب نهم ذی الحجه الخ.

Fol. 2 is not coherent with the preceding or following leaf and belongs apparently to another work (it contains the forty-sixth and the beginning of the forty-seventh chapter of some anonymous treatise).

Not dated.

No. 2002, ff 90, ll 12-19; Shikasta, sometimes almost illegible; the Arabic quotations written in Naskhî, size, 8½ in. by 5⅝ in.

2570

Majmû'a-i-ad'iyah (مجموعهٔ ادعیه).

A collection of prayers especially for the three months Rajab, Sha'bân, and Ramadân, by Dûst Muhammad alhusainî, dedicated to Sultan Abû-almuzaffar-shâh Ṭahmâsp ibn Shâh Isma'îl (A H 930-984 = A D. 1524-1576), and divided into a mukaddimah and three bâbs:

مقدّمه در نماز نافله و روزه و آنچه در اوّل هر ماه بجای آورده میشود, on fol. 6b

باب اوّل در بیان آنچه تعلّق بماه رجب دارد, on fol 4b

باب دوم در آنچه تعلّق بماه شعبان دارد on fol 45a

باب سوم در آنچه تعلّق بماه مبارک رمضان دارد, on fol. 62b.

Beginning: شکر بیحدّ و ثنای بی عدّ مر آن معبودیرا که عبادتش موجب سروری عابدان و طاعتش الخ

Dated A H 1085 (A D 1674, 1675) Fol 25b is left blank, but the text is not interrupted Several pages are damaged by worms ff 119 and 121 are for the greatest part torn away Fol 6 must be inserted between ff 1 and 2, fol. 30 between ff 117 and 118

No. 1225, ff 121, ll 14, Naskhî, size, 6⅝ in by 3⅝ in

2571

Barâhîn-i-ḳâti' (براهین قاطع)

A Persian translation and explanation of Shaikh Shihâb almillah wa-aldîn Ahmad bin Hajar al-Haithamî al-Makkî's Arabic work الصّواعق المحرّقة (see Loth, Arabic Cat., pp 44 and 45, and H. Khalfa iv p. 110, No. 7797, where the wrong title الصّوارق المحرّقة is given, which is, however, corrected in Add. et Corr vii. p. 780); which contains a defence of the rightful claim of succession of the first three khalîfs, Abûbakr, 'Umar, and 'Uthmân, against the heretics and Shî'ites, originally delivered as a course of lectures in Makkah, A. H. 950, in the month of Ramadân (A D. 1543, December), see fol. 2a. The author of the Arabic original, who was mûfti of Shirâz, died A. H. 973 (A. D. 1565, 1566). This Persian paraphrase was made by Kamâl-aldîn bin Fakhr-aldîn Jahramî, A. H. 994 (A. D. 1586), at the request of Sulṭân Khalîl-allâh Abû-almuzaffar Ibrâhîm 'Âdilshâh (A. H. 988-1036 or 1037 = A. D. 1580-1627, comp. above, Nos. 454 and 455), see fol. 3a, l. 13, and entitled: براهین قاطع در ترجمهٔ صواعق محرّقه, see fol. 3b, ll. 7 and 8.

It is divided into *three* muḳaddimas, *ten* bâbs, and a khâtimah (the arrangement of the bâbs in the Arabic original, which number in the India Office copy, No. 2264, see Loth, loc cit, 11 instead of 10, is slightly different), viz:

مقدّمهٔ اولی در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض وارد شده, on fol 4a.

مقدّمهٔ دوم در بیان وجوب نصب امام, on fol. 14a

مقدّمهٔ سوم در اثبات امامت, on fol. 14b.

باب اوّل در بیان کیفیّت خلافت ابو بکر صدّیق, on fol 15b.

باب دوم در آنچه مرویست از اکابر اهل سنت, on fol 105a.

باب سوم در بیان فضیلت ابو بکر بر سائر امّت بار عمر بار عثمان بار علی, on fol. 116a

باب چهارم در خلافت عمر, on fol 168a

باب پنجم در فضائل خصوصیّت عمر, on fol 173a

باب ششم در خلافت عثمان, on fol 195a

باب هفتم در خلافت علی بن ابیطالب, on fol 208b

باب هشتم در مآثر و فضائل و بعضی از احوال علی, on fol 214b

باب نهم در خلافت امام حسن, on fol. 244a.

باب دهم در فضائل و مآثر اهل بیت نبوی, on fol. 253a

خاتمه در بیان اعتقاد اهل سنّت الخ, on fol 356b

Beginning: الحمد لله الّذی فضّل نبیّنا محمّد صلّی الله علیه و سلّم علی سائر الانبیاء و اختار بعض فضله و عنایته له اصحابا الخ

No date

No 1032, ff 380, ll 15, clear Nasta'lîk, size, 9¾ in. by 5¼ in

2572

Majmû'-i Khânî (مجموع خانی)

Muhammadan ecclesiastical law in all its branches comprising purification or ablutions, prayers, alms, fasting, and pilgrimage, compiled by Kamâl Karîm Nâgaurî (so in full in No 2574 below) and dedicated to a certain Bahrâmkhân, whose lifetime is not to be ascertained. This work is styled in full in the immediately following copy: کتاب مجموع خانی و بحر المعانی, in the Tatimmah (No. 2574 below), and Bodleian Cat., Nos 1782 and 2376. مجموع (عبادات) خانی فی عین (or عزّ) المعانی (or مجموعهٔ). From the Bodleian copies, just quoted, the present MS. differs in many respects, for instance, the beginning runs here thus: حمد و سپاس مر پادشاهی را که الملک دولتآباد بهانی آسانی (?) بعزّة دین اسلام الخ.

The *first kitâb* (كتاب الطّهارت) begins, on fol. 3ᵃ; the *second* (كتاب الصّلوة), on fol. 51ᵇ; the *third* (كتاب الزّكوة), on fol. 166ᵇ; the *fourth* (كتاب الصّوم), on fol. 187ᵇ. This fourth kitâb ends, or ought to end, according to the first Bodleian copy, on fol. 222ᵇ (corresponding to fol. 130ᵃ there), but there is no heading of the *fifth* kitâb (كتاب الحجّ) found, and the whole part from fol. 222ᵇ to fol 244ᵃ is wanting in that Bodleian copy, whether merely misplaced or not is impossible to say, as all the catchwords in both MSS are apparently correct, there is only one page and a half corresponding in that copy to the twenty-two leaves here. Fol 244ᵇ, first line, agrees again with fol 130ᵇ, l 13 in the same Bodleian copy There are besides various discrepancies between both MSS towards the end

No proper date; only the 16th of Ramadan is given The transcriber was Sayyid Fattah Sadr The date of the first Bodleian copy is A H. 1000 (A D 1592)

No 225, ff 277, ll 15, written in very bad and incorrect Shikasta, size, 8¾ in by 5⅝ in

2573

Another copy of the same

No preface here, the work begins at once with the *first kitâb* (كتاب الطّهارت), on fol 4 *second*, on fol 61ᵃ, *third* (كتاب در بيان الزّكوة) on fol 163ᵇ, *fourth* on fol 180ᵇ The *fifth* is not marked here at all just as in the preceding copy The first three leaves (ff 1ᵃ–3ᵃ) contain a Persian commentary on the *first Sûrah* of the Kurân

No date The transcriber was Makhdûmkhân Muhammad ibn Sayyid Makhdûm 'Abd-alkadir

No 1445, ff 239 ll 11 in ff 4–70, ll 15 in ff 71–239 written by two hands in quaint Naskhî, size 9¼ in. by 6¼ in

2574

Tatimma-i-Majmû'-khânî (تتمّة مجموع خانى)

A sequel to the preceding work on Muhammadan law according to the different orthodox schools, by the same Kamâl Karîm Nâgaurî and dedicated to the same Bahrâmkhân (see fol. 4ᵃ, l. 14, and fol 5ᵃ, l 12) The full title of the principal work, viz عبادات مجموعخانى فى عين المعانى (see No 2572 above), appears here on fol. 4ᵃ, last line, and the full title of this sequel, on fol 5ᵇ, last line but one, viz. تتمّة مجموع خانى فى المعانى. It consists, like the preceding work, of five kitâbs subdivided into bâbs, fasls, mas'alas, etc. *First kitâb* (كتاب النّكاح), on fol. 6ᵃ; *second* (كتاب الرّضاع), on fol 65ᵃ; *third* (كتاب الطّلاق), on fol. 71ᵃ; *fourth* (كتاب العتاق), on fol. 175ᵃ; *fifth* (كتاب الفرائض), on fol 202ᵃ.

The copy, much damaged and effaced throughout, is moreover incomplete at the end; it breaks off in the last bâb but one of the *fifth* kitâb. A portion of fol 210ᵃ and the whole of fol. 210ᵇ are left blank. An index on ff. 1ᵇ–2ᵇ.

Beginning, on fol. 2ᵇ: حمد مر احمد مبتدئى را كه بدايت حمد او حامد را بمقام محمود رساند الخ.

No. 1868, ff. 226, ll. 16–18; written in an irregular and very inelegant Nasta'lîk; size, 8⅝ in. by 4¾ in.

2575

Tarjuma-i-Kanz-aldakâ'ik (ترجمهٔ كنز الدّقائق).

Persian translation of the Arabic work on Muhammadan religious and civil law according to the Hanafite school, by Abû-albarakât 'Abdallâh bin Ahmad bin Mahmûd, known as Hâfiz-aldîn alnasafî, who died A.H. 710 or 711 = A.D. 1310, 1311 (see on the Arabic original, the كنز الدّقائق, Loth, Arabic Cat., p. 63ᵇ sq.; J. Aumer, Arabic Cat., p. 98; W. Pertsch, Gotha Arabic Cat, No. 1013 sq.; G. Flügel iii. pp. 206 and 207, and Abhandlungen d. Sachs. Ges. viii. p. 323, printed at Dihlî A.H. 1287, comp. also H. Khalfa v. p 249, No 10,900), an abstract of the same author's larger work الوافى (comp. Loth, Arabic Cat., p. 62ᵃ sq.; and H Khalfa vi p 418, No. 14,159). The Persian translator is called here Nasr-allâh bin Muhammad (bin) Jammad alirdî (جمّاد الاردى), known as al-Kirmânî; in the following copy Nasr-allâh bin Jamâl Izdî (جمال ازدى); in the next but one Nasr-aldîn Muhammad bin Hammâd aldharwî (حمّاد الدّروى), in the next but two Nasr-allah bin Muhammad bin Hammâr alirzî (حمّار الارزى), whilst on fol 1ᵃ of that copy Jamâl is substituted for Hammar, in the last copy Nasr-allâh bin Muhammad bin Jamal الدردرى, whilst in the Berlin copy, W Pertsch, Berlin Cat, p 250, the translator's name appears as Nasîr aldîn ibn Muhammad ibn Jammâd الاذروى, see also E G Browne Cambridge Cat, pp. 51 and 52; and Rehatsek, p 207, No 67

An index on ff 1ᵇ–4ᵃ

Beginning, on fol 5ᵇ الحمد لله الّذى اوضح مناهج الشّريعه والاسلام و اورد مناهل التّكليف الخ

It is divided into many *kitâbs*, *bâbs*, and *fasls*; the headings of the fifty-nine kitabs, which are marked in this copy, are as follows

1 كتاب الطّهارت on fol 6ᵃ, 2. كتاب اوقات الصّلوة, on fol 17ᵃ, 3. كتاب الزّكوة, on fol 41ᵃ, 4. كتاب الصّوم, on fol 48ᵃ, 5 كتاب الحجّ, on fol. 52ᵃ, 6. كتاب النّكاح, on fol 64ᵇ; 7 كتاب الرّضاع, on fol. 76ᵇ; 8. كتاب الطّلاق, on fol 77ᵇ, 9. كتاب العتاق, on fol. 104ᵃ, 10. كتاب الأيمان, on fol. 110ᵃ, 11. كتاب الحدود, on fol. 120ᵃ, 12. كتاب السّرقة, on fol. 126ᵇ; 13. كتاب السّير والجهاد, on fol. 130ᵇ, 14. كتاب اللّقطة, on fol. 140ᵇ; 15. كتاب الآبق, on fol. 141ᵃ; 16 كتاب المفقود, on fol. 141ᵇ; 17. كتاب الشّركة, on fol 142ᵃ; 18. كتاب الوقف, on fol. 144ᵇ; 19. كتاب البيوع, on fol. 146ᵃ; 20. كتاب الصّرف, on fol. 161ᵇ; 21. كتاب الكفالة, on fol. 163ᵇ; 22. كتاب الحوالة, on fol. 167ᵃ; 23. كتاب القضا, on fol. 167ᵇ; 24. كتاب القاضى الى القاضى, on fol. 169ᵃ; 25. كتاب الشّهادة, on fol. 172ᵇ 26. كتاب الرّجوع

عن الشّهادة, on fol. 176b; 27. كتاب الوكالة, on fol. 178a; 28. كتاب الدّعوى, on fol. 182b; 29. كتاب الاقرار, on fol. 189b; 30. كتاب الصّلح, on fol. 193b; 31. كتاب المضاربة, on fol. 196a; 32. كتاب الوديعة, on fol. 199b; 33. كتاب العارية, on fol. 201a; 34. كتاب الهبة, on fol. 202a; 35. كتاب الاجارة, on fol. 204a; 36. كتاب المكاتب, on fol. 211a; 37. كتاب ولاء المملوك, on fol. 216b; 38. كتاب الاكراه, on fol. 217b; 39 كتاب الحجر, on fol. 218a; 40. كتاب المأذون, on fol 219b; 41. كتاب الغصب, on fol. 221a; 42 كتاب الشّفعة, on fol. 223b, 43. كتاب القسم, on fol. 227a, 44 كتاب المزارعة, on fol. 229a, 45. كتاب المساقات, on fol 230a; 46 كتاب الذّبائح, on fol 230b; 47. كتاب الاضحية, on fol. 232a, 48. كتاب الكراهيّة, on fol. 232b; 49 كتاب الاحياء والاموات, on fol. 235a; 50 كتاب الشّرب, on fol 235b, 51. كتاب الاشربة, on fol. 236b; 52 كتاب الصّيد, on fol. 237a; 53. كتاب الرّهن, on fol. 238a; 54 كتاب الحيايات, on fol. 242a, 55 كتاب الدّيات, on fol 247b 56. كتاب المعاقل, on fol. 257a, 57 كتاب الوصايات (الوصايا), on fol 257b; 58 كتاب الحشى, on fol 266a, 59 كتاب الفرائض, on fol. 269b

No date. College of Fort William, 1825 Many marginal and interlinear glosses

No 2034, ff 281, ll 13-15, written by many different hands, partly in Nasta'lik partly in Naskhi, the most modern hand has added the index and the last leaf, size, 9¾ in by 6 in

2576

Another copy of the same

Index on ff 1-7 in this order 7, 1-6 Beginning of the work itself as in the preceding copy The translator s name (see the preceding copy) appears on fol 9a, l. 2.

There are only fifty-eight kitâbs in this copy (No 26 of the preceding one not being marked here at all) viz

1 = 1 in the preceding copy, on fol 9a, last line (heading omitted), 2 = 2, ib on fol 23a here headed كتاب مواقيت الصّلوة, 3 = 3, ib, on fol 53b, 4 = 4, ib, on fol. 62a (styled باب in the index), 5 = 5, ib on fol. 67a, 6. = 6, ib, on fol 83a; 7 = 7, ib, on fol 97a 8. = 8, ib., on fol 98b, 9. = 9, ib, on fol 129b here headed باب الاعتاق in the text (but كتاب in the index) 10. = 10, ib., on fol. 136b, here headed باب السمين in the text (but كتاب الأيمان in the index), 11 = 11, ib., on fol. 148b; 12. = 12, ib., on fol 156a; 13. = 13, ib, on fol. 160b, headed كتاب السّير, 14. = 14, ib, on fol. 171b (in the index there is before this chapter an additional كتاب اللّقيط which, as in all the other copies, is styled باب in the text); 15. = 15, ib., on fol. 172b (headed in the index كتاب الآبّاق), 16. = 16, ib., on fol. 173a; 17. = 17, ib., on fol. 173b; 18. = 18, ib, on fol. 175b; 19. = 19, ib., on fol. 177b (in the index there follows here a كتاب خيار الشّرط which, as in all the other copies, is styled باب in the text); 20. = 20, ib, but follows here after 21, on fol. 200a; 21. = 21, ib, on fol. 197a (styled باب in the index; in the text, moreover, it is repeated on fol. 202a and styled there باب too); 22. = 22, ib., on fol. 207a; 23. = 23, ib., on fol 207b, headed here كتاب القضاء (in the index كتاب القضايا); 24 = 24, ib., on fol. 209a, last line (on fol. 210b there follows here a كتاب التّحكيم which, however, is styled in the index, as indeed in the text of all the other copies, more correctly باب), 25. = 25, ib, on fol. 214a, 26 = 27, ib, on fol. 220b, last line, 27. = 28, ib, on fol 227a; 28 = 29, ib., on fol. 236b, 29 = 30, ib, on fol 241a, 30. = 31, ib., on fol. 244a; 31 = 32, ib, on fol 248a, 32. = 33, ib., on fol 250b; 33 = 34, ib, on fol. 251b, 34. = 35, ib., on fol 254a, 35 = 36, ib., on fol. 262b, last line; 36 = 37, ib, on fol 268b (styled باب الولاء in the text, but in the index correctly كتاب); 37. = 38, ib, on fol. 269b, 38 = 39, ib, on fol. 270b, 39 = 40, ib, on fol. 272a, first line; 40. = 41, ib, on fol. 273a; 41 = 42, ib, on fol 276b; 42 = 43, ib, on fol 281a (styled in the index باب), 43 = 44, ib, on fol 284a; 44 = 45, ib, on fol 285a; 45 = 46, ib, on fol 285b, 46. = 47, ib., on fol. 287a; 47 = 48, ib, on fol 288a; 48. = 49, ib., on fol. 291a, here headed كتاب احياء الاموات (in the index كتاب احياء الاموات), 49. = 50, ib, on fol. 292a; 50. = 51, ib., on fol. 293a; 51. = 52, ib., on fol. 294a; 52. = 53, ib., on fol. 295a; 53 = 54, ib, on fol. 301a; 54. = 55, ib., on fol 308b (styled باب in the index); 55. = 56, ib., on fol. 321a (styled باب in the text, but in the index correctly كتاب); 56 = 57 ib, on fol 321b (styled باب الوصايا in the text, but كتاب in the index), 57 = 58, ib., on fol. 332a, 58 = 59 ib on fol 338a

No date College of Fort William, 1825.

No 2270 ff 355 ll 14, Nasta'lik, ff. 1-10 and 353-355 supplied by a later hand, in much larger characters, ll 13, size, 8¼ in by 4¼ in

2577

The same

Beginning as usual. The proper title appears on fol 1b l 7, on fol 1a it is styled ترجمهٔ كنز دقائق حسنى and in the colophon كنز فارسى The same fifty-nine kitabs are found here, as in the first copy, three, however of them, viz Nos. 1 36 and 42, are still styled باب, whilst in many cases an original باب has been corrected into كتاب; besides these fifty-nine kitâbs three more appear with the same designation, whilst in all the other copies they are more suitably styled باب

1 on fol. 1b, 2 on fol 7a, headed كتاب الصّلوة 3 on fol 18b, 4 on fol. 22a; 5 on fol. 23b, 6. on fol. 30b; 7. on fol. 36a, 8. on fol 36b; 9. on fol. 48b, first line, headed كتاب الاعتاق; 10. on fol. 51a, second line; 11. on fol 55b; 12. on fol. 58b, lin. penult, 13. on fol 61a, headed كتاب السّير; 14. on fol 65b, headed كتاب اللّقيط, 15 on fol. 66a; 16. on fol 66b, 17. likewise on fol. 66b; 18. on fol. 67b, 19 on fol. 68b; 20. on fol. 76b; 21. on fol. 77b; 22. on fol.

79b, last line, and fol. 80a, first line; 23. on fol. 80a; 24. on fol. 80b; 25. on fol. 82b (after this the *first additional* kitâb, on fol. 83a, headed كتاب من يقبل شهادته و من لا يقبل شهادته); 26. on fol. 85a; 27. on fol. 86a, first line; 28. on fol. 88b; 29. on fol. 93a; 30 on fol. 95a; 31. on fol 96b, last line; 32. on fol. 99a, first line; 33. on fol. 99b; 34. on fol. 100b; 35. on fol. 102a, first line, 36. on fol. 106a, 37. on fol. 108b, last line, headed كتاب الولاء; 38. on fol. 109a; 39. on fol. 109b, last line; 40 on fol. 110b; 41. on fol. 111b; 42. on fol. 112b, 43. on fol. 114b, headed كتاب القسمة; 44. on fol. 116a; 45. on fol 116b; 46 likewise on fol. 116b; 47. on fol 117b; 48 on fol. 118a; 49. on fol 119b, headed كتاب احياء الموات, 50 likewise on fol. 119b; 51 on fol 120a, last line, 52 on fol 120b; 53 on fol 121a (after this the *second* additional kitâb on fol 121b, headed كتاب ما يجوز ارتهانه والارتهان به و ما لا يجوز), 54. on fol 124a headed كتاب الجناية; 55. on fol. 127b; 56 on fol. 133b, first line; 57. likewise on fol. 133b, headed كتاب الوصايا (after this the *third additional* kitâb, on fol 134a, headed كتاب الوصية بثلث المال); 58 on fol. 138b; 59 seems to begin on fol. 141a (the heading is left blank).

This copy ends on fol. 147b, and is dated the 7th of Rabî'-alawwal, A. H. 1145 (A. D. 1732, Aug. 28), by Fâdilbag Ustâd-i 'Abd-alfattâh. The text is illustrated by innumerable marginal glosses and additional short tracts on points of the Hanafite law. Ff. 148–153 as well as the fly-leaves in the beginning are filled with similar treatises, written by various hands, for instance, كتاب في قسمة من التوافل, الطهارة, جواز التيمم, في الخاصة, الاضحية, etc

No. 2680, ff 153, ll 19, Nasta'lîk, size 12½ in. by 8¾ in

2578

The same

Beginning as usual An index on the fly leaves at the end Only fifty-four kitâbs are marked here, viz Nos 1–14, 16–23, 25, 27–53, 55, 57–59 of the preceding copies, the remaining ones are styled باب

1 = 1 in the preceding copies, on fol 2a, 2 = 2 ib headed كتاب معرفة الصلوة, 3. = 3, ib, on fol 55a, 4 = 4, ib, on fol. 65b, 5 = 5, ib., on fol 71b 6 = 6 ib, on fol 91b; 7. = 7, ib, on fol. 108a, 8 = 8 ib, on fol. 109b, 9. = 9, ib, on fol 147a, headed كتاب العتاق, 10 = 10, ib., on fol 155b, headed كتاب الايمان (omitted in the index); 11. = 11, ib., on fol. 172a; 12. = 12, ib on fol. 182a; 13. = 13, ib., on fol. 188a, headed كتاب السير (in the index كتاب الجهاد), 14 = 14, ib, on fol. 203a, headed كتاب اللقطة; 15. = 16, ib., on fol. 204b styled باب in the index); 16. = 17, ib., on fol. 205b; 17 = 18, ib., on fol. 209a; 18. = 19, ib., on fol. 211a; 19. = 20, ib., on fol. 237a; 20. = 21, ib., on fol. 240a; 21. = 22, ib., on fol. 246a; 22. = 23, ib, on fol. 246b; 23. = 25, ib, on fol. 254a; 24. = 27, ib., on fol. 262b; 25. = 28, ib., on fol. 270a; 26. = 29, ib, on fol. 281b; 27. = 30, ib., on fol. 287b; 28. = 31, ib., on fol. 291b; 29. = 32, ib., on fol. 298a; 30. = 33, ib, on fol. 300a; 31 = 34, ib., on fol. 301b; 32. = 35, ib., on fol. 305b; 33. = 36, ib, on fol. 319a; 34. = 37, ib., on fol. 327a, headed كتاب الولاء; 35. = 38, ib., on fol. 328a; 36. = 39, ib., on fol. 329b; 37. = 40, ib., on fol. 331b (styled باب in the index); 38. = 41, ib., on fol. 334a; 39. = 42, ib., on fol. 338a; 40. = 43, ib., on fol. 344a, headed كتاب القسمة (styled باب in the index); 41. = 44, ib., on fol. 347b, 42. = 45, ib, on fol. 349a; 43. = 46, ib., on fol 349b; 44. = 47, ib., on fol. 351b; 45. = 48, ib., on fol. 353a; 46. = 49, ib, on fol. 357a, headed كتاب احياء الموات; 47. = 50, ib., on fol. 357b; 48. = 51, ib., on fol 359a; 49 = 52, ib., on fol. 360a; 50. = 53, ib., on fol 361b, 51 = 55, ib., on fol. 377b; 52. = 57, ib., on fol. 393b, headed كتاب الوصايا; 53. = 58, ib., on fol. 407a; 54 = 59, ib, on fol. 414a.

No date. Numerous glosses and Persian paraphrases of Arabic terms and sentences on the margin, interlinear notes too

No 703, ff 436, ll. 13, Nasta'lîk; ff. 420–426 supplied later; size, 8½ in. by 4¾ in.

2579

The same.

Beginning as usual. An index on the fly-leaves. Translator's name on fol. 1b, l. 9. All divisions in the text are equally styled باب (with some fasls of course as subdivisions), 202 in number, except the *first*, styled كتاب الطهارة, and the *nineteenth* (كتاب البيوع) on fol. 123b. The latter is marked on the margin. In the index, on the other hand, five divisions are called كتاب, viz the *first*, the *third*, the *fourth*, the *fifth*, and the *nineteenth*

No date A former owner of this copy was Hâfiz Inayat-allah ibn Hâfiz 'Ali ibn Hâfiz Bahâ-aldin, a Kuraishite The index is added by a more modern hand

No 892, ff 256 ll 16, Nasta'lîk, size, 10⅛ in by 5¾ in.

2580

Sajanjal almuslimin (سجنجل المسلمين).

The mirror of the Muslims, another work on Hanafite law, both civil and ecclesiastic, by Muhammad Wârith bin Muhammad Bakir bin Muhammad 'Alî alsadiki altughlukâbâdî (see the author's name on fol. 1b, l. 13, and the title on fol 2a, l. 9), beginning: الحمد لله الذى خلق الارض والسموات بقضائه خلق الانسان الخ.

It contains the following kitâbs:

كتاب العلم, on fol. 3b, in seven bâbs.

كتاب الطهارة, on fol. 59b, in nine bâbs.

كتاب الصلوة, on fol. 94a, in thirty-three bâbs.

كتاب الدعاء, on fol. 195a, in four bâbs.

كتاب الزكوة, on fol. 208b, in nine bâbs.

كتاب الصوم, on fol. 217b, in three bâbs.

كتاب الحج, on fol. 225a, in three bâbs.

كتاب تبيان اعمال اللّيل والنّهار والاسبوع و لياليها وتبيان نوافل اللّيالى والايّام من الشّهور الخ, on fol. 240a, in fifteen bâbs.

كتاب المعيشة, on fol. 277a, in five bâbs.

This last kitâb is defective, in consequence of a lacuna after fol. 320; the end of the third and the beginning of the fourth bâb are missing.

Dated the 2nd of Dhû-alhijjah, A. H. 1112 = A. D. 1701, May 10 (the forty-fifth year of 'Âlamgîr's reign); six different transcribers have co-operated in this copy, viz. Muhammad 'Âmil, 'Alîm-allâh, Nûr-alhudâ, Muhammad . . . . (name destroyed by worms), 'Abd-alnabî and Shaikh Jamâl Muhammad. The first owner was Ghulâm Mu'in-aldîn, son of Jamâl Muhammad ibn Shaikh Yâr Muhammad, an inhabitant of Tughlukâbâd

No. 1590, ff 344, ll. 21; written in various styles of Nasta'lîk, much damaged by worms, size, 9½ in. by 5⅝ in.

2581

Jâmi'-i-'abbâsi (جامع عبّاسى).

The *first volume* of the famous collection of Muhammadan civil and ecclesiastical laws according to the Shî'ite doctrine, by the great Shî'ah divine Bahâ-aldîn Muhammad al-'Âmilî (see above, Nos. 1517–1520 and 2251), compiled at the request of Shâh 'Abbâs alhusaini almûsawi (who reigned A. H. 996–1038 = A. D. 1588–1628), revised and annotated by 'Izz-aldîn Muhammad ibn Mîr Abû-alhasan ibn Muhammad Ismâ'îl alhusaini almûsawi, who found the original work not detailed enough and enlarged it (*a*) by glosses to the text, (*b*) by glosses to the glosses, (*c*) by additional interpretations of remaining doubtful points. The text of the original is marked متن, the glosses ح, the glosses to the glosses حح, and the additional interpretation (عبارت حاشيه) ح

This *first* volume comprises the first *five bâbs* only, and is all that Bahâ-aldîn was able to finish. The remaining fifteen bâbs of the work were, after Bahâ-aldîn's death (the 12th of Shawwâl, A. H. 1030 = A. D. 1621, Aug. 30), supplied by Nizâm bin Husain of Sâwah, compare Bodleian Cat., No. 1784, Rieu i. p. 25 sq.; W. Pertsch, Berlin Cat., pp. 250 and 251 (where it is styled جامع عبّاس); E. G. Browne, Cambridge Cat., p. 63, J. Aumer, p. 130; Fleischer, Cat. Dresd, No. 338; Cat. Codd. Or. Lugd. Bat. iv. p. 178; A. F. Mehren, p. 5, etc. Lithographed at Lucknow, A. H. 1264, and at Tabrîz, A. H. 1277.

Beginning: الحمد لله ربّ العالمين . . . و بعد چون توجّه خاطر ملكوت ناظر اشرف اقدس كلب آستان الخ.

Bâb I (on purification and ablution): در بيان طهارت يعنى وضو و غسل و تيمّم و توابع آن, on fol. 3b.

Bâb II (on prayer): در نمازهاى واجبى و سنّتى, on fol. 51b.

Bâb III (on alms): دربيان زكوة واجبى و سنّتى و خمس واجبى و سنّتى, on fol. 141b.

Bâb IV (on fasting): در بيان روزهٔ واجب و سنّت, on fol. 153b.

Bâb V (on the pilgrimage): در بيان حجّ گذاردن, on fol. 168b.

Fol. 194 is not in its proper place, fol. 193 being immediately followed by fol. 195. But it belongs to the *fifth* bâb undoubtedly, as it contains some additional glosses to and interpretations of the pilgrimage question (بحث حجّ).

Dated by 'Alî Nakî ibn Sayyid Muhammad Taki bin Mîr Kâsim, the 14th of Shawwâl, A. H. 1149 (the nineteenth, or more correctly, the eighteenth, year of Muhammadshâh's reign) = A. D. 1737, Febr. 15, at Aurangâbâd.

No. 1980, ff. 199, ll. 14; good Nasta'lîk; size, 9¾ in. by 5¾ in

2582

Miftâh-alhidâyat (مفتاح الهداية).

A tract in form of questions and answers on points of Muhammadan theology and law; the answers are given by Shaikh Jîw, or with his fuller name, Miyan Shaikh 'Alî Jîw (see fol. 77b, ll 6–7), i. e Shaikh Miyânmîr or Miyânjîw, the famous Indian saint of the Kâdirî order, who died, eighty-eight years old, the 7th of Rabî'-alawwal, A. H 1045 (A. D. 1635, Aug. 21), see Safinat-alaulivâ, No. 65 (col. 282 in this Cat.), and Rieu i p. 358

Beginning: از حضرت شيخ جيو پرسيدم كه مردم باحوال اولاد الخ

According to the colophon this little treatise is taken from a work, styled حقائق و معارف, by Âgâh Miyan عبد كوراز (?).

Dated the 12th of Rajab, A. H. 1149 (A D 1736 Nov. 16).

No 351a; ff 46–80, ll 11; careless and inelegant Nasta'lîk some of the first leaves greatly damaged; size, 7½ in by 4 in

2583

Takmil-alîman wa takwiyat-alikân dar bayan 'aka'id-i-Islam (تكميل الايمان و تقوية الايقان در بيان عقائد اسلام)

An exposition of the Muhammadan creed according to the Sunnite doctrine, by 'Abd-alhakk bin Saif aldîn alturk aldihlawi albukhârî, the well-known author of the تأريخ حقّى (see above, No 290), the احيار الاحيار (No. 640 above), the جذب القلوب الى دار المحبوب (Nos. 720–723 above, and No. 2586 below); the رسالهٔ مكاتيب در علم سلوك (No. 1894 above); the زاد المتّقين (Rieu i. p. 356); the مرج البحرين و جامع الطّريقين (Rieu ii. p. 863a, I); the tract دستور فائض النّور or آداب لباس (see below, No. 2658); the commentaries on the مشكاة and the سفر السّعادة (see Nos. 2654–2657 below in the section 'Traditions'), etc., who was born A. H. 958 (A. D. 1551) and died in his native

place Dihlî, A.H. 1052 or 1053 (A.D. 1642, 1643); other copies of this treatise are noticed in Bodleian Cat., No. 1789; Rieu ii. p. 827b, I; and J. Aumer, p. 128. It has been translated into Hindûstânî under the title سميل الجنان and printed in India.

Beginning: الحمد لله ربّ العالمين والصّلوة والسّلام على سيّد المرسلين وامام المتّقين وخاتم النّبيّين محمّد و آله و اصحابه و اتباعه اجمعين' امّا بعد ميگويد فقير حقير اضعف عباد الله القوى البارى عبد الحقّ بن سيف الدّين الترك الدّهلوى البخارى كه اين رسالة است الخ

The title, as given above, appears on fol. 17a, l 5. Many valuable glosses on the margin. On fol 16 an index of thirty-four bâbs, apparently referring to the present work (although it has no distinct subdivisions), is given, with the folios assigned. This treatise ends on fol. 123a, l 3; the rest of the page is filled with a saying of 'Alî bin-Abî Tâlib on the science of حال The remaining leaves, ff 123b–134a, contain

1 An anonymous theological tract, compiled at Ahmadnagar, and beginning. الحمد لله الّذى اعطيّنا بمعرفة الحقائق و الهمنا بتصديقة بمابها الخ. It is written in form of questions and answers on the meaning of نماز, روزه, حجّ, زكوة, اسلام, and ايمان, on ff 123b–127b

2. A tract on the ليلة القدر in form of a letter by Miyân Sayyid Kâsim (مكتوب بندگى ميان سيّد قاسم), with reference, as it seems, to the views held on this subject by Shâh Lutf-allâh bin Shâh 'Alî Pand-âlî (پندالى); beginning: اعلموا انّها لطيفة الراشدين وجميع الموافق المصدقين (؟المصدّقين) ما كانو حاضرين والغائبين الخ, on ff. 128a–134b

At the end it is stated, that this tract was written the 10th of Ramadân A.H 1103 (A D 1692, May 26), in behalf of (از جانب) Sayyid 'Abd-alhayy, Malik Ya'kûb, Miyân Malikjî Sayyid Burhân, and Sayyid Îsa

Ff 37b, 39b, 43b, 62b, 94b 107b, 115b, 116b, 118b, 119b, 120b, and 133b are left blank.

No 2756, ff. 16–134, ll 12–14, Naskhî, size, 9⅛ in. by 6⅜ in

2584

Another copy of the same

Beginning as in the preceding copy Many marginal glosses.

Dated the 24th of Safar, A.H. 1144 (A.D. 1731, Aug. 28). College of Fort William, 1825

No. 2303, ff. 56, ll. 17; careless Nasta'lîk; size, 8⅝ in. by 5⅝ in

2585

The same.

Beginning the same. The title, as given here, runs: تكميل الايمان والايقان در بيان عقائد اسلام. It is slightly defective at the end, as the last page is written by a different hand and appears not to belong to this treatise at all.

No. 677, ff 69–147, ll. 16; Shikasta; size, 8¾ in. by 4⅝ in.

2586

Muntakhab az kitâb-i-Jadhb-alkulûb ilâ diyâr-almahbûb (منتخب از كتاب جذب القلوب الى ديار المحبوب).

Prayers and invocations, selected by an anonymous author at the request of some friends, from the same 'Abd-alhakk bin Saif-aldîn's history and topography of Madînah, جذب القلوب الى دار المحبوب (see above. No. 720 sq.); in the heading of the present Muntakhab ديار has been substituted for the more correct دار. At the end this tract is styled مجموعة صلوات حضرت شيخ المشايخ عبد الحقّ الدّهلوى.

Beginning: بسم الله الرّحمن الرّحيم ابتدى و بعد الله الملك الجواد الكريم اهتدى اللّهمّ يا فارج الهمّ و يا كاشف الغمّ الخ

A mukaddimah (در ذكر فوائد صلوات و نتائج و ثمرات آن) begins on fol. 2a. The first page is injured at the bottom.

Dated by 'Abd-almajîd, son of Shaikh Hamza (perhaps the compiler himself), the 2nd of Shawwal, A.H. 1150 (A D. 1738, Jan. 23), at سادور.

No 1630, ff 1–48b, ll. 11; careless and irregular Nasta'lîk size, 8½ in. by 5⅝ in.

2587

Miftâh-alsalât (مفتاح الصّلوة).

A treatise on prayers and other rites and observances of Islam, beginning: الحمد لله ربّ العالمين والصّلوة والسّلام على رسوله محمّد سيّد الاوّلين والآخرين و على آله و اصحابه . . . بدان تا ديكمحب كند ترا حقّ تعالى كه دانستن فرضى الخ

The author's name is not mentioned, but according to his statement in the colophon this copy is his own autograph, which he finished at the end of the month Dhû-alhijjah, A.H 1061 (A.D. 1651, December). Collated throughout, a few glosses on the margin.

No. 446, ff. 116, ll. 15, Nasta'lîk; size, 9 in. by 5 in.

2588

Asâs-i Islâm (اساس اسلام).

A mathnawî on Muhammadan theology and law, composed by an author with the takhallus 'Âbid, A.H. 1064 = A D. 1654 (see fol 2a, ll. 3 and 8, and fol. 2b, l. 3), divided into five bâbs, viz. 1. در بيان ايمان, on fol. 2b; 2. در بيان نماز و شرائط و اركان و متعلقات آن, on fol. 18b; 3. در ذكر روزه و متعلقات آن, on fol. 33a; 4. در بيان زكوة اموال و ملحقات آن, on fol. 36b; 5. در ذكر حجّ و احكام آن, on fol. 41b.

Beginning:

بنسم معبود كلّ موجود — من له حمد كلّ محمود

Dated the 15th of Muharram, A.H. 1179 (A.D. 1765, July 4), by Ghulâm Muhyi-aldîn.

No. 932, ff. 54, 2 coll., each ll. 11; Nasta'lîk; size, 8¾ in. by 4½ in

2589

Silâh-alâbidîn (سلاح العابدين).

Treatises on prayers, invocations, and similar matters relating to the Muhammadan worship, composed in 1067 (A. D. 1656, 1657), and divided into fifteen bâbs and eighty fasls.

Beginning الحمد لله الّذى جعل الصّلوة والدّعوات وسيلة الى النّجاة وسببًا لرفع الدّرجات الخ.

The author does not mention his name.

Dated the 15th of Rabî'-alawwal in the nineteenth year of Muhammadshâh's reign, A. H. 1150 (A. D. 1737, July 13).

No. 389, ff. 97–171, ll. 19; careless Nasta'lîk; size, 10⅞ in. by 6¼ in.

2590

Masâ'il-i-sharh-i-Wikâyah (مسائل شرح وقايه).

An encyclopædia of Muhammadan theology and law, according to the Hanafite school, being a Persian paraphrase and explanation of the well-known Arabic work وقاية الرّواية فى مسائل الهداية of Imâm Burhân-alsharî'at Mahmûd bin Sadr-alsharî'at 'Ubaid-allâh (see G. Flügel iii. p. 207 sq., and Abhandlungen der Sachs. Gesellschaft, etc., viii. p. 322; J. Aumer, Arabic Cat., p. 91; H. Khalfa vi. p. 458), which was itself an abridgement of the still more renowned standard work الهداية of Burhân-aldîn Abû-alhasan 'Alî bin Abûbakr al-Marghînânî (died A. H. 593 = A. D. 1197, see Loth, Arabic Cat., p. 54[b] sq.; G. Flügel iii. p. 202 sq.; J. Aumer, Arabic Cat., pp. 89–91; H. Khalfa vi. pp. 479–495; printed at Calcutta, A. H. 1234; English translation by C. Hamilton, London, 1791, second edition by S. G. Grady, London, 1870). The Persian translator and commentator is called here 'Abd-alkhâlik (further down in No. 2593 'Abd-alhakk) شجادل (in No. 2593 سجاول or سجادل, perhaps سَجّادِل, saccâdil, the true-hearted one) of Sirhind; his spiritual guide was Shaikh Muhammad Ma'sûm. He completed this work A. H. 1076 (A. D. 1665, 1666), and dedicated it to the emperor 'Âlamgîr, see fol. 7[a], l. 10 sq. It is divided into many *kitâbs*, *bâbs*, and *fasls*, a complete index of which is prefixed to the work on ff. 1–5[b].

The list of the *kitâbs*, which in almost every respect agrees with that in the كنز الدّقائق (see above, Nos. 2575–2579), is as follows:

1. كتاب الطّهارة, on fol. 7[b]; 2. كتاب الصّلوة, on fol. 29[a]; 3. كتاب الزّكوة, on fol. 55[a]; 4. كتاب الصّوم, on fol. 64[a]; 5. كتاب الحجّ, on fol. 69[b]; 6. كتاب النّكاح, on fol. 82[a]; 7. كتاب الرّضاع, on fol. 96[b]; 8. كتاب الطّلاق, on fol. 97[b]; 9. كتاب العتاق, on fol. 130[a]; 10. كتاب الأيمان, on fol. 137[b]; 11. كتاب الحدود, on fol. 148[b]; 12. كتاب السّرقة, on fol. 156[b]; 13. كتاب الجهاد, on fol. 161[b]; 14. كتاب اللّقيط, on fol. 172[b]; 15. كتاب اللّقطة, on fol. 173[a]; 16. كتاب الآبق, on fol. 174[a]; 17. كتاب المفقود, on fol. 174[b]; 18. كتاب الشّركة, on fol. 175[a]; 19. كتاب الوقف, on fol. 178[a]; 20. كتاب البيع, on fol. 179[b]; 21. كتاب الصّرف, on fol. 207[a]; 22. كتاب الكفالة, on fol. 209[b]; 23. كتاب الحوالة, on fol. 218[b]; 24. كتاب القضاء, on fol. 220[a]; 25. كتاب الشّهادة والرّجوع عنها, on fol. 231[b]; 26. كتاب الوكالة, on fol. 243[b]; 27. كتاب الدّعوى, on fol. 252[b]; 28. كتاب الاقرار, on fol. 266[a]; 29. كتاب الصّلح, on fol. 271[a]; 30. كتاب المضاربة, on fol. 277[b]; 31. كتاب الوديعة, on fol. 284[a]; 32. كتاب العارية, on fol. 286[a]; 33. كتاب الهبة, on fol. 288[b]; 34. كتاب الإجارة, on fol. 292[a]; 35. كتاب المكاتب, on fol. 303[a]; 36. كتاب الولاء, on fol. 309[a]; 37. كتاب الاكراه, on fol. 310[a]; 38. كتاب الحجر, on fol. 312[b]; 39. كتاب المأذون, on fol. 314[a]; 40. كتاب الغصب, on fol. 317[b]; 41. كتاب الشّفعة, on fol. 322[a]; 42. كتاب القسمة, on fol. 327[b]; 43. كتاب المساقاة, on fol. 333[a]; 44. كتاب الذّبائح, on fol. 334[a]; 45. كتاب الأضحيّة, on fol. 335[b]; 46. كتاب الكراهيّة, on fol. 338[a]; 47. كتاب احياء الموات, on fol. 345[a]; 48. كتاب الاشربة, on fol. 348[a]; 49. كتاب الصّيد, on fol. 349[b]; 50. كتاب الرّهن, on fol. 352[b]; 51. كتاب الجنايات, on fol. 363[b]; 52. كتاب الدّيات, on fol. 372[b], 53. كتاب المعاقل, on fol. 389[a]; 54. كتاب الوصيّة, on fol. 389[b]; 55. كتاب الخنثى, on fol. 402[a].

Beginning: الحمد لله ربّ العالمين والصّلوة والسّلام على خير خلقه محمّد وآله واصحابه اجمعين بعد هذا مىگويد احقر عباد الله الغنى عبد الخالق شجادل سرهندى الخ.

The whole work consists of single mas'alas, therefore the title.

No date.

No. 582, ff. 404, ll. 17; large and distinct Nasta'lîk; illuminated frontispiece, the first two pages of the text richly adorned; size, 12½ in. by 7⅝ in.

2591

Another copy of the same.

No index. Beginning the same as in the preceding copy.

Dated in the title-vignette, on fol. 1[a], A. H. 1189 (A. D. 1775, 1776). This copy is as splendidly and as carefully written as the preceding one.

No. 581, ff. 303, ll. 21, clear and distinct Nasta'lîk; illuminated frontispiece, the first two pages richly adorned; size, 11⅝ in. by 6⅝ in.

2592

Tarjuma-i-manzûm az mukhtasar-i-Wikâyah (ترجمهٔ منظوم از مختصر وقايه).

An abridged translation of the same Wikâyah in Persian mathnawi-baits by an anonymous author. Beginning:

ای برادر بهار رو بوضو
دست از غیر دوست پاك بشو

This poetical paraphrase is subdivided, like the preceding prose-translation, into *kitâbs*, *bâbs*, and *faṣls*. The *kitâbs* are in the following order (greatly differing from that in the preceding version):

1 كتاب در بيان وضو, on fol. 1b; 2. كتاب در بيان نماز, on fol. 11a; 3. كتاب در بيان زكوة, on fol. 36a; 4. كتاب در بيان صيام, on fol. 42b; 5. پارهٔ از كتاب حجّ, on fol. 48a; 6. كتاب در بيان نكاح, on fol. 59a; 7. كتاب در بيان طلاق, on fol. 69b; 8. كتاب در بيان عتاق, on fol. 93a; 9. كتاب بيان سوگند, on fol. 100a; 10. كتاب در خريد و فروخت, on fol. 111b; 11. كتاب در بيان شفعه, on fol. 130a; 12. كتاب قسمت, on fol. 132b; 13. كتاب در بيان هبة, on fol. 134a; 14. كتاب در اجارهٔ مال, on fol. 135b; 15. كتاب وديعت, on fol. 141b; 16. كتاب غصب, on fol 142b; 17. كتاب در بيان پرو, on fol. 144b; 18. كتاب كفاله, on fol. 149a; 19. كتاب حواله, on fol. 152a; 20. كتاب وكالت, on fol. 153a; 21. بيان شركت, on fol 156a; 22 كتاب مضاربه on fol. 158a; 23. كتاب مزارعت, on fol. 160b; 24. در مساقات, on fol. 161b; 25 كتاب احياء, on fol. 162a; 26. كتاب بيان اوقات, on fol. 163b; 27. كتاب كراهيّت, on fol. 165a; 28. كتاب بيان اشربه, on fol 167b; 29. كتاب ذبائح, on fol. 168b; 30. كتاب بيان قربانى, on fol. 169b; 31. كتاب بيان صيد, on fol 171b; 32. كتاب بيان مفقود, on fol. 172b, 33. كتاب نكاح, on fol. 173a; 34. كتاب بيان اهل قضا, on fol. 175a, 35. كتاب در گواه و رجوع, on fol. 178b, 36. كتاب بيان اقرار, on fol. 182b; 37. كتاب دعوى, on fol. 185a, 38. كتاب بيان صلح, on fol. 190a; 39. كتاب در بيان حدود, on fol. 192a; 40. كتاب بيان دردى, on fol 195b, 41. كتاب جهاد كفّار, on fol 198a; 42. كتاب جنايت, on fol. 203b; 43. كتاب در بيان ديت, on fol. 206b; 44. كتاب كفاره, on fol. 207a; 45. كتاب در بيان اكراه, on fol. 213b; 46. كتاب بيان حجر, on fol. 214b, 47 كتاب وصيّت, on fol. 218a; 48. كتاب مسائل خنثى, on fol. 222b.

No date. College of Fort William, 1825.

No. 2187, ff. 224, 2 coll., written by two different hands in Nasta'lîk, the first on ff. 1–120, ll. 11 in a page, the second on ff. 121–224, ll. 13 in a page; size, 7⅝ in. by 5 in.

2593

Sharḥ-i-Hidâyah (شرح هداية).

The first volume (جلد اوّل) of a Persian paraphrase and explanation of the still greater encyclopædia of Muḥammadan theology and law, the هداية (see above in No. 2590), compiled after the completion of the مسائل شرح وقاية by the same 'Abd-alkhâliḳ, or 'Abd-alḥaḳḳ (as he is called here) Saccâdil of Sirhind, and dedicated, like the previous work to the emperor Alamgîr. This *first* of the four volumes of the whole comprises the following *five kitâbs*, corresponding to the first five in the Wikâyah:

1. كتاب در بيان طهارت, on fol. 2a; 2. كتاب الصّلوة, on fol. 52b; 3. كتاب در بيان زكوة, on fol. 177a; 4. كتاب الصّوم, on fol. 231b; 5. كتاب در بيان حجّ, on fol. 277b.

Beginning: الحمد لله الأحد الصّمد لم يلد ولم يكن له كفوا احد والصّلوة والسّلام على رسوله الّذى اسمه احمد وعلى آله واصحابه الامجد بعد هذا ميگويد احقر عباد الله الغنى عبد الحقّ سجاول (or سجادل) سرهندى كه چون بعون الله الخ.

Many interlinear glosses and paraphrases. This copy is dated the 17th of Rabî'-alawwal in the thirty-eighth year of 'Âlamgîr's reign (=A.H. 1106; A.D. 1694, Nov. 5), by Jân Muḥammad-i-ḳaum-i-Shaikhzâda-i-'abbâsi, who lived at Lâhûr.

No. 361, ff. 393, ll. 13; clear and distinct Nasta'lîḳ; size, 10⅝ in. by 6⅝ in.

2594

Sharḥ-i-Hidâyah (شرح هداية).

The *fourth* and last volume (جلد چهارم) of the same Persian paraphrase of the Hidâyah, comprising the last *sixteen kitâbs*, corresponding to the fifteen, viz. 41–55, in the Wikâyah, viz.:

1. كتاب الشّفعة, on fol. 4b=41 in the Wikâyah; 2. كتاب القسمت, on fol. 31a=42, ib.; 3. كتاب المزارعت, on fol. 53a, not marked as kitâb in No. 2590, but appearing as the twenty-third in the poetical paraphrase, No. 2592; 4. كتاب المساقات, on fol. 62b=43 in No. 2590; 5 كتاب الذّبائح, on fol. 67b = 44, ib.; 6. كتاب الاضحيّة يعنى قربانى, on fol. 77a = 45, ib.; 7. كتاب الكراهيّة, on fol 81b=46, ib.; 8. كتاب احياء الموات, on fol. 106b=47, ib; 9. كتاب الاشربة, on fol. 123b=48, ib.; 10. كتاب الصّيد, on fol. 133a=49, ib.; 11. كتاب الرّهن, on fol. 150b = 50, ib.; 12. كتاب الجناية, on fol. 217b = 51, ib.; 13. كتاب الدّية, on fol. 258b=52, ib.; 14. كتاب در بيان معاقل, on fol. 334b=53, ib.; 15 كتاب الرضيّة, on fol. 345b=54, ib.; 16. كتاب الخنثى, on fol. 401b=55, ib.

An index on ff. 1b–3a. The proper order of ff. 249–265 is: 249, 256–264, 250–255, 265.

No date.

No. 1792, ff. 409, ll. 16; clear and distinct Nasta'lîḳ; illuminated frontispiece on fol. 4b; size, 11⅝ in. by 7½ in.

2595

Taisîr-alaḥkâm (تيسير الاحكام).

A short compendium of Muḥammadan theology, dealing with the principal points of orthodox ecclesiastical law on the basis of Kuran and Sunnah. It was

compiled by Shihâb Shams 'Umar of Daulatâbâd at the request of Ashrafkhân (probably the son of Islâmkhân, with his original name Mîr Muhammad Ashraf, who died A. H. 1097 = A. D. 1686, see Rieu ii. p. 778[a]), and is divided into four bâbs:

1. در بیان ایمان, on fol. 13[b].
2. در اجتناب از گناه, on fol. 20[a].
3. در بیان نماز, on fol. 22[a].
4. در بیان محظورات ومکروهات, on fol. 53[a].

Beginning: حمد وافر و ثنای متکاثر مر حضرت صمدیّت ذی الجلال جلّ جلاله را که الخ.

On the first three pages interlinear Persian paraphrases of the Arabic words occurring in the text.

No. 1627, ff. 11[b]–57[b], ll. 16; Naskhî; size, 9 in. by 5 in.

2596

Another copy of the same.

Beginning the same as in the preceding copy. Instead of the four bâbs of that copy, however, there are here five, viz.:

1. در بیان ایمان, on fol. 3[a], first line.
2. در بیان اجتناب از گناه, on fol. 9[b], first line.
3. در بیان نماز, on fol. 11[b]
4. در بیان محذورات (read محظورات) و مکروهات, on fol. 40[b].
5. در اداب و اخلاق, on fol. 42[a]

No date. College of Fort William, 1825.

No. 2287, ff. 44, ll. 15; Nasta'lîk; size, 8½ in. by 5 in.

2597

Tarjuma-i-Ṣaḥîfa-i-kâmilah (ترجمهٔ صحیفهٔ کامله).

A Persian paraphrase of the great Arabic collection of prayers (دعا), entitled الصّحیفة الکاملة (the perfect codex) and called the prayer-book of the fourth Shî'ite Imâm 'Alî Zain-al'âbidîn (who died the 18th of Muharram, A. H. 94 or 95 = A. D. 712, Oct. 24, or 713, Oct. 13, see Safînat-alauliyâ, No. 8, col. 275 in this Cat.), which was handed down to future generations by Al-Mutawakkil bin Hârûn Thakafî, comp. Loth, Arabic Cat., p. 83; Ḥ. Khalfa iii. p. 100; printed in Calcutta, A. H. 1248. The translator was Muhammad Ṣâliḥ bin Muhammad Bâkir of Kazwîn, who had also made, as he states in the preface, a Persian version of Shaikh Badî'-alzamân Kuhpâ'î's (قهپائی) commentary on the same work, and written himself some Arabic notes on it.

Beginning of the preface: یا الله یا سمیع الدّعا ویا جمیل الثّنا ویا عظیم الاحسان ویا کریم الامتنان بك اعتصامی الخ.

The Arabic text with the Persian paraphrase begins on fol. 4[b], last line: حدّثنا السّیّد الاجلّ نجم الدّین بهاء الشّرف ابو الحسن محمّد الخ.

Copied by Afḍal bin Dadah of Hamadân, A. H. 1097 (A. D. 1686).

No. 726, ff. 291, ll. 15; Nasta'lîk; size, 7⅞ in. by 4⅜ in.

2598

An encyclopædia of Muhammadan law from the strictest Sunnite standpoint, together with elaborate discussions on many moral and ethical questions closely connected with it, based on traditions and numerous quotations from standard works both in Arabic and Persian. The Arabic quotations are always accompanied by a Persian paraphrase. No author's name or title is to be found, as the copy opens abruptly in the middle of the second اصل, and a good number of leaves are missing in the beginning. There are besides several lacunas, viz. after ff. 24, 28, 50, 212, and 213. The work is apparently divided into forty-four اصل, the headings of which are quoted here, with the exception of asl 1, 2, 7, and 38, which are missing:

3. در فضائل علم و علما, on fol. 1[b], last line.
4. در علم خواندن, on fol. 4[a].
5. در بیان زیارت کردن علما وصلحا, on fol. 8[b].
6. در بیان شرف ایمان, on fol. 17[b].
8. در بیان شرف و عظمت نماز, on fol. 37[b].
9. در مدمّت و زجر متهاون والصّلوة ومستحقّ آن, on fol. 51[b].
10. در شناختن وقتهاء نماز, on fol. 58[a].
11. در فضیلت بانگ نماز تعین و شرف مؤذّن وامام وامامة, on fol. 71[a].
12. در بیان فضیلت جماعة, on fol. 73[a].
13. در بیان شرف تکبیرة الاولی, on fol. 76[a].
14. در بیان اتمام رکوع و سجود, on fol. 77[b].
15. در بیان نماز سفر, on fol. 79[b].
16. در بیان نماز جمعه و عید, on fol. 82[b].
17. در بیان نماز نوافل, on fol. 85[a].
18. در بیان کفن کردن الخ, on fol. 86[a].
19. در بیان روز تعزیة و جمعیّت کرده نشستن الخ, on fol. 87[b].
20. در بیان نهادن میّت در گور, on fol. 92[a].
21. در بیان تلقین کردن میّت, on fol. 93[a].
22. در بیان احکام زکوة, on fol. 105[b].
23. در بیان روزهاء ماه رجب, on fol. 116[a].
24. در بیان احکام حجّ, on fol. 127[a].
25. در فضیلت قربانی کردن, on fol. 130[b], last line.
26. در بیان ذبائح الخ, on fol. 135[b].
27. در بیان احکام عقیقه کردن, on fol. 137[a].
28. در بیان حلق وقصر, on fol. 141[a].
29. در بیان ذکر ویاد کردن حدایتعالی, on fol. 142[a].
30. در بیان فضیلت قرآن خواندن, on fol. 151[b].
31. در احکام نکاح کردن, on fol. 152[b].
32. در بیان شیخی و درویشی, on fol. 167[b].
33. در بیان توکّل, on fol. 187[a].
34. در بیان کسب و تجارة, on fol. 193[a].

35. در داد وستد معامله, on fol. 202b.

36. در بیان جامه پوشیدن وستار بستن, on fol. 205a.

37. در مدح سنّت و ذمّ بدعه, on fol. 211b.

39. در بیان سلام کردن وپشت دوتا نمودن, on fol. 215a.

40. در بیان آنکه اگر مؤمن در جوانی عمر در عبادت گذراند الخ, on fol. 217a.

41. در ذمّ دشنام و فحش گفتن, on fol. 218b.

42. در بیان فضیلة آیة کریمه, on fol. 219a.

43. در فضیلت الحمد لله را خواندن, on fol. 220a.

44. در بیان فضیلت دوستان دیندار و محبّان نیک کردار, on fol. 220b.

Among the great number of authorities, on which this modern work, apparently belonging to the second half of the eleventh, or even the first half of the twelfth, century of the Hijrah is founded, the most prominent are:—كيمياء سعادت (see above, Nos. 1781–1791); تفسير حسينى (see below, Nos. 2681–2690); كشف الاسرار (probably by Nasafî, see Loth, Arabic Cat., p. 78a); المشكاة (i. e. مشكاة المصابيح, see Loth, Arabic Cat., p. 36b; and below, No. 2654); تفسير الزاهدى (mentioned as source in the immediately following work); مفتاح الجنان (see above, No. 2565); الخزانة الجلالى (by Sayyid Jalâl-aldîn Bukhârî, see Safinat-alauliyâ, No. 157, col. 291 in this Cat., and col 332), معارج النبوّة (see above, Nos. 138–144); شرح الوقاية (see above, Nos. 2590 and 2591); تذكرة الأولياء (by Farîd-aldîn 'Aṭṭâr, see above, Nos. 1051–1054); نزهة الارواح (see above, Nos. 1821–1828); گلستان (see above, No 1117, 4 sq.); بوستان (see above, No. 1117, 3 sq.), جامع الاصول (by Majd-aldîn Abû Sa'âdat almubârak bin Muḥammad aljazarî almausilî, who died A. H. 606 = A. D. 1209, 1210, see J. Aumer, Arabic Cat., p 31); ذخيرة الملوك (see above, Nos. 2176–2179); بحر الحقائق (i.e. بحر الحقائق والمعانى, by Najm-aldîn Abûbakr 'Abdallâh Dâyah, who died A. H. 618 = A. D. 1221, see Loth, Arabic Cat., p. 14b sq.); مجموعة حانى (or مجموع حانى, see above, Nos. 2572–2574); صراط المستقيم (by the author of the Ḳâmûs, who died A. H. 817 = A. D. 1414, 1415, see below, No. 2656, under the شرح شعر السّعادة), etc.

No date. Many small damages throughout, ff. 60, 157, and 158 severely injured, several top-lines being entirely torn away.

No. 1030, ff. 221, ll. 20; large Nasta'lîḳ; size, 9¾ in. by 5¾ in.

2599

Usûl-alusûl (اصول الاصول).

A breviary or collection of prayers and invocations according to the Sunnite doctrine, beginning, on fol. 4b: فاتحهٔ كلام حقيقت انتظام ملك علّام فتحًا للمتفتّحين بسورة فاتحة الخ.

A detailed index on ff. 1b–3b.

Written in the first year of Bahâdurshâh's reign (A. H. 1119 = A. D. 1707, 1708). At the end, on ff. 133 and 134, some traditions, ta'rîkhât, etc.

No. 1034, ff. 134, ll. 20; Nasta'lîḳ; size, 9½ in. by 6¾ in.

2600

Aḳâ'id-i-Akbarî (عقائد اكبرى).

A work on Muhammadan metaphysics, philosophy of religion, and the evidences of Islam, from the Sunnite standpoint, by an anonymous author, usually known as 'Aḳâ'id-i-Barîṣâḥib, according to a note on fol. 1a, the only place where the title of the book appears (عقائد اكبرى المشهور بعقائد بريصاحب قدّس سرّه).

It begins thus: حمد بى حدّ و ثناء بى عدّ مر خداوندى را كه موصوف است بصفات كمال الخ, and is divided into four chapters or faṣls:

فصل اوّل در شناختن ذات بارى تعالى و آنچه اورا از آن تنزيه بايد كرد (on God's essential nature), on fol. 2a.

فصل دوم در معرفت صفات الله تعالى (on God's qualities), on fol. 8a.

فصل سيوم در اسماء بارى تعالى كه چه صواب است و چه خطا (on God's names, etc.), on fol. 79b.

فصل چهارم در تحقيق ايمان و احوال آخرت (on the evidences of Islâm and future life), on fol. 88b.

The whole book is composed in the form of questions and answers, with frequent quotations from the Ḳurân and traditions.

No date. The transcriber was Muḥammad Makhdûm, son of Dâ'ûd Muḥammad.

No. 1247, ff. 145, ll. 13; clear and distinct Nasta'lîḳ; illuminated frontispiece; size, 8½ in. by 5¼ in.

2601

Kifâyat-al'ubbâd (كفاية العبّاد).

A general compendium of Muḥammadan law according to the Sunnite doctrine, compiled by an anonymous author from many larger standard-works. The date is not mentioned. The title appears at the end of the text and in the colophon.

Beginning: بدانكه اركان ايمان دو اند يكى اقرار بزبان يعنى گفتن كلمهٔ طيّب لا اله الّا الله محمّد رسول الله دويم تصديق بدل معنىٔ كلمه كه خدايتعالى يكى است و محمّد رسول الله پيغمبر بر حقّ است و فرستادهٔ ويست و احكام ايمان هفت اند الخ.

The full title is كفاية العبّاد در علم فقه. On fol. 4b the four legal schools of Abû Ḥanîfah, Shâfi'î, Mâlik, and Aḥmad bin Ḥanbal are enumerated.

No date.

No. 933, ff. 110, ll. 13; clear and distinct Nasta'lîḳ; size, 8¾ in. by 4½ in.

2602

Another copy of the same.

Beginning the same as in the preceding copy.

No date. On fol. 1ᵃ an entry from A. H. 1174 (A. D. 1760, 1761). College of Fort William, 1825. Prayers and other small prose-pieces on the fly-leaves.

No. 2253, ff. 64, ll. 17; Nasta'lîk; size, 8⅞ in. by 5⅝ in.

2603

Kifâyat-i-Abû Muslim (كفاية ابو مسلم).

A short compendium of the whole religious and civil law of the Sunnites, by Abû Muslim of Marw, in fifty-three bâbs (not fifty, as is stated in the first line), viz.:

1. در ايمان, on fol. 2ᵃ; 2. در شريعت, on fol. 2ᵇ; 3. در طهارت, on fol. 3ᵇ; 4. در بيان غسل, on fol. 6ᵃ; 5. در استنجا و استمرا, on fol. 7ᵃ; 6. در وضو, on fol. 7ᵇ; 7. در بيان تيمم, on fol 9ᵃ; 8. در مسح خفّين, on fol. 9ᵇ; 9. در حيض و نفاس, on fol. 10ᵃ; 10 در صلوة, on fol. 10ᵇ; 11. در صوم, on fol. 24ᵇ; 12. در زكوة, on fol. 27ᵇ; 13. در اضحيّه, on fol. 31ᵃ; 14. در بيان حجّ و زيارت پيغمبر, on fol. 33ᵇ; 15. در ميّت و زيارت آن, on fol. 35ᵃ; 16. در نكاح و رضاع, on fol 39ᵃ; 17. در الطّلاق و احضانه, on fol. 45ᵇ; 18. در عتق الخ, on fol. 49ᵇ; 19. در بيع و شرا و خيار, on fol 51ᵃ; 20. در رهن, on fol. 54ᵃ; 21. در تصرّفات و اقرار, on fol 54ᵇ, 22. در اجازه (correctly اجارة, as in the previous law-books, see, for instance, No. 2590, 34), on fol. 55ᵇ, 23. در شفعه, on fol. 56ᵇ; 24. در شركه, on fol 57ᵃ 25. در مضاربه (in the index, on fol 1ᵇ, styled در عاريه), on fol. 57ᵇ; 26. در وكالت, on fol 58ᵇ, 27. در كفالت, on fol. 59ᵃ; 28. در صلح, on fol. 59ᵇ; 29 در هبه و عوض, on fol. 60ᵃ; 30. در وقف, on fol 60ᵇ, 31. در غصب و ضمان, on fol. 61ᵃ; 32. در امانت و وديعت, on fol. 62ᵃ; 33 در لقط و لقيط, on fol. 62ᵇ; 34. در جنايت, on fol. 63ᵃ, 35. در قصاص مسلم و دية, on fol. 67ᵃ; 36 در حدود و زجر زنا, on fol 68ᵃ; 37. در شرقه (read سرقه) و قطّاع الطّريق, on fol. 69ᵇ; 38. در صيد و ذبيحه, on fol. 71ᵃ, 39. در قسم و تأويل آن, on fol. 73ᵇ; 40 and 41. در دعوى و قضايا و شهادت, on fol. 75ᵇ; 42. در عزا و غنيمت, on fol. 79ᵃ; 43. در جزيه و زمين عشري و خراجي و ملكي, on fol. 81ᵃ; 44. در حلال و حرام الخ, on fol. 82ᵃ; 45. در وصيّت و وصايا, on fol. 88ᵇ; 46. در هدايا و ملاقات ملوك, on fol. 87ᵃ; 47–51 missing in consequence of a lacuna after fol. 87ᵃ (consisting of three blank pages); according to the index their contents ought to be: 47. در مقاومه; 48. در كلام; 49. در سلام; 50. در ماذون; 51. در فرائض; 52. در علوم, on fol. 89ᵇ; 53. در كلمات كفر (in the index در تفاريق وكلمات كفر), on fol. 91ᵇ.

Beginning: هذا الكتاب كفاية ابو مسلم مروزى مشتمل در پنجاه (!) باب باب اوّل الخ.

No date.

No 389, ff. 1–95, ll 19; careless-Nasta'lîk; size, 10⅜ in. by 6⅛ in.

2604

Tarjuma-i-Kaidânî (ترجمه كيدانى).

A tract on the rites and observances of prayer for Sunnites, according to the Hanafite school, translated from an original Arabic work by Kaidânî, styled مسائل نماز (probably identical with the كتاب فقه كيدانى, in eight chapters, noticed in G Flugel iii p. 505, No 18), into Persian, and enlarged from more than thirty other works on traditions, etc., by an anonymous author The title appears on fol. 2ᵃ, l. 6. It is divided into eight bâbs, viz.:

1. در بيان فريضهاء نماز, on fol. 5ᵃ; 2. در بيان واجبات, on fol 6ᵃ, 3. در بيان سنّتهاى نماز, on fol 8ᵃ 4. در بيان مستحبّات نماز, on fol. 9ᵇ; 5. در بيان افعال كه حرام اند در نماز, on fol 11ᵇ; 6 در بيان مكروهات نماز, on fol 12ᵃ, last line; 7 در بيان افعالى كه مباح اند در نماز, on fol 20ᵃ (without number); 8 در بيان مفسدات نماز يعنى افعالى كه تباه كنندهٔ نماز اند, likewise on fol 20ᵃ (without number).

Beginning of the preface, on fol 1ᵇ: سپاس و ستايش مر خدايرا كه آفريد آدم را عليه السّلام از گل پس آفريد فرزندان اورا الخ.

As date appears only the 22nd of Dhû alhijjah, but no year The copyist was 'Abd-alkâdir Khânmiyana A seal of 'Abd-alkhâlik with the date A H. 1162 (A D 1749) on fol. 1ᵃ Haileybury MS.

No 3288, olim 21. J. 1, ff 21, ll. 17, large Nasta'lîk, size, 11¾ in. by 7⅝ in.

2605

Theological tracts

1 On ff. 1ᵇ–16ᵃ: another copy of the Persian translation of the مسائل نماز or شرح كيدانى, as it is called here; the beginning, however, differs from that in the preceding copy, viz. بسم الله .... و على عباده المؤمنين امّا بعد بدلائل منقول و معقول مفهوم و معلوم هر عاقلى راست الخ. Dated A.H. 1134 (A.D. 1721, 1722), by Shaikh Muhammad 'Abd-alsattâr.

2. On ff. 17ᵃ–50ᵇ: a kind of Sunnite catechism in Persian, beginning: الحمد لله .... بدان اى فرزند آدم كه حضرت رسالت پناه صلّى الله عليه و سلّم فرموده است الخ. It is wrongly styled انشاء هركرن.

3. On ff. 51a–60a: a third theological tract on similar matters, beginning: بدانکه امام قدوة الانام ابو حنیفه کوفی رحمة الله علیه فرموده که بنیاد توحید الخ. Nos. 2 and 3 are copied by Muḥammad Ḥasanbeg, but not dated.

No. 1203, ff. 60, ll. 13 in Naskhî, on ff. 1–16; ll. 11 in careless Nasta'lîk, on ff. 17–60; size, 8⅓ in. by 5⅔ in.

2606

Anîs-almu'minîn (انیس المؤمنین).

A treatise on the Muḥammadan religion, its various rites and observances, and on Muḥammadan ethics by 'Abd-alkarîm bin Muḥammad Walî (see fol. 1b, ll. 6 and 7), entitled انیس المؤمنین (see fol. 2a, l. 3), and divided into a muḳaddimah, four bâbs, and a khâtimah.

مقدّمه در بیان آنکه غرض از خلق آدمی و آمدن باین دنیا چیست و مجملی از فضیلت و فضل علما و تحقیق معنیٔ ایمان, on fol. 2a.

باب اوّل در بیان اصول دین, on fol. 10a.

In the fifth and last اصل of this *first bâb* (در معاد) the copy breaks off; all the rest is missing. According to the index the contents of the other bâbs were to be:

باب دویم در بیان فضیلت و ترغیب در بعضی عبادات

باب سیوم در بیان اخلاق باب چهارم در آداب معاشرت

خاتمه در بیان بعضی از تهلیلات و تسبیحات و ادکا و ادعیهٔ منصوصه.

Beginning: الحمد لله الّذی اتّصف بجمیع صفات الکمال و تنزّه عن الضّدّ والنّدّ الخ

No 1035, ff. 77, ll. 13; Nasta'lîk, size, 8⅞ in by 4⅝ in.

2607

A large fragment of an anonymous compendium of Muḥammadan theology and law, according to the Hanafite school, dealing with three of the five standard duties a Muslim has to fulfil, viz. prayer, alms, and fasting (نماز, زکوة, صوم). No other work of similar description treats in such an extensive way of these matters. The book is divided into bâbs, of which are marked in the text bâbs 13, 17–45, and 52. It is defective both at the beginning and end.

13. در بیان نمازها که در قرآن بلند وساکن میخوانند, on fol. 54b, last line.

17. در بیان نماز وتر, on fol. 65b.

18. در بیان نمازهای سنّت و نفل, on fol. 68a.

19. در بیان تراویح, on fol. 72b.

20. در قضاء نماز, on fol. 73a.

21. در بیان سجدهٔ سهو, on fol. 74a.

22. در بیان نماز زحمتی, on fol. 76b.

23. در بیان سجدهٔ تلاوت, on fol. 79a.

24. در بیان نماز مسافران, on fol. 82b.

25. در بیان نماز جمعه, on fol. 87a.

26. در بیان نماز کسوف و خسوف, on fol. 93a.

27. در بیان نماز باران, on fol. 94a.

28. در بیان نماز خوف, on fol. 94b.

29. در بیان جنازه, on fol. 96a.

30. در بیان زکوة, on fol. 112b.

31. در بیان زکوة چهارپایان, on fol. 116a.

32. در بیان زکوة مادگوان و ستوران و گاومیشان, on fol. 117a.

33. در بیان زکوة گوسپندان, on fol. 117b.

34. در بیان زکوة اسپان, ib.

35. در بیان زکوة نقره, on fol. 119a.

36. در بیان زکوة زر, on fol. 119b.

37. در بیان معدنهای دلدن زکوة, on fol. 120b.

38. در بیان صدقهٔ فطر, on fol. 123a.

39. در بیان احکام کان, on fol. 125b.

40. در بیان احکام گنج, ib.

41. در بیان صوم, on fol. 127.

42. در بیان دیدن ماه رمضان, on fol. 128a.

43. در بیان دیدن ماه شوّال, on fol. 129a.

44. در بیان روزهای مستحبّ و روزهای تنگ, on fol. 130a.

45. در بیان شکندهای روزه و در بیان مکروهات روزه و آنچه بدین ماند, on fol. 131a.

Lacuna after fol. 146.

52. در بیان تسبیحات, on fol. 149a.

The chief authorities mentioned are, among numerous other ones: کنز (probably the کنز الدّقائق, see above, Nos. 2575–2579), هدایة (see above, Nos. 2593 and 2594, and below, No. 2613); کافی (i.e. الکافی فی شرح الوافی, the digest of and commentary on Ḥanafite law, by Ḥâfiẓ-aldîn Abû-albarakât 'Abdallâh Nasafî, who died A.H. 710 or 711 = A.D. 1310–1312, see Loth, Arabic Cat., p. 62); خلاصة (perhaps خلاصة الفتاوی, the details of Ḥanafite law, by Iftikhâr-aldîn Ṭâhir Bukhârî, who died A.H. 542 = A.D. 1147, 1148, see ib. p. 52a); تحفة (perhaps the تحفة الملوك on Ḥanafite law, by Ibn-al-Sarrâj, see ib. p. 101); فتاوی حانی (perhaps identical with the فتاوی قاضیخان by Fakhr-aldîn Ḳâḍikhân, who died A.H. 592 = A.D. 1196, see ib. p. 8b; G. Flügel iii. p. 240); نهایة (the commentary on the Hidâyat, composed A.H. 700 = A.D. 1300, 1301, by Ḥusâm-aldîn al-Ḥusain bin 'Alî Sighnâḳî, see ib. p. 55b); محیط (the Ḥanafite law-book, by Raḍî-aldîn Sarakhsî, who died A.H. 544 = A.D. 1149, 1156, see ib. p. 52b); جامع الجوامع (Ṭabarsî's commentary on the Ḳurân, composed A.H. 542 or 543 = A.D. 1147–1149, see ib. p. 12b); مجموع النّوازل; ضیاء الفتاوی; مضمرات; شامل (i.e. شامل بیهقی), etc.

No. 1897, ff. 153, ll. 16–17; careless Nasta'lîk; much spoiled by water; size, 9⅓ in. by 5⅓ in.

2608

Another, but complete, compendium of Muhammadan theology and law, according to the Ḥanafite school, likewise by an anonymous compiler and based chiefly on the same sources as the preceding work, viz. كنز (كنز الدقائق); الهداية; الكافى; خلاصة (خلاصة الفتاوى); تحفة (تحفة الملوك); فتاوى و خانى (see فتاوى خانى in the preceding work), also simply styled خانى; النهاية; المحيط; مجموع النوازل; ضياء الفتاوى; مضمرات; شامل; بيهقى; together with many others, as for instance خزانة الفقه (by Abû-allaith Samarḳandî, who died A.H. 375 or 383 = A.D. 985 or 993, see J. Aumer, Arab. Cat., p. 83); بستان ابو الليث (i.e. بستان العارفين, by the same Abû-allaiṯh Samarḳandî); كشاف (Zamakhshari's commentary on the Ḳurân); فتاوى و سراجى (probably identical with the فتاوى الشيخ سراج الدين, see J. Aumer, Arabic Cat., p. 111); ذخيرة (i.e. ذخيرة العقبى فى شرح صدر الشريعة, a super-commentary on the شرح الوقاية, compiled between A.H. 891 and 901 = A.D. 1486–1496, by Akhî Çalabî, see Loth, Arabic Cat., p. 58); كشف الاسرار (commentary of Ḥâfiẓ-aldîn Abû-albarakât 'Abdallâh Nasafî, who died A.H. 710 or 711 (A.D. 1310–1312), on his own work المنار, see ib. pp. 77 and 78); مدارك التنزيل (commentary on the Ḳurân by the same Nasafî, see ib. p. 20); كفاية; ترغيب الصلوة; عمدة الشاشى; عمدة الصلوة; شعبى; مفتاح اليقين; مصباح الدين; فتاوى حجة; فتاوى غياثى, etc.

There is no preface or introduction at all; immediately after the usual words الحمد لله الخ the work itself begins, which is divided into five kitâbs.

1. كتاب الطهارة, on fol. 1b; there are apparently ten bâbs in this, but only three are marked, viz. a باب در بيان تيمم, on fol. 29b, second line, a sixth bâb, on fol. 36b, first line, and a seventh on fol. 40b.

2. كتاب الصلوة, beginning with the eleventh bâb, on fol. 52b.

3. كتاب الزكات, on fol. 170a.

4. كتاب الصوم, on fol. 192b.

5. كتاب الحج, on fol. 227b, second line.

No date. There is an entry on the fly-leaf at the back of the MS., Penang, Jan. 7, 1806.

Bibliotheca Leydeniana.

No. 2828, ff. 262, ll. 13; Naskhî; size, 7¼ in. by 4½ in.

2609

Rushd-almajâlis (رشد المجالس).

A treatise on the most important points of Sunnite theology and law (چند نصائح دينى و مسائل شروعى كه نفع عامهٔ مسلمانست), by Mûsâ bin Muhammad Shu'ûn Afghân (شؤون افغان). Beginning: الحمد لوليه والصلوة على نبيه وآله واصحابه اجمعين، بدان اسعدك الله تعالى فى الدارين كه ميگويد مؤلف اين مختصر الخ.

It is divided into several faṣls, the first of which is headed در بيان منع كردن از گناهانى كه تعلق بظاهر تن دارند.

No date.

No. 2103, ff. 56–83, ll. 13–14; written by different hands, partly in Naskhî, partly in Nasta'lîḳ; size, 7 in. by 4¾ in.

2610

Fragment of a detailed Persian work on prayers, with numerous Arabic quotations and specimens; it has neither beginning nor end, and neither title nor author's name are mentioned anywhere. It deals with prayers on all occasions and under all circumstances in the usual orthodox way.

Abrupt beginning, on fol. 1a: ... لك الحمد گويد و تمام بايستد و در سجده رود الخ. Occasionally very elaborate marginal glosses.

No. 1290, ff. 94, ll. 13; Naskhî; size, 10⅝ in. by 6¾ in.

2611

Kitâb-i-fiḳh (كتاب فقه).

Fragment of a Persian treatise on Sunnite law, without beginning or end. It opens abruptly thus: اسب امّا الايمان بالله ايمان آوردن بخداء تعالى آنست كه ايمان آريم الخ.

This is evidently a portion of a كتاب در ايمان with a second faṣl در بيان نماز, on fol. 126b. Other *kitâbs* which appear in this fragment are:

كتاب الطهارة, on fol. 128a.

كتاب الزكوة, on fol. 157a.

كتاب الحج, on fol. 163a.

كتاب الصلوة, on fol. 188a.

Bibliotheca Leydeniana.

Numerous subdivisions into faṣls and bâbs. No indication of the author's name or the proper title anywhere. The apparent confusion in the arrangements of the subdivisions seems to indicate that the leaves are to some extent misplaced, although the catchwords are all correct.

No. 2507, ff. 111–198, ll. 14–15; Nasta'lîḳ, the Arabic quotations in Naskhî; size, 8½ in. by 5¼ in.

2612

Kanz-almukâshafât (كنز المكاشفات).

A kind of extract from and commentary on the كنز الدقائق of Ḥâfiẓ-aldîn Nasafî (see the Persian translation of this work in Nos. 2575–2579), compiled in Persian, in order to make its subtilties more intelligible

to young disciples, A. H. 1170 (A. D. 1756, 1757), see. fol. 1a, l. 8, in the time of Muhammad 'Alîkhân Sirâj-aldaulah Bahâdur, the son of Nawwâb Anwar-aldînkhân (see fol. 1b, ll. 4 and 5), by Shaikh Sulaimân, known as Khalîl Ḥusain bin Shahbâz (see fol. 1b, first line). Anwar-aldînkhân was Nawwâb of the Carnatic and fell in battle against Muzaffarjang, A. H. 1162 (A. D. 1749); Muhammad 'Alî, his son, fled to Trichinopoly, but was afterwards confirmed by Nawwâb Nâsirjang as ruler of the Carnatic, see Beale, Orient. Biogr Dict., p. 51b, and No. 501 in this Cat.

Beginning: حمد مر خدایرا سزد که علم دین بالقرآن المتین الخ

The title, كنز المكاشفات, appears on fol. 1a, l. 10, on the last fly-leaf at the back of the MS. it is designated as Masâ'il dar fikh (مسائل در فقه).

The present copy is incomplete at the end and contains only a portion of the whole, breaking off in the 19th kitab and the 103rd bâb The arrangement of divisions and subdivisions is somewhat confused, as in most copies of the ترجمهٔ كنز الدقائق (see above) too; the *bâbs*, many of which are not marked, run on independently of the *kitâbs*, and several sections, which ought to be styled *kitâbs*, are by mistake designated as *bâbs*

The *kitâbs* are, following the arrangement in Nos 2575–2579 above, as follows

1 كتاب الطهارة, on fol 2a (containing five bâbs), 2 كتاب الصلوة, on fol 15a (beginning with the sixth bâb and going down to the twenty-fifth, as it seems), 3 كتاب الزكوة, on fol 61a (containing babs 26–35), 4 كتاب الصوم, on fol 71b (beginning, as it seems, with bab 36, which is, however, not marked, as is the case with bab 26 in the preceding section too), 5 كتاب الحج, on fol 76b (beginning in the middle of bâb 38), 6 كتاب النكاح, on fol 94a, 7 كتاب الرضاع (here wrongly styled باب در بيان رضاع), on fol. 109b, 8 كتاب الطلاق, on fol 111b (again styled by mistake باب در بيان طلاق), 9 كتاب العتاق, on fol. 152a; 10 كتاب الايمان (seems to begin with باب هفتاد وپنجم در بيان سوكند), on fol 160a, 11. كتاب الحدود, on fol 175a, second line; 12 كتاب السرقة (seems to begin with باب هشتاد و پنجم در بيان دزدى), on fol. 184b; 13 كتاب جهاد والسير, on fol. 190b. Between this and the following kitâb a new one is put in, كتاب المعاد, on fol 203a; 14. كتاب اللقطة (seems to begin with باب نود ويكم در لقيط (read لقيط)), on fol. 203b; 15. كتاب الآبق (again wrongly styled باب), on fol. 206a; 16. كتاب المفقود (styled باب نود و دوم در بيان مفقود), on fol. 206b; 17. كتاب الشركة (styled again باب نود و سيوم در بيان شركت), on fol. 207b; 18. كتاب الوقف (again باب نود و چهارم در بيان وقف), on fol. 210a; 19. كتاب البيوع, on fol. 212b.

Occasionally various readings, glosses, and additions on the margin.

Bibliotheca Leydeniana.

No. 2803, ff 228, ll 15–17, rather incorrectly written in a very irregular and uncouth Naskhî; size, 8½ in. by 5½ in.

2613

Hidâya-i-fârsî (هداية فارسى).

A large Persian work on Muhammadan ecclesiastical and civil law according to the Ḥanafite school, based on various Arabic standard works, but chiefly on Burhân-aldîn Abû-alhasan 'Alî al-Marghînânî's famous هداية (see a Persian paraphrase of it in Nos. 2593 and 2594 above), and therefore styled هداية فارسى.

It was compiled at the request of the Governor-General of India, Warren Hastings, A. H. 1190 (chronogram هداية فارسى پيرايهٔ انجام يافت), = A. D. 1776, by Ghulâm Yahyâ, that is Maulawî Maḥmûd Yahyâkhân, together with Mullâ Tâj aldîn Mîr Muhammad Ḥusain and Mullâ Sharî'at-allâh. It is apparently subdivided into four جلد or volumes (like the Persian paraphrase, see above), but only the main portions of the *first* and *third* volumes and parts of the *second* and *fourth* are found in this copy The remaining portions are missing, in consequence of large lacunas after ff 190, 810, 906, and 938 A complete copy of this work in four volumes is described in Rieu i. pp. 23 and 24. An English translation of it was published by Charles Hamilton in London, 1791, the Persian text was printed in Calcutta, 1807 The *first volume* comprises the *first five kitâbs*, as in Rieu's first volume, viz.

1 كتاب الطهارة, on fol. 3a; 2 كتاب در بيان نماز, on fol 58a, 3 كتاب در بيان احكام زكوة, on fol 186a; 4. كتاب در بيان روزه, on fol. 859a; and 5. كتاب در بيان حج, on fol 900b, the proper order of leaves being ff 1–190, 811–906. This part breaks off in the middle of the fifth kitâb on the pilgrimage.

The *second volume* (which ought to contain kitâbs 6 to 19, from the book of marriage, كتاب النكاح, to that of pious foundations, كتاب الوقف) begins abruptly on fol. 191a, the text then goes down uninterruptedly to fol. 810, where, according to the colophon, the *third volume* ends. The kitâbs found in this portion belong to the *third volume* only, viz.. 20, 21. كتاب در بيع وصرف, on fol. 314a; 22. كتاب در بيان كفالة, on fol. 325b; 23. كتاب در بيان حوالت, on fol. 352a; 25. كتاب در بيان رجوع از شهادت, on fol. 423b; 27. كتاب در بيان دعوى, on fol. 473a; 28. كتاب الاقرار, on fol. 531a; 29. كتاب الصلح, on fol. 554a; 30. كتاب المضاربة, on fol. 574b; 33. كتاب الهبة, on fol. 624a; 35. كتاب در بيان مكاتب, on fol. 680b; 36. كتاب الولاء, on fol. 720b, 37. كتاب در بيان اكراه, on fol. 760a. Ff. 906–1108

(lacuna after fol. 938) contain portions of the *fourth volume* which ends on fol. 1108b, according to the colophon. Here are found the following kitâbs: 52. كتاب الذّية, on fol. 939b; 53. كتاب در بيان معاقل, on fol. 1032a; 54. كتاب الوصيّة, on fol. 1044b; and 55. كتاب الخنثى, on fol. 1101b.

Beginning: حمد و سپاس بيقياس معبوديرا سزاوار است كه فقهاى بالغ انديشه در راه طاعتش از طى كردن پست و بلند الخ.

No. 1917, ff. 1108, ll. 17; Nasta'lîk; size, 10–10¾ in. by 6¾ in.

2614

Dhakhira-i-Governor Hastings (ذخيرهٔ كورنر هشتين).

Another Persian work on Muhammadan ecclesiastical and civil law, according to the various theological schools, in the form of questions on every conceivable point of jurisprudence, compiled for the same Warren Hastings (كورنر چندرل مستر وارن هشتين, see fol. 2a, l. 4) by Muhammad Wâsil Jâ'isî (see fol. 2a, ll. 5 and 4 ab infra). Beginning of the preface, on fol. 1b: بعد سپاس بى قياس حكيم على الاطلاق كه هيچ فعلى از افعال او خالى از حكمت نيست الخ.

Beginning of the work itself, on fol. 4a, first line: بدان ارشدك الله تعالى فى الدّارين كه اين كتاب مشتمل است بر دو قسم قسم اوّل مشتمل است بر نواميس الهى و قسم ثانى متضمّن قوانين شاهنشاهى قسم اوّل بايد دانست كه احكام شريعت دو قسم اند قسم اوّل احكام دنيا قسم دويم احكام عقبى امّا احكام دنيا چهار قسم اند قسم اوّل احكام عبادات چنانچه صيام و صلوات قسم دويم احكام كه مشروع و موضوع اند براى حاجات ديگران چنانكه ردّ امانت (read امانت) و رسانيدن مال عاريت و ادائى قرض قسم سيوم احكام كه مشروعيّة و موضوعيّة آنها براى حاجت خويش است چنانچه تجهيز و تكفين و وصيّت قسم چهارم احكام كه صلاحيّت رفع حاجت ندارند مانند قصاص قتل و ديگر تقصيرات الخ.

From these introductory words it appears, that the author originally intended to divide his work into *two great kisms*, one on divine, i.e. ecclesiastical laws, the other on imperial, i.e. civil laws (نواميس in the heading of the first kism is explained in a marginal gloss as جمع ناموس بمعنى راز و نام جبرئيل اينجا مراد از آن احكام الهى اند), and to subdivide again the *first* of these into two smaller kisms, dealing with ordinances for this world and such for the future world respectively, the former of which was to contain again four sections, called likewise kisms. But all these larger and smaller divisions are indissolubly mixed up with one another in the following discussions, and no trace of the original plan has remained. The real sections appearing in the text are a few kitâbs, a considerable number of bâbs, and endless fasls, mas'alas (or istiftâs), and dalîls. The copy is, moreover, incomplete at the end. The *bâbs* and *kitâbs* which are marked in this copy are:

1. باب قتل و ديگر تقصيرات و احكام آن, on fol. 4b, lin. penult.
2. باب ديات, on fol. 7a.
3. باب مسائل ديت و تقصيرات, on fol. 15a, lin. penult.
4. باب در بيان وجوب قصاص وعدم وجوب آن, on fol. 21b.
5. باب مسائل قصاص قتل نفس از محيط سرخسى, on fol. 27b.
6. باب قصاص ما دون نفس, on fol. 28b.
7. باب شهادت قتل, on fol. 41b, first line.
8. باب فى اعتبار جهالة القتل, on fol 46b
9. باب ما تحدثه الرّجل فى الطّريق, on fol. 50b, last line.
10. باب جناية البهيمة والجناية عليها, on fol. 70b
11. باب در بيان منع كردن انسان از آنچه خلاف شرع و ممنوع و مكروه است, on fol. 124a, first line.
12. كتاب الحدود, on fol. 162a.
13. باب المعرفة (read معرفة) الزّنا, on fol 163a
14. باب ما يسقط الحدود و ما لا يسقط, on fol 164a
15. باب سقوط الحد و (read الحدود) دعوى فيه شبهه المسقوط, on fol. 166b.
16. باب الرّجل يطأ امراة لا تحلّ له, on fol 170a
17. باب در بيان انواع احصان و شرائط آن و طريق ثبوت و حدّ آن (وجدان in the following copy), on fol 175a
18. باب در بيان مسائل فتاوى قاضيخان و غيره, 1b
19. باب رزق الولاة از كتب محدّثين و هدايهم, on fol. 247a.
20. باب در بيان مسائل نكاح فتاوى برهنه, on fol. 266a.
21. باب در بيان مسائل نكاح وسيلة النّجاة, on fol. 287b.
22. باب محرّمات, on fol. 297b, last line.
23. باب الشّهادة, on fol. 303b.
24. باب وكالت در نكاح, on fol. 305b.
25. باب المهر, on fol 309b, last line.
26. باب حضانة, on fol. 312b, lin. penult.
27. باب در هدايه, on fol. 314a.
28. باب النّفقة, on fol. 316a.
29. باب در بيان مسائل نكاح منقول از قرا (؟ قرآن) خوانى, on fol. 318b.
30. (again as in 25) باب المهر, on fol. 327a.

31. باب حرمة المصاهرة, on fol. 328b.
32. باب النكاح (read نكاح) اهل الشرك, on fol. 332b.
33. كتاب الرضاع, on fol. 333a.
34. باب در بيان مسائل نكاح فتاوئ امينى كتاب النكاح, on fol. 336b.
35. باب در بيان مسائل كتاب الرضاع, on fol. 345a.
36. باب در بيان مسائل طلاق فتاوئ برهنه, on fol. 346a.
37. باب در بيان مسائل طلاق وسيله النجاة, on fol. 360a.
38. باب حدف, on fol. 371v.
39. باب حيله, on fol. 372a.
40. باب استثنا, on fol. 374b.
41. باب الكنايات, on fol. 376b.
42. كتاب الظهار, on fol. 378a, first line.
43. باب كفارت ظهار, on fol. 380b.
44. باب العدة, on fol. 383b.
45. باب حداد, on fol. 391a.
46. باب حلاله كردن, on fol. 392b.

In this bâb the copy breaks off. Especially in the earlier part of the MS., there are added in red ink many valuable marginal and interlinear glosses.

No. 586, ff. 393, ll. 13; large and distinct Nasta'lîk; size, 12¼ in. by 7 in.

2615

Another copy of the same.

This copy is much more incomplete even than the preceding one, breaking off in the eighteenth section with the words عروبه را و نمز.. (corresponding to fol. 228b, l. 4 there); it has besides a large lacuna on fol 97a immediately before the beginning of the eleventh section, the whole portion from fol. 85b, first line, to fol. 123b, last line, in the preceding copy being entirely left out here. Finally, ff 148 and 149 must be substituted for ff. 172 and 173 and vice versa, so that the former come between ff. 171 and 174, and the latter between ff. 147 and 150. Beginning of the preface the same as in the preceding copy; the names of Warren Hastings and the author, Muḥammad Wâṣil Jâ'isî, appear here on fol. 2a, ll 2 and 4.

Beginning of the work itself, on fol. 3b, with one particular modification in the original arrangement of the last four sections or kisms of the احكام دنيا, viz.: امّا احكام دنيا چهار قسم اند قسم اوّل احكام عبادات الخ قسم دويم احكام (؟كه) صلاحيّت رفع حاجت ندارند مانند قصاص قتل قسم سيوم احكام كه مشروع و موضوع اند براى حاجت ديگران چنانچه ردّ امانت الخ قسم چهارم احكام كه مشروعيّة و موضوعيّة آنها براى حاجت خويش است مانند تجهيز الخ.

The eighteen sections of this very incomplete copy are found here: 1. on fol. 4b; 2. on fol. 7b; 3. on fol. 17a; 4. on fol. 23a; 5. on fol. 33a; 6. on fol. 34a; 7. on fol. 49b; 8. on fol. 55b; 9. on fol. 60a; 10. on fol. 82b; 11. on fol. 98a; 12. on fol. 144b; 13. on fol. 145b; 14. on fol. 146b; 15. on fol. 173a; 16. on fol. 152b; 17. on fol. 157b; 18. ib. Another section, called here كتاب الاكراه من فتاوئ قاضيخان, on fol. 192a, appears as فصل مسائل اكراه از فتاوئ قاضيخان in the preceding copy, on fol. 203b.

From Duncan's sale, Febr., 1818.

No. 1652, ff. 224, ll. 13; large and distinct Nasta'lîk; size, 12 in. by 7⅝ in.

2616

Fakhr-alshuyûkh (فخر الشيوخ).

A compendium of Muḥammadan theology, law, and Ṣûfism, compiled at the request of Tîpû Sulṭân (A.H. 1197–1213 = A.D. 1782–1799, see fol. 3a, l. 2), A.H. 1200 (A.D. 1786, see fol. 3b, l. 2), by 'Alî Riḍâ Sharaf (see fol. 6b, l. 10), and beginning: گوهر حمد سزاوار آويزهٔ جميلى است كه بنور جمال او جهانى منوّر گرديد الخ.

In the preface the author mentions two other well-known compilations made by Tîpû's order, viz. the فتح المجاهدين, by Zain-al'âbidîn of Shûshtar, and the مفرّح القلوب, by Ḥasan 'Alî, with the takhallus 'Izzat (see further below in the section 'Varia').

Index on ff. 7a–8a.

The work is divided into three bâbs, viz.:

باب اوّل در بيان عقائد, on fol. 8a.
باب دويم در فقه, on fol. 13b
باب سيوم در سلوك, on fol. 30b.

The *second* bâb comprises thirty-four faṣls, dealing with the regulations for ablution, prayer, almsgiving, fasting, pilgrimage, marriage, criminal proceedings, etc.; the *third* bâb also contains several faṣls.

No date.

No. 1356, ff. 45, ll. 13; very careless Nasta'lîk; size, 8¼ in. by 5⅝ in.

2617

Another copy of the same.

Beginning as in the preceding copy. Author's name on fol. 7a, l. 7. *First bâb*, on fol. 8a; *second bâb*, on fol. 14b (here in thirty-three faṣls only); *third bâb*, on fol. 35a.

No date. College of Fort William.

No. 2183, ff. 50, ll. 12 on ff. 1–40, ll. 13 on ff. 41–50; written by two different hands, the first of which is a very careless and uncouth Nasta'lîk, the second a more neat and distinct one; size, 8¼ in. by 6 in.

2618

Fatâwâ-i-Muḥammadî (فتاواى محمّدى).

Fatwâs or legal decisions on all the various questions of ecclesiastical and civil law, collected and arranged in 313 short chapters by an anonymous author at the request of the same Tîpû Sulṭân (see fol. 3a, ll. 11 and 12; fol. 3b, l. 9; and fol. 4a, l. 2).

Beginning: الحمد لله الّذی کرّم بنی آدم العلما بالمجد والکمال و شرّف من بینهم الفقها الخ.

This collection ends on fol. 176b. Ff. 177a–189b are filled with prayers against various diseases, etc., and the enumeration of all the beautiful names (usually ninety-nine) of Muhammad, Fâṭimah, etc. Ff. 190b–192a contain some additions to the fatwâs and two invocations. A complete index on the fly-leaves.

No. 1663, ff. 192, ll. 17; Nasta'lîk, all the Arabic quotations in Naskhî; index and additions by other hands; size, 12½ in. by 7½ in.

2619

Mu'ayyid-almujâhidîn (مؤیّد المجاهدین).

A collection of poetical khuṭbas or prayers in verse, to be read from the pulpit, composed at the request of the same Tipû Sulṭân by Zain-al 'âbidîn Mûsawî ibn Sayyid Radî of Shûshtar (the author of the فتح المجاهدین, see No. 2616 above and further below under 'Varia'), who, after having lived for a long time in Madras and Balâghât, became finally a courtier of Tipû Sulṭân, see A. Sprenger, pp. 591 and 592. It is introduced by a preface in prose and contains 104 khuṭbas in different metres, most of them in the form of kaṣîdas and only a few in mathnawî-baits; Sprenger, therefore (loc. cit.), is wrong in calling this work a mathnawî.

Beginning of the preface, on fol. 1b: الحمد لله ربّ العالمین والصّلوة والسّلام علی رسوله . . . امّا بعد بر ارباب فطرت عالی متعجّب و مستور نماند که الخ

Beginning of the first khuṭbah, on fol. 4b: میکنم از جان سپاس بر حرم کبریا الخ.

Dated the 27th of Ramaḍân, A.H. 1221 (A.D. 1806, Dec. 8).

No. 447, ff. 151, 2 coll., each ll. 9 (ll. 13 in the preface), Nasta'lîk; size, 8¾ in. by 6 in.

2620

Another copy of the same.

Preface on fol. 1b, beginning of the first khuṭbah, on fol. 5b; it is headed here thus: خطبه در بحر چار در چار مشتمل بر حمد الهی و نعت حضرت رسالت پناهی و غیرها اکابر دین متضمّن فوائد جهاد مزیّن باسم سامی پادشاه دین پناه حضرت ٹیپو سلطان پادشاه غازی خلّد الله ملکه و سلطنته.

No date. College of Fort William, 1825.

No. 2129, ff. 107, 2 coll., each ll. 11–14; Nasta'lîk; size, 8¾ in. by 5¾ in.

2621

Zâd-almujâhidîn (زاد المجاهدین).

The duties of a Muslim with special reference to the holy war against infidels and an additional chapter on ethics, morals, and eschatology, compiled by order of the same Tipû Sulṭân in the year 1221 since the prophetic mission came to Muḥammad (از بعث حضرت رسالت پناه =A.H. 1209, A.D. 1794, 1795, see fol. 4b, l. 8), to strengthen his faithful subjects for the Jihâd against the cursed Christians (نصارای لعین), see fol. 4b, l. 10. The chief portion of the book, filled with numerous quotations from the Kurân and the Sunnah, is due to the court-chaplain Ghulâm Aḥmad (fol. 4a, l. 8), the same who translated into Hindûstânî the work on Muḥammadan ecclesiastical and civil law, styled Khulâṣa-i-Sulṭânî (see No. 2623 below), at the request of the same Tipû Sulṭân. A complete index on the fly-leaves.

Beginning: الحمد لله الّذی علّم الانسان ما لم یعلم والصّلوة والسّلام علی رسوله محمّد سیّد ولد آدم و علی آله المهدیّین و اصحابه اجمعین امّا بعد بر اصحاب دانش والا فطرت مخفی و مستتر نماند الخ.

The book is divided into three bâbs, the *first* of which comprises seven faṣls, the *second* ten, and the *third* fifteen.

باب اوّل در بیان جهاد.

فصل ۱ در فضیلت جهاد (in six مجلس), on fol. 6a

فصل ۲ در اتّفاق مسلمین, on fol. 23a.

فصل ۳ در منع نفاق با مسلمین و عدم محبّت و مروّت و اطاعت کفّار لعین, on fol. 27a.

فصل ۴ در آلات دور انداز (in three مجلس), on fol 30b

فصل ۵ در ترغیب و تأکید جهاد (in five مجلس), on fol. 40a.

فصل ۶ در تهدید باز ماندن از جهاد, on fol. 57b.

فصل ۷ در گرفتن جزیه از کفّار ذمّی, on fol. 59b.

باب دویم در عبادات.

فصل ۱ در بیان کلمهٔ طیّبه, on fol. 63b

فصل ۲ در فضیلت علم وعلما وآموزندگان on fol. 69a.

فصل ۳ در بیان نماز موافق آیات و احادیث (in two مجلس), on fol. 71b

فصل ۴ در بیان آداب مسجد و حقوق مسجد بر مسلمین, on fol 77b.

فصل ۵ در آداب دعا کردن بجناب حقّ جلّ و علا on fol 80a.

فصل ۶ در فضیلت درود, on fol. 84a.

فصل ۷ در فضیلت جماعه و روز جمعه و نماز جمعه, on fol. 87a.

فصل ۸ در فضیلت روزهٔ ماه مبارک رمضان, on fol. 92b

فصل ۹ در فضیلت حجّ, on fol. 96a.

فصل ۱۰ در فضیلت دادن زکوة مال, on fol. 99b.

باب سیوم در بیان متفرّقات.

فصل ۱ در رحمت (in five مجلس), on fol. 104b.

فصل ۲ در بیم و خوف (in four مجلس), on fol. 125a.

فصل ۳ در رعایت حقوق و آداب پادشاه بر سپاه و غیره, on fol. 140b.

فصل ۴ در مذمّت حسد و بغض, on fol. 146a.

فصل ٥ در منع غیبت, on fol. 150b.
فصل ٦ در مذمّت دروغ, on fol. 155b.
فصل ٧ در منع مسکرات و قمار (in two مجلس), on fol. 158b.
فصل ٨ در سرقت و خیانت, on fol. 166b.
فصل ٩ در منع زنا, on fol. 171a.
فصل ١٠ در ذکر موت, on fol. 175a.
فصل ١١ در ذکر احوال قبر, on fol. 181a.
فصل ١٢ در احوال قیامت, on fol. 185a.
فصل ١٣ در بیان بهشت, on fol. 191a.
فصل ١٤ در بیان دوزخ, on fol. 196b.
فصل ١٥ در عهد و پیمان و جز آن محکم قرآن, on fol. 201b.

Copied by Mirzâ Muhammad Nasir. College of Fort William.

No. 2159, ff. 206, ll. 11; large Nasta'lîk, the Arabic quotations in Naskhî; size, 9 in. by 6⅝ in.

2622

Another copy of the same.

Beginning the same as in the preceding copy, the author's name appears on fol. 3b, lin. penult., the date on fol 4a, ll. 8 and 9 On fol. 1a it is styled وعظ زاد المجاهدین. Of the bâbs and fasls, only the first five fasls and the seventh of the *first bâb* are marked, viz 1. on fol. 5b, l. 2; 2. on fol. 20b, l. 2; 3 on fol. 23b, last two lines; 4. on fol. 26b; 5. on fol. 35b, lin. penult; 7 on fol 52a (marked on the margin) No heading of the sixth fasl is to be found, and of all the subdivisions of the *second* and the *third* bâb no trace is left.

No date. The copyist was Sayyid 'Alî Ridâ, son of Sayyid 'Abd-alkâdir.

Bibliotheca Leydeniana.

No 2734, ff 157, ll. 11, Nasta'lîk, the Arabic quotations in Naskhî, size, 9⅝ in. by 6⅛ in

2623

Khulâṣa-i-Sulṭânî (خلاصهٔ سلطانی).

A work on Muhammadan ecclesiastical and civil law in Hindûstânî, translated from the (Arabic) original of Abû Ḥafs Bukhârî by the same Ghulâm Ahmad, likewise for Tipû Sulṭân, and beginning, on fol. 3b: حمد و ثنا ثابت هی خاصّ خداکی تین، غیر اسکا خدائی کی لائق الخ.

It is divided into two kisms:

قسم اوّل پنج بیان اعتقاد کی, on fol. 4b.
قسم دویم پنج احکام شریعت کی, on fol. 10b.

The second kism has numerous subdivisions, *bâbs* and *fasls*. The headings of the former are:

باب الطّهارة, on fol. 10b.
باب حیض و نفاس, on fol. 17a.
باب بیان نجاست, on fol. 22b.
باب الصّلوة, on fol. 24b.
باب الصّلوة (!) المریض, on fol. 31b.
باب الجنازة, on fol. 32b.
باب نماز جمعه, on fol. 38b.
باب العیدین, on fol. 41b.
باب الصّوم, on fol. 43a.
باب الزّکوات (الزّکوة), on fol. 47a.
باب الحجّ, on fol. 49b.
باب النّکاح, on fol. 51a.
باب الولی والکفو, on fol. 54a.
باب المهر, on fol. 56b.
باب الرّضاع, on fol. 59b.
باب نفقه, on fol. 61a.
باب آداب شوهر, on fol. 63a.
باب آداب حقوق مرد بر عورت الخ, on fol. 64b.
باب حقوق عورت بر مرد, on fol. 67a.
باب احکام الطّلاق, on fol. 68b.
باب الظّهار, on fol. 71a.
باب العدّة, on fol. 72b.
باب الکراهیّة, on fol. 73a.
باب الذّبح, on fol. 78a.
باب بیان کلمات کفر, on fol. 82b.

No date. An index (differing a little in the subdivisions from the text) on ff. 1a–2a.

No. 1204, ff 86, ll. 11–12; Nasta'lîk, mixed with Shikasta; size, 8½ in by 5⅝ in.

2624

Some rules and regulations for Muslims from the Shî'ite standpoint, issued by the Shaikh-alislâm, for the greater part in almost illegible handwriting; on fol. 4a a chapter on the فرائض نکاح; on fol. 9b a طریقهٔ بیعت; the latter, being the last portion of this short tract, concludes with a سلسلهٔ فیض الهی, a chain of Shaikhs, through the medium of which the divine grace has come down from Muhammad to the founder of the Kâdirî order, 'Abd-alkâdir Jîlânî, with the epithet Ghauth (see Safînat-alauliya, No. 36, col. 278 above, and Nos. 1795–1803).

Bibliotheca Leydeniana.

No. 2811, ff. 13, ll. 8–10; Shikasta; size, 8 in. by 5¾ in.

2625

Hazâr Mas'alah (هزار مسئله).

A fragment, incomplete both in the middle and at the end, of a book of questions on religious subjects, consisting of 1000 questions and answers, entitled هزار مسئلهٔ سؤال و جواب, and beginning: الحمد لله ربّ العالمین والعاقبة للمتّقین والصّلوة والسّلام علی رسوله محمّد و آله اجمعین، در خبر است از جابر بن عبد الله

واز قیس ابن عامر و از حسین ابن علی ابن ابی طالب که فرموده که رسول علیه السّلام دین اسلام آشکارا کرد الخ.

The questions are taken from the Thora, the Gospels, and Psalms, etc.; the first begins on fol. 434a. Ff. 438–447 are left entirely blank, and the book breaks off on fol. 469. There are contained in this fragment only 157 questions, all the rest are missing.

No. 379, ff. 432b–469b, ll. 19; Nasta'lîk; size, 10¾ in. by 6¼ in.

2626

Laṭâ'if (لطائف).

A collection of invocations and prayers for special occasions, divided into a number of laṭîfas, beginning: لطیفه در یقظه' در وقت بیدار شدن از خواب گوید الحمد لله الّذی احیانا بعد ما اماتنا الخ.

On fol. 227a (the first empty page) it is styled الجزو الاوّل بعضی لطیفهٔ لطائف شاهی.

No. 1330, ff. 227–274, ll. 15; Naskhî; size, 10½ in. by 5½ in.

2627

Masâ'il (مسائل).

Theological discussions in form of mas'alas, by Ḳâdi Ḳuṭb, beginning: الحمد لله ... مسئله بدانکه ایمان اقرار کردن است بزبان یعنی گفتن کلمهٔ طیّبه لا اله الّا الله الخ.

Copied A. H. 1209 (A. D. 1794, 1795).

No. 1345, ff. 65a–76a, ll. 13; Nasta'lîk; size, 7½ in. by 4⅝ in.

2628

Sharḥ-i-nuwad u nuh nâm-i-khudâ (شرح نود و نه نام خدا).

A Persian explanation of the ninety-nine names of God; it begins with the enumeration of the ninety-nine Arabic epithets, on fol. 1b: یا رحمٰن یا رحیم یا مالك یا قدّوس یا سلّام یا مؤمن الخ.

On fol. 2b the Persian commentary begins thus: شیخ مغربی فرموده جهت حلّ مشکلات الخ.

It ends on fol. 22b, and is dated the 10th of Dhû-alḳa'dah (no year being mentioned). The remaining pages of this MS. are filled with miscellaneous matters, viz. *a*) باب زکی نامه, a tradition of the prophet, on fol. 23b; *b*) در بیان اعتبار سال عرب و عجم و ترك, a tract on chronology.

College of Fort William, 1825.

No 2207, ff 27, ll. 10–12; Nasta'lîk and Shikasta mixed; size, 8¼ in. by 6¾ in.

2629

Kitâb-i-'aḳâ'id (کتاب عقائد).

A collection of theological treatises in Arabic and Persian, intermixed with a grammatical tract and a ḳaṣîdah of Sa'dî.

Contents:

1. On ff. 1a–15b, ll. 12–16; Naskhî.

Ḥiṣâr akmal (حصار اکمل), prayers and invocations in *Arabic*, ascribed to 'Abd-alḳâdir Jîlânî (see No. 2624 above), and styled, 'the perfect bulwark' (on the fly-leaf رساله در ادعیه و اعمال و خواصّ اسماء). Many marginal and interlinear glosses and additions.

2. On ff. 16b–20a, ll. 11; Nasta'lîk.

Ad'iyah (ادعیه), a set of *Persian* prayers.

3. On ff. 20a–28a, ll. 11; Nasta'lîk.

Mi'at 'awâmil (مائة عوامل), usually styled Mi'at amil (مائة عامل), Jurjânî's (i.e. Abûbakr 'Abd-alḳâhir bin 'Abd-alraḥmân, who died A. H. 471 = A. D. 1078, 1079) well-known grammatical treatise on the hundred regents, in *Persian* verse, beginning: بعد توحید خداوند و درود مصطفی الخ; see Bodleian Cat., No. 1658, and J. Aumer, p. 52, No. 2; on the Arabic original, comp. G. Flügel i. p. 149 sq.; Loth, Arabic Cat., p. 273 sq.

4. On ff. 28b–32a, 2 coll., each ll. 11; Nasta'lîk.

Ḳaṣîda-i-Sa'dî Shîrâzî (قصیدهٔ سعدی شیرازی), beginning: شکر و سپاس و نعمت و منّت خدایرا (the usual introductory poem of the *Persian* ḳaṣîdas of Sa'dî, see above, No. 1117, 8 sq.). Dated the 18th of Ṣafar, A. H. 1176 (A. D. 1762, Sept. 8).

5. On ff. 33a–64b, ll. 12–20, written by various hands in careless Nasta'lîk and Shikasta.

Muntakhab-i-kitâb-uṣûl-aldîn wa-alirshâd wa bayân-alyakîn wa-al'itiḳâd (منتخب کتاب اصول الدّین والارشاد و بیان الیقین والاعتقاد), an extract from a *Persian* work on the vindication of the Sunnite creed, by Muḥammad bin alḥasan bin Isrâfîl alshurûṭî, in a muḳaddimah, five bâbs, and a khâtimah, beginning: بسم الله . الحمد لله الّذی هدانا خیر الامور والصّلوة ... بدانکه اصل فرق ضالّه شش اند الخ.

Muḳaddimah, on fol. 33a; on the six heretical sects, the جهمیّه, جبریّه, قدریّه, روافض, خوارج, and مرجئه (see No. 2548 above, fasls 2–7).

First bâb, on fol. 33b: در بیان دلیل بر تعیین فرقهٔ ناجیّه و عقائد ایشان.

Second bâb, on fol. 41a: در بیان بعضی از مشابهات قرآنیّه و خبریّه که موجب تضلیل بسیاری شده.

Third bâb, on fol. 46a: در بحث کلام الله سبحانه.

Fourth bâb, on fol. 58a: در زلّات پیغامبران.

Fifth bâb, on fol. 60b: در کرامات اولیا.

Khâtimah, on fol. 64a, first line: در حقّیّت خلافت

On the margin of fol. 64b it is stated, that the collation of this copy was completed (تصحیح رسید) the 22nd of Jumâdâ-althânî, A. H. 1176 (A. D. 1763, Jan. 8).

6. On ff. 65b–144b, ll. 12; Nasta'lîk.

Tuḥfa-i-Aurangîyyah (تحفهٔ اورنگیّه), another exposition of the Sunnite creed and refutation of heretical sects, in *Persian*, compiled for the instruction of the crown-prince Aurangzîb (the later emperor 'Âlamgîr),

and dedicated to his father Shâhjahân, A. H. 1049 (A. D. 1639, 1640, see ff. 66a, l. 2; 66b, l. 3 sq.; and 67a, ll. 1–3), by Muhammad Sharîf bin Ahmad bin Hasan al-Bukhârî (see fol. 65b; l. 3 ab infra).

Beginning: الحمد لله الّذى دلّنا على معرفة وحدانيّته و جلال ذاته بالشّواهد والاعلام الخ.

Dated A. H. 1176 by Shaikh Muhammad bin Shaikh Pîr Muhammad Balgrâmî Ilâhâbâdî Kâdirî at 'Azîmâbâd; the collation was finished the 23rd of Jumâdâ-althânî in the same year (A. D. 1763, Jan. 9).

7. On ff. 144b–151a, ll. 12; Nasta'lîk.

Part of the Shanâ'at-almubtada'at (نبذة من شناعة المبتدعة), or the ugliness of heresy, in *Arabic*, beginning with a quotation from a work styled نواقض الرّوافض, viz. اعلم ان من هفواتهم و تسهيلاتهم فى الشّريعة حيث قالوا الخ.

The last two treatises are written by the same hand.

No. 499, ff. 151; written by various hands in different styles of Naskhî and Nasta'lîk; size, 7½ in. by 4½ in.

2630

Theological poems.

Contents:

1. On ff. 1a–15a, ll. 10: Bad'-alamalî (بدء الأمالى), Sirâj-aldîn 'Alî bin 'Uthmân alûshî alfarghânî's Arabic kasîdah on the unity of God (composed A. H. 569 = A. D. 1173, 1174, see J. Aumer, Arabic Cat., p. 41, No. 147; G. Flügel i. p. 459; Loth, Arabic Cat., p. 259, etc.; and H. Khalfa iv. p. 558, No. 9524; edited by Peter von Bohlen, Konigsberg, 1825, and printed in Kasan, with a Tataric paraphrase, 1849), with an interlinear Persian paraphrase in red ink.

Beginning: مليك مالك مولى الموالى الخ.

The usual beginning of the kasîdah, viz. يقول العبد فى بدء الأمالى, from which the poem has also got the name of يقول العبد, is here the second bait.

Dated the 14th of Rabî'-alawwal, A. H. 1147 (A. D. 1734, Aug. 14).

2. On ff. 15b–28a, ll. 10.

Alasmâ' alhusnâ (الأسماء الحسنى), Nûr-aldîn of Damietta's Arabic kasîdah, rhyming in لا, on the beautiful names of God (see J. Aumer, Arabic Cat., p. 234, No. 548; Arabic Cat. of the Brit. Mus., No. 175, 2; A. F. Mehren, p. 165, col. 1; Fleischer, Cat. Lips., p. 435), likewise with an interlinear Persian paraphrase in red ink.

Beginning: بدأت بسم الله والحمد اوّلا الخ.

Dated by 'Abd-alkhâlik the 15th of Rabî'-alawwal (the year is omitted, but it is evidently the same as in No. 1, viz. 1147 = A. D. 1734, Aug. 15).

3. On ff. 29a–60, usually 2 coll., each 11. 13.

Akâ'id-i-Jâmî (عقائد جامى), also styled I'tikâdnâma (اعتقاد نامه), a collection of poems on the Muhammadan creed, a few in mathnawî-baits, the majority in form of kit'as, mixed with some rubâ'is and fards and interspersed with Arabic quotations from various Sûras of the Kurân; comp. above, Nos. 1281 and 1282; and Rieu ii. p. 827a, No. VIII.

Beginning: بعد حمد خداى نعت رسول الخ

No date.

No. 1476, ff. 60; written in two different kinds of Naskhî; size, 5⅞ in. by 4¾ in.

2631

Miscellanies.

1. An anonymous treatise, incomplete at the beginning, on religious duties, on fol. 1a; ll. 13–15.

2. Tarjuma-i-hadîthât-i-nabawî (ترجمهٔ حديثات نبوى), a Persian paraphrase of traditions of Muhammad, on fol. 34b; ll. 11, in thirty-two short bâbs.

Beginning: باب اوّل. در فضيلت علم و علماء الحديث. قال النّبى الخ.

3. Another copy of the 'Akâ'id-i-Jâmî (عقائد جامى), as in No. 3 of the preceding copy, on fol. 72b; ll. 13.

No. 515, ff. 1–101; written in various kinds of Nasta'lîk by three or four different hands; size, 8¼ in. by 5½ in.

Appendix: *A Pushtû-Persian Work on the Sunnite Creed.*

2632

Makhzan-alislâm (مخزن الاسلام).

A comprehensive work on the observances, rites, and dogmas of Islâmism, according to the Sunnite creed, with occasional references to Sûfic theories, compiled in the Pushtû or Afghân language, with Persian prefaces to each chapter and other Persian quotations, on the basis of the best Arabic and Persian sources, by Âkhund Darwîza Ningarhârî (with his real name 'Abd-alkarîm ibn Makhdûm), the founder of the national literature of the Afghâns, who lived under the emperor Akbar (A. H. 963–1014 = A. D. 1556–1605), at Pashâwar, and had received his spiritual tuition from Shaikh 'Alî Tirmidhî. He wrote this book for the purpose of guarding his Afghân countrymen against the heresy of a certain heretic or atheist (زنديق), Bâyazîd Ansârî, son of 'Abdallâh of Kandahâr, commonly known as Yûsuf Zî, the founder of the Rûshânian sect, who was finally defeated by Akbar's general Muhsinkhân, comp. on this heretic and his sect Dr. Leyden's excellent treatise in 'the Asiatic Researches,' vol. xi. pp. 363–428, entitled: 'On the Rosheniah Sect and its founder, Bayezid Ansari,' and Graf Noer, Kaiser Akbar, vol. ii. pp. 180–219, Leyden, 1885; on the present work, which also bears the titles of مخزن پشتو, مخزن افغانى, and مخزن اسرار, Captain Raverty, Selections, prose and poetical, in the Pushto or Afghân Language, London, 1860; and Z. D. M. G. vol. xvi. p. 786 sq.; B. Dorn A Chrestomathy of the Pushtu or Afghan Language, St. Petersburg, 1847, preface, p. v sq.; and extracts from it, ib., pp. ٢٥–٧٨; see also Raverty's Gulshan-Roh, London, 1860, p. 133 sq.; and his Grammar of the Pukhtô, second edition, London, 1860, introduction, pp. 32–33. Akhund Darwîza's elder son Karîmdâd, who is occasionally addressed in the original draft of

his father's work, wrote a تتمّه to it and revised and modified it to some extent (see the next copy); in A.H. 1014 (A.D. 1605) his younger son 'Abd-alkarîm again revised and rearranged it, restoring certain parts omitted in Karîmdâd's recension, curtailing other parts and adding new material, where it appeared desirable to him (see Nos. 2634 and 2635 below). The book is divided into eight بيان, each of which has in the present copy, which seems to represent the *original composition* of Âbkund Darwîza himself, a Persian introduction.

Beginning of the preface or introduction to the first bayân, on fol. 1b: الحمد لله الغنى الّذى افتقر الحيوانات باسرهم الى التّفهّم بينهم من احوال ضمائرهم الخ.

Bayân I, on fol. 3a: قصيدهٔ امالى از تصنيفات امام الهمام حضرت امام محمّد اوسى (read اوشى)'.

A Pushtû translation of the same kasîdah, بدء الامالى or يقول العبد, by the Ḥanafite Imâm Sirâj-aldîn 'Alî bin 'Uthmân alûshî alfarghânî, which has been noticed in No. 2630, 1 above. This first bayân is incomplete at the end in consequence of a lacuna between ff. 8 and 9; the last words, on fol. 8b, correspond to fol. 50b, l. 2 in No. 2634 below. Beginning of the bayân itself: بسم الله الرّحمٰن الرّحيم' پناهه دحق آغاز كرم اوس لديه علم كلام الخ.

Bayân II, on fol. 9a: در تسهيل قصيدهٔ بُرده'.

A Pushtû paraphrase and interpretation of the famous kasîdah of Imâm Sharaf-aldîn Abû 'Abdallâh Muḥammad bin Sa'îd al-Bûṣîrî (who died A.H. 694 = A.D. 1295) in praise of Muḥammad, and styled البُرْدة (see below, Nos. 2647–2652; edited by Rosenzweig, Vienna, 1824, and by Ralfs, ib. 1860, with a metrical Persian and Turkish paraphrase, and German translation, latest Eastern editions, Bûlâḳ, A.H. 1305, Cairo, A.H. 1307, Kazan, with a Tataric paraphrase, 1888; French translation in Garcin de Tassy, Exposition de la foi musulmane, pp. 127–148; comp. G. Flügel i. p. 465 sq., Ḥ. Khalfa iv. p. 523 sq., No. 9449, etc.). It is incomplete at the beginning, owing to the same lacuna after fol. 8, its abrupt beginning, on fol. 9a, corresponds to fol. 55b, l. 4 ab infra in No. 2634 below.

Bayân III, on fol. 25b: اندر آنكه چون ملّتهاى باطل هفتاد ودو گروه رسيده هر كدام ايشان بملك اعتقاد از مذهب سنّت وجماعت جدا شده اند الخ

The seventy-two sects of Islâm and the particular article of faith by which each of them is separated from the orthodox Sunnite creed.

Bayân IV, on fol. 36a: در تيسير آوردن خلاصهٔ كيدانى تا بر جملهٔ عوامّ النّاس آسان واسهل آيد و هركسى را از آن بهرهٔ بسم الله الرّحمٰن الرّحيم دينى برسد'.

The 'quintescence' of Kaidânî (see above, Nos. 2604 and 2605) made easy, an exposition of the various aspects of prayer, in eight bâbs, viz.:

1. در بيان فرائض نماز, on fol. 38a.
2. در بيان واجبات نماز, likewise on fol. 38a.
3. در بيان سنّتهاى نماز, on fol. 39a.
4. در بيان مستحبّات نماز, on fol. 40a.
5. در بيان محرّمات نماز, on fol. 41a.
6. در بيان مكروهات نماز, on fol. 42a.
7. در بيان مباحات در نماز, on fol. 44a.
8. در بيان مفسدات نماز, on fol. 44b.

Bayân V, in three faṣls, viz.:

1. On fol. 45b: در ادا كردن بعضى عقائد كه از عقيدهٔ ضياء الدّين امام محمّد شامى منقول گردانيده و بالفاظ ادعائى آورده تا افغانانرا از آن فائدهٔ كلّى باشد'.

A Pushtû translation of the four عقائد, or articles of faith, by Ḍiyâ-aldîn Imâm Muḥammad Shâmî.

2. On fol. 48b, first line: اندر آنكه حضرت شيخ الامام (read امامْ) الامام مفتى الجنّ والانس مولانا نجم الملّه والدّين عمر النّسفى در رسالهٔ خود آورده است الخ

A Pushtû translation (published in Raverty's Selections, and Dorn's Chrestomathy, see above) of the رساله on heretical sects, in twelve firkas, by Najm-aldîn Abû Ḥafs 'Umar bin Muḥammad al-Nasafî (died A.H. 537 = A.D. 1142, 1143), the author of another renowned work, called عقائد or the articles of faith (edited by Cureton as Appendix to the 'Pillar of the Creed of the Sunnites,' London, 1843; translated, with extracts from Taftâzânî's commentary, in Muradgea d'Ohsson's 'Tableau de l'Empire Othoman,' vol. i, comp. Ḥ. Khalfa iv. p. 219, No. 8173).

3. On fol. 55a. اندر آنكه قرآن را از روى جهل و نادانى بلا ادائى مخارج حروف و اعراب خواندن از منهّيّاتست

A treatise on the correct and legitimate reading of the Kurân, by the author of this work himself.

Bayân VI, on fol. 61b اندر آنكه بعضى ملحدان درين امّه از حروفات تهجّى چيزى تقرير كرده و تاويل ميسموده كه در فلان حرف فلان و فلان معنى مستتر اند امّا هرچه ميكفتند همه كفر و الحاد الخ

Refutation of the wrong interpretation, given by heretics to the letters of the alphabet, with the recognised Sunnite explanation, beginning with the letter الف (الف اسم د الله دى الخ).

Bayân VII, on fol. 77a در بيان نكات بعضى چيزها كه از معتقدات مذهب سنّت و جماعت را از دانستن آن ناچارست الخ.

Twenty-three nuktas on various points of the Sunnite creed, viz.:

1. در بيان ايمان مجمل و ايمان مفصّل و در بيان احكام و اركان و شرائط ايمان, on fol. 77a.
2. در بيان صد وسى مسائل, on fol. 79a.
3. در بيان مذهب سنّت و جماعت و در بيان آنكه هر مؤمن را بايد كه اينها را بداند و از اعتقاد مبتدعان دور گردد, on fol. 80b.
4. در بيان آنكه هر مومن مسلم را بايد كه خداى تعالى را بشناسد, on fol. 82a.

5. در بیان ده صفت خدای تعالی که از دانش آن ناچاریست, on fol. 83b.

6. در بیان خوف و رجا, on fol. 84a.

7. در بیان فرض دائم, on fol. 84b.

8. در بیان مثالی که در کتاب ذخیرة الملوك در باب نماز آورده الخ, on fol. 84b. (Probably the Persian ذخیرة الملوك, by Sayyid 'Alî bin Shihâb-aldîn Hamadânî, who died A. H. 786 = A. D. 1385, see above, Nos. 2176–2179.)

9. در دانستن ده خصلت در نماز الخ, on fol 85b.

10. در بیان سجدهٔ سهو, on fol. 87a.

11. اندر آنکه دعویٔ علم عیب کفر است; on fol 88b.

12. اندر آنکه الله تعالی را سه چیز دانستن فرض است, on fol. 88b.

13. در بیان شرك جلی و خفی, on fol 89a.

14. در بیان آنکه ده چیز دانستن در کلمهٔ شهادت فرض است, on fol 89b

15. اندر آنکه پنج چیز دانستن در کلمهٔ طیّبه نیز فرض است, on fol 90b

16 اندر آنکه هر که از علم تفسیر و حدیث و علم فقه و علم مناظره و علم نحاط یعنی محو ساختن مرادات و اطوار نفسانی و بدست آوردن اسرار روحانی (آگاه باشد (که) پیر عالم باین علمها باشد و اگر ازین آگاه نباشد اورا پیر و مرشد نباید دانست, on fol 91a (This part contains two Persian rubâ'îs with Pushtû translation, one by Nâsir bin Khusrau, the other by Bâyazîd Bistâmî.)

17 در بیان بزرگان دین (و) در میان عالمان و کیفیّت احوال پیران و مریدان این زمانه, on fol 92b

18. اندر آنکه هر که پنج نمای مسلمانی آرد او بمسلمان متشرّع باشد الخ, on fol 94b

19 در بیان چهار یاران رسول, on fol 96a.

20 در بیان عدد مویهای آنحضرت, on fol 97b

21. در بیان شمائل آن حضرت, on fol 98a

22. در بیان نسب صفت آن حضرت, on fol 98b.

23. در بیان آنکه پنج چیز در وجود آدمی جوهر اند الخ, on fol. 99a.

Bayân VIII, on fol 100a. در ذکر ملحدی که سبب شده است مر تألیف این کتاب.

History of Bâyazîd Ansârî, called Yûsuf Zî, and his five sons, Shaikh 'Umar, Nûr-aldîn, Khair-aldîn, Kamâl-aldîn, and Jalâl-aldîn, whose heresy caused the composition of this book (the title مخزن الاسرار appears on fol. 108a). This bayân ends on fol. 109a, lin. penult., and is followed by a large number of miscellaneous chapters, beginning with a confession of faith, viz. آمنتُ بالله و ملائکته و کتبه و رسله الخ, with a detailed Pushtû paraphrase and explanation, on ff. 109b, first line, to fol. 119b, l. 9; the next chapter is باب در بیان حروفات تهجّی بطریق متصوّفانه تا بعضی اهل درد والم را لذیذ آید وشوق وذوق در دل وقتی از اوقات خاصّ مشعله زند و مفرّح گردد, on fol. 119b, l. 9, to fol. 136a, l. 4 ab infra. Further sections are: a Pushtû explanation of various passages in the Kurân, beginning with Sûrah 25, v. 28, second half: وکان یوما علی الکافرین الخ, on fol. 137a sq.; در بیان معانیٔ نماز در افغانی, on fol. 140b; a Pushtû translation of Sûras 1 and 112, and of some Arabic prayers, on fol. 141a, last line sq.; در بیان نماز جنازه, on fol. 145b; در بیان مفسدات نماز, on fol. 146a; فصل در بیان آداب محرز رفتن واستنجا و نواقض وضو, on fol. 147a, در بیان آنکه استنجا بچند چیز ممنوع است, on fol. 148a; در بیان شکنندهٔ وضو, on fol. 148b; در تسهیل آوردن, on fol. 149a; در بیان حیض ویقاس, مسئلهٔ خزانة الفقه از باب حیض و یقاس بلفظ افغانی, on fol 150a (see on the خزانة الفقه by Abû-allaith Samarkandî above in No. 2608); در بیان واجبات اسلام, on fol. 150b; در بیان سنّت اسلام, on fol. 151a; در بیان احکام شریعت, on fol 151b; در بیان تعداد ایّام شهور, ib.; در بیان تعداد ایّام شهور مذکوره شمسیّه, ib.; در بیان سلوك, on fol 152b; باب در بیان شهمدان, on fol. 155a.

This copy (with the exception of ff. 1–8) was written A. H. 1179 (A. D. 1765, 1766); it belonged formerly to Sir Charles Wilkins, LL. D., F. R. S.

Another, somewhat curtailed copy of this original draft, in which the miscellaneous chapters at the end of the eighth bayân are missing, is described in Bodleian Cat., No. 2350.

No 2393 ff 156, ll 15 (except ff. 1–8 which are added by another hand and contain only 12 lines); Naskhî; greatly worm-eaten throughout, size, 9 in. by 6 in.

2633

Another copy of the same.

This copy represents the *first revised* edition of the مخزن الاسلام by the author's elder son, Karîmdâd bin Makhdûm Darwîza, as his name appears at the end as that of the compiler or جامع. It differs from the original draft mainly by the omission of the Persian introduction to the first bayân and of all the miscellaneous chapters at the end of the eighth, and by the introduction of two short sections at the end of the seventh bayân, on the letters of the Pushtû alphabet viz. بیان دیگر در حروفات افغانی, on fol. 89a, in Persian and بیان دیگر بلفظ افغانی, on fol. 89b, in Pushtû.

Bayân I, on fol. 1b, beginning: شام دحق آغاز کرم اوس لدیه علم کلام الخ, corresponding to fol. 3a, l. in the preceding copy.

Bayân II, on fol. 8a.

Bayân III (here styled فصل), on fol. 26b

Bayân IV (again styled فصل), on fol. 36b. The eight bâbs are found here: 1. on fol. 38b; 2. on

fol. 39b; 3. on fol. 40a; 4. on fol. 41a; 5. on fol. 42a; 6. on fol. 42b; 7. on fol. 44b; 8. on fol. 45b.

Bayân V (without any heading), on fol. 46a. Of the three fasls only the *first* is found here, in consequence of a large lacuna after fol. 48; the author of the عقائد is called here Ḍiyâ-aldîn Imâm *Shânî*.

Bayân VI (here styled باب), on fol. 49a.

Bayân VII, on fol. 64b. The two rubâ'is by Nâsir bin Khusrau and Bâyazîd Bisṭâmî are found here on ff. 79b and 80a; the twenty-three nuktas are the same as in the preceding copy.

Bayân VIII, on fol. 101b; the title appears on fol. 118a.

No date. Bibliotheca Leydeniana.

No. 2467, ff 120, ll. 13; Naskhî, the first page supplied later; size, 8½ in. by 5¾ in.

2634

The same.

This copy represents, according to the last words on fol. 178b, the *second revised* edition of the محرر الاسلام, by the author's younger son, 'Abd-alkarîm bin Makhdûm Darwîza Besides many amplifications and additions to the text and a restoration of various chapters of the original draft, left out in the *first* revision, it differs particularly in the arrangement of the introductory part before the beginning of the *first bayân* This introductory part, which fills here forty-four leaves, comprises not only a considerable portion of the miscellaneous chapters at the end of the *eighth bayân* in No 2632 but also the *second* and *third fasls* of the *fifth* bayân. Another portion of the miscellaneous chapters is here inserted at the end of the *seventh* bayân. The initial words of the Persian preface to the whole in No 2632 are found here on fol 44a

Beginning, on fol. 1b بسامه دحق آعار کرم اوس لحق سرب الخ, corresponding to fol 141a, last line in No. 2632. Immediately after the introductory words the Pushtû translation and explanation of Sûras 1 and 112, and the Arabic prayers follow, see fol 141b, l 2 sq in No 2632, with slight modifications in the arrangement of the prayers. On fol 5b, last line, a فصل دویم appears, corresponding to the *second fasl* of the *fifth* bayân in the original copy; and on fol 12b a فصل سیوم, agreeing with the *third fasl* of the *fifth* bayân there, the latter ends on fol 19b, l. 7. Ff. 19b, l. 8–20a, l 5 correspond to fol. 149a, first line to l 3 ab infra in No. 2632, ff 20a, l. 6–21b, l 6 to ff. 147a, lin. penult.–148b, last line in the same copy; fol. 21b, l 7 sq to fol. 151b sq., ib Fol. 22a, lin. penult. sq. is found on fol. 150a sq. in No. 2632; ff. 23a–24b, last line on ff 137a–138b, lin. penult. there; ff. 26a, l. 8–37a, l 7 on fol 109b, first line to fol. 119b, l 9, ib. Fol. 38b sq. corresponds to fol. 150b in No. 2632; fol. 39b sq to ff. 151a and b there; fol. 40a to fol. 149a, ib.; and ff. 40b–42a to ff. 146a–147a, l. 3 ab infra, ib.

Bayân I, on fol. 45b.

Bayân II, on fol. 52a (for قصیدهٔ امالی must be read قصیدهٔ بردہ); ff. 56a, l. 5–57a, l. 3 are wanting in No. 2632 between ll. 7 and 8 on fol. 9a.

Bayân III, on fol. 74b.

Bayân IV, on fol. 85b. The eight bâbs are found here: 1. on fol. 87b, lin. penult.; 2. on fol. 88a; 3. on fol. 89a (here headed در بیان سنّتهای در نماز); 4 on fol. 90a; 5. on fol. 91b (در بیان حرامها در نماز), 6. on fol. 92a (در بیان مکروهات در نماز); 7. on fol 94b (در بیان مباحات نماز); 8. on fol. 95a, last line

Bayân V, on fol. 96a, consisting of the *first fasl* only (see the *second* and *third* in the introductory part), although by an oversight the words مشتمل بر سه فصل are left after the heading; the author is called here Ḍiyâ-aldîn Imâm Muḥammad *Shâhî*, but at the end of the fasl, on fol. 99a, l. 4 ab infra, and last line, the usual designation *Shâmî* appears.

Bayân VI, on fol 99b, first line.

Bayân VII, on fol. 116b, در بیان نکات (که) بعضی چیزهای که معتقدات مذهب سنّت و جماعت را از دانستن آن مسلمانان را حاری است Some of the headings of the twenty-three nuktas differ slightly from those in No. 2632 and are usually more correct in wording; for instance, nuktah 16 اندر آنکه . . اسرار روحانی آگاه نباشد اورا پیر و مرشد نباید دانست nuktah 17 در بیان بزرگان دین در میان عالم و عالمیان الخ, nuktah 18 اندر آنکه . . . . مسلمانی نجا آرد الخ, nuktah 20 در بیان عدد . . . حضرت پیغمبر صلّی الله علیه و سلّم و بیان ماکولات و عمر آنحضرت

Nâsir and Bisṭâmî's rubâ'is are found here on ff 133a and b. To this bayân is added here another portion of the miscellaneous chapters at the end of the eighth bayân in No 2632, viz. ff 142b, l. 9–167a, lin penult the main part of which, from fol. 143b, l 4 to fol 163b l 8, with several amplifications, corresponds to ff 119b 136a, l 4 ab infra in that copy

Bayân VIII, on fol 167a, lin. penult; it ends on fol 177b, l 4 ab infra, corresponding to fol. 109a, lin penult in No 2632

In the concluding words 'Abd-alkarîm denotes himself as the editor

Dated the 1st of Muharram in the fourteenth year of Ahmadshâh Durrânî's reign (=A.H 1175, A D 1761 August 2), by Sayyid Muhammad. Presented by J Cotton, Esq., Nov 19th, 1813.

No. 2882, ff 178, ll 14; Naskhî; size, 10⅝ in by 7 in.

2635

The same.

Another copy of the *second revised* edition by 'Abd-alkarîm, quite like the preceding one, except, that at the end of the seventh bayân the two chapters on the Pushtû alphabet, as in No 2633, fol. 89a sq., are substituted here for the miscellaneous portions, taken from the eighth bayân of No 2633, in the preceding copy It begins like No. 2634, and contains the same preliminary parts; on fol. 7a, the رسالهٔ of 'Umar al-Nasafî begins, corresponding to the *second fasl* of the *fifth* bayân in the original draft; and on fol. 17b the

treatise on the correct reading of the Ḳurân, corresponding to the *third faṣl* in the same (styled فصل سیوم, as in the preceding copy); then follow the same miscellaneous chapters as in No 2634.

Bayân I, on fol. 52ᵃ.

Bayân II (here styled فصل), on fol. 59ᵇ.

Bayân III, on fol. 80ᵇ.

Bayân IV (here styled again فصل), on fol. 92ᵃ; the eight bâbs are found here: 1 on fol. 94ᵃ; 2. on fol 94ᵇ; 3. on fol. 95ᵇ; 4 on fol 96ᵇ, 5 on fol. 97ᵇ; 6. on fol. 98ᵃ; 7. on fol. 100ᵇ, 8 on fol 101ᵃ.

Bayân V, consisting of the *first faṣl* only, on fol. 102ᵃ; the author's name Shâmî is here corrected into Shâfi'î (!).

Bayân VI, on fol. 105ᵇ.

Bayân VII (here styled باب), on fol. 124ᵇ, in twenty-three nuktas Nâṣir and Bisṭâmî's rubâ'is are found here on ff 143ᵃ and ᵇ On fol 153ᵇ sq. the two chapters on the letters of the Pushtû alphabet

Bayân VIII, on fol 166ᵃ The title appears here in the colophon only, viz نامهٔ محرّر الاسلام, and the concluding words about 'Abd-alkarîm are wanting here No date.

No 2599 ff 184, ll 13, Naskhî, worm eaten throughout, size, 9⅝ in by 6½ in

2636

The same

This and the following copy differ in the arrangement of the *first five* bayâns entirely from all the preceding redactions, and represent a *third revised* edition of the original work by an anonymous editor

Bayân I, on fol 2ᵇ

Bayân II on fol 6ᵇ, headed (read چون) اندر آنکه چون دو گروه رسیده الخ, on the seventy-two sects of Islam etc, corresponding to the third bayân in all the previous copies

Bayân III, on fol 19ᵃ, headed مشتمل بر سه فصلست اوّل در اد (read ادا) کردن بعضی عقائدهای که از عمدهٔ ضیاء الدّین امام محمّد شامی منقول گردانیده الخ, and corresponding therefore to the *first faṣl* of the fifth bayân in the previous copies, containing four عقائد After this follow seven short sections, corresponding to some of the miscellaneous chapters at the end of the eighth bayân in the original draft and the introductory part of the second revised edition of 'Abd-alkarîm, viz.

1. در بیان واجبات اسلام, on fol. 21ᵃ = fol. 150ᵇ in No. 2632, and fol. 38ᵇ in No 2634.

2 در بیان سنّت اسلام, on fol. 21ᵇ = fol. 151ᵃ in No. 2632, and fol. 39ᵇ in No 2634

3. در بیان احکام شریعت, ib. = fol. 151ᵇ in No. 2632, and fol 39ᵇ in No. 2634.

4. در بیان حیض و نفاس, ib = fol. 149ᵃ in No. 2632, and fol 40ᵃ, first line, in No. 2634.

5. در بیان مفسدات نماز, on fol. 22ᵃ = fol. 146ᵃ in No. 2632, and fol. 40ᵇ in No. 2634.

6. در بیان نماز جنازه, on fol. 23ᵃ = fol. 145ᵇ in No. 2632.

7. در بیان استنجا, ib. = fol. 148ᵃ in No 2632.

Bayân IV, on fol. 23ᵇ, headed در تسهیل قصیدهٔ بُردهٔ الخ, and corresponding therefore to the second bayân in the previous copies.

Bayân V, on fol. 37ᵃ, headed در تفسیر آوردن اخلاصهٔ کیدانی الخ, and corresponding to the fourth bayân in the previous copies; the eight bâbs are found here: 1. on fol. 38ᵃ; 2. on fol. 38ᵇ; 3. on fol. 39ᵃ; 4. on fol. 39ᵇ; 5 on fol 40ᵇ: 6 ib.; 7. on fol. 42ᵃ; 8. on fol. 42ᵇ. There are added to this bayân here, (*a*) on fol. 43ᵃ the same introductory pieces, Suras I and 112, and Arabic prayers, as on ff. 1ᵃ, 5ᵇ in No. 2634 (the *second revised edition*), and on fol. 141ᵇ sq. in No. 2632 (the *original draft*); (*b*) on fol. 48ᵃ, فصل دویم اندر آنکه حضرت شیخ امام مفتی الجنّ الخ, i.e. the رسالهٔ of 'Umar al-Nasafî, corresponding to the second faṣl of the fifth bayân in No 2632, and fol. 5ᵇ, last line sq. in No. 2634; (*c*) on fol. 52ᵇ, فصل سیوم اندر آنکه قرآنرا الخ, i.e. the treatise on the correct reading of the Ḳurân, corresponding to the third faṣl of the fifth bayân in No. 2632, and fol. 12ᵇ sq in No 2634.

Bayân VI (here styled باب), on fol. 56ᵇ, agreeing with the sixth bayân in the other copies.

Bayân VII, on fol. 76ᵇ, in twenty-three nuktas, agreeing with the seventh bayân in the other copies, no additions here

Bayân VIII, on fol 91ᵃ, to this bayân are added, as in the original draft (No 2632), some miscellaneous chapters, beginning on fol 101ᵃ with the مسئلهٔ حرامهٔ العقد از باب حیض و نفاس (= fol. 150ᵃ in No. 2632, fol 22ᵃ, lin. penult. in No. 2634), and ending with the باب در بیان شهیدان (= fol. 155ᵃ in No 2632)

Dated the 27th of Rabî'-althânî, A H. 1180 (seventh year of Shâh 'Âlam's reign) = A D 1766, Oct. 2.

No 2456, ff 122, ll. 15, Naskhî, size, 9⅝ in. by 6⅝ in.

2637

The same.

Another, but defective, copy of the same *third revised* edition, agreeing with the preceding one

Bayân I (not marked), on fol. 3ᵃ.

Bayân II (= Bayân III in the other copies entirely wanting here.

Bayân III (not marked, = Bayân V, *first faṣl* in the other copies), on fol. 14ᵃ. The same additional seven sections as in the preceding copy, on ff. 18ᵃ–23ᵇ.

Bayân IV (= Bayân II in the other copies), on fol. 23ᵇ.

Bayân V (= Bayân IV in the other copies), on fol. 53ᵃ. The eight bâbs are found here: 1. on fol. 55ᵇ; 2. on fol. 56ᵇ (no heading); 3. on fol. 58ᵃ; 4. on fol. 59ᵃ; 5. on fol. 61ᵃ; 6. on fol. 62ᵃ; 7. on fol. 65ᵃ; 8 on fol. 66ᵃ. The same three additions as in the preceding copy, viz. (*a*) on fol. 67ᵃ; (*b*) *second faṣl* of

Bayân V. on fol. 79b; (c) *third faṣl* of Bayan V, on fol. 90a.

Bayân VI, on fol. 100b

Bayân VII, on fol. 146b; to the twenty-three nuktas a twenty-fourth is added here, which, however, is a repetition of the seventh section in the additional part of Bayân III.

Bayân VIII (not properly marked), on fol. 183b The title is mentioned on fol. 206a; of the miscellaneous chapters only three pages are found, at the end of which this copy breaks off.

Bibliotheca Leydeniana.

No. 2476, ff. 207, ll. 11; Naskhî; size, 9⅝ in. by 6 in.

2638

A fragment of the same.

A small portion of the مخزن الاسلام, consisting of twelve leaves which contain parts of the *second* and the *third* bayâns, with a lacuna after fol. 3. Ff. 1a–3b correspond to fol. 13a, last line–fol. 17a, last line in No. 2632; ff 4a–12b to fol. 18a, l 4 ab infra–fol. 27a, l. 2 in the same copy. One half of the first leaf is torn away besides.

No. 2599a, ff. 12, ll. 13; Naskhî; size, 8¼ in. by 5¼ in.

3. Traditions of Muḥammad and the Imâms.

a. *Sunnite Traditions.*

2639

Lubâb-alakhbâr (لباب الاخبار).

490 traditions of Muḥammad, in forty bâbs, each of which contains ten traditions, on all points of Muhammadan theology and law, a kind of general introduction into the science of حديث. The original collection in Arabic was compiled by Ahmad bin 'Abdallâh, see Loth, Arabic Cat., p. 48a (No. 191, II); the present work contains the text with a Persian paraphrase and Persian preface by Muḥammad (bin) Maḥmûd, see fol. 1b, l. 4 ab infra. An index of the forty bâbs on ff. 2a–3a.

Beginning. حمد نحمد و ثناء نعدّ مر خدايرا جلّ جلاله و عمّ نواله علم علما بر عالم علوى بر افراشته الخ.

The headings of the bâbs are as follows:

1. On fol. 3a در فضيلت علم و علما; 2. on fol. 5a در فضيلت كلمهٔ لا اله الّا الله محمد رسول الله; 3. on fol. 7b در فضيلت (گفتن) بسم الله الرّحمن الرّحيم; 4. on fol. 10a, last line در فضيلت درود (the index adds after it: بر محمّد مصطفى صلّى الله عليه و سلم); 5. on fol. 12a در بيان ايمان; 6. on fol. 14b در فضيلت وضو ساختن (in the index the headings of chapters 6 and 8 are transposed by mistake); 7. on fol. 16a در فضيلت خلال و مسواك; 8. on fol. 17b در فضيلت بانگ نماز گفتن; 9. on fol. 20a در فضيلت نماز بجماعت گذاردن; 10. on fol. 22a در فضيلت روز جمعه; 11. on fol. 23b در فضيلت مسجد رفتن; 12. on fol. 25a در فضيلت دستار بستن; 13. on fol. 26b, first line در فضيلت روزهٔ ماه رمضان و جز آن; 14. on fol. 28a در فضيلت نماز فريضه; 15. on fol 31a, first line در فضيلت نماز سنّت; 16. on fol. 32a در فضيلت زكوة دادن; 17. on fol. 33a در فضيلت صدقه دادن آشكار و نهان; 18. on fol. 34b در فضيلت سلام گفتن; 19. on fol. 35b در فضيلت خواستن پيش از سخن گفتن; 20. on fol. 36b در فضيلت استغفار دعا; 21. on fol. 37b در ذكر خداى; 22. on fol. 39a در فضيلت تسبيح; 23. on fol. 41a در فضيلت توبه; 24. on fol. 42a در فضيلت فقر, 25. on fol. 43b, first line در فضيلت نكاح, 26. on fol 44b در عقوبت زانى; 27. on fol. 46a در عقوبت لوطى; 28 on fol. 47a در عقوبت شراب خوار; 29. on fol 48b, first line در فضيلت تير انداختن; 30. on fol. 49b در حقّ مادر و پدر بر فرزند; 31. on fol. 51b در حقّ فرزند بر مادر و پدر, 32. on fol. 53a در فضيلت تواضع; 33. on fol. 54b در فضيلت خاموشى; 34. on fol. 56a در منع بسيار خوردن و گفتن, 35. on fol. 57a در منع حسديدن (in the index در منع حنده (و) قهقه); 36. on fol 58a در پرسيدن بيماران, 37. on fol 59b, last line در ذكر موت; 38. on fol 61b در منع كردن نوحه در ذكر كور و احوال آن; 39. on fol. 64b در منع كردن نوحه (in the index در عقوبت نوحه كردن); 40. on fol. 66b در فضيلت صبر

Dated the 5th of Rabî'-althânî (no year) by Shaikh Imâmbakhsh, son of Shaikh Lutf-allâh, who copied it for Miyân Ḥâfiẓ Muḥammad Rûshanjiw

Bibliotheca Leydeniana.

It was printed in Bombay A H 1280

No 2733, ff 1–70, ll 15; careless Nasta'lîk, the Arabic text in Naskhî; size, 9⅝ in by 5⅛ in.

2640

Baḥr-alsa'âdat (بحر السّعادة).

A large collection of more than 3000 traditions on the whole Muḥammadan theology and law, according to the Sunnite creed, compiled in the eighth or ninth century of the Hijrah by Muḥammad bin Muhammad Ibrâhîm, called Ḥâjî Tâj-aldîn (see the title on fol. 5a, lin. penult., and the author's name on fol. 6b, l. 5), and divided into the following twelve bâbs:

1. در بيان نيّات, on fol. 8a, in eight faṣls.

2. در بيان فضيلت علم و علما, on fol. 68b, in eight faṣls.

3. در بيان طهارت, on fol. 118a, in ten faṣls.

4. در بيان نماز و اركان و شرائط و فريضه و سنن آن, on fol. 151b, in ten faṣls.

5. در بيان زكوة, on fol. 195, in eight faṣls.

6 در بیان روزه مرض و سنة, on fol. 217a, in five fasls.

7. در بیان حج کردن و مسائل آن, on fol. 234a, in twelve fasls

8. در بیان قوله, on fol. 205v, in ten fasls.

9. در بیان خلق و خوی نیکو, on fol. 323a, in ten fasls.

10. در بیان حوی بد, on fol. 366v, in eighteen fasls (the بیان of the text must be corrected into باب دهم).

11. در بیان اخلاص و دعوی, on fol. 405b, in three fasls.

12. در حساب ثواب قرآن خواندن و دعوات و ادکار, on fol 423a, in eight fasls.

Khâtimah, on fol. 454b

Beginning: الحمد لله ذی العظمه والکبریاء والطول و الا آلاء الذی منّ علی معرفته بمواقع نعمته وهدی الی ربوبیّته الخ.

The author quotes as his guides the Shaikhs Abû Tâhir bin Muhammad bin Ya'kûb alfîruzâbâdî; Ahmad Isma'îl Khunjî, Junaid bin Mahmûd al'amîrî, 'Abdallâh aldâmyâlî; Muhammad bin 'Alî Najat, etc

This copy is dated by Muhammad bin Rûh aldîn bin Muhammad the 21st of Sha'bân, A. H. 898 (A. D. 1493, June 7)

No. 368, ff 480, ll. 19–23; Naskhî, the first fourteen and the last two leaves are supplied by other hands, size, 10¾ in. by 5⅞ in

2641

Tarjuma-i-Hisn hasîn (ترجمهٔ حصن حصین)

A Persian translation and explanation of the Arabic collection of traditions of Muhammad, with special reference to prayers, styled حصن حصین 'the strong castle,' and compiled by the Shâfi'ite Shaikh Shamsaldîn Abû alkhair Muhammad bin Muhammad bin Muhammad bin 'Alî bin Yûsuf al'umarî aldimishkî alshîrâzî, known as Ibn aljazarî, who was born A. H. 751 (A. D. 1350) at Damascus and died, eighty-two years old, A. H. 833 (A. D. 1429, 1430), he was buried at Madînah He completed this collection in Damascus A. H. 791, the 22nd of Dhû-alhijjah (A. D. 1389, Dec 12), revised and partly enlarged, partly curtailed it in Shîrâz, and then sent it by Maulânâ Najîb Shâfi'î to Ahmadshâh, see fol 3b, and comp G Flügel in p 145, and H Khalfa in p 71, No 4529; other copies of the Arabic original are noticed in Loth, Arabic Cat., p. 88, and J Aumer, Arabic Cat., p 32; printed at Calcutta, A. H. 1229.

The Persian translator was Abûbakr bin Muhammad Bihrûjî, who completed this paraphrase for Sultân Abû-alfath Mahmûdshâh bin Muhammadshâh bin Ahmadshâh bin Muzaffarshâh of Gujarât (reigned A. H. 863–917 = A. D. 1459–1511) the 24th of Dhû-alhijjah, A. H. 910 (A. D. 1505, May 28), see ff. 1a, l. 9, 1b, lin. penult, and 3a, ll. 3 and 4.

Beginning: الحمد لله الواحد الفرد الصمد الذي فتح لرسوله محمّد حصنًا حصينًا لا فتح الخ

No date.

No 883, ff. 94, ll. 17–19; very careless Nasta'lîk, which gradually turns into a regular Shikasta, the first and the last leaf damaged, size, 9⅝ in. by 5½ in

2642

Sharh-i-Hisn hasîn (شرح حصن حصین).

A detailed Persian commentary on the same collection of traditions, by Hâjî Muhammad alkashmîrî, who finished it the 6th of Muharram, A. H. 996 (A. D. 1587, Dec 7), see fol. 253b, ll. 4 and 10 sq. In the khâtimah the commentator enumerates a great number of other works, which he composed, viz.

1. تفسير القرآن الكريم من اوّله الى آخره بالعبارة الفارسيّة: 2. شرح شمائل التّمي للتّرمذي: 3. كتاب مصائل القرآن: 4. شرح العقائد العضديّة: 5. شرح المحرّر: 6. كتاب مصباح الشّريعة فى مذهب الامام الشّافعي شرح: 7. خلاصة كتاب الافصاح فى بيان مسائل مشارق الانوار: 8. كتاب خلاصة الجامع فى جمع الاحاديث المذهب الاربعة: 9. منتخب و شرح الاوراد الحسنيّة: 10. شرح الاوراد: 11. كتاب معجزات النّبى المشمل بالعقائد العصريّة: 12. الدّيبيّة العقائد المنظومة: 13. الرّسالة المنظومة فى المناجات: 14. كتاب خواصّ الرّسول: 15. رسالة ذكر الجهر: 16. رسالة اسم الاعظم.

Beginning: اللّهمّ لك الحمد حمدًا يوافى نعمك و يكافى مزيد كرمك و افضل الصّلوة واكمل التّسليمات على حبيبك .... امّا بعد در ارباب ضمائر صافيه و افهام راكده پوشيده نماند الخ

An index on the fly-leaves; the copy is dated the 12th of Rabî alawwal, A. H. 1174 (A. D. 1760, Oct. 22), at Muhammadpûr (commonly called اركات)

No 228, ff 254, ll 17; Nasta'lîk, many marginal glosses; size, 8½ in by 4⅝ in

2643

Bânat Su'âd (بانت سعاد).

A copy of the Arabic text of Ka'b bin Zuhair's famous kasîdah in praise of Muhammad, not included in Loth, Arabic Cat., see there pp 233b and [illegible], and comp J Aumer, Arabic Cat., p. 232 sq; G. Flügel i. p 432, etc Edited by G J Lette, Leyden, 1748, and G. W Freytag, Halle, 1823; also in Calcutta.

Beginning: بانت سعاد فقلبى اليوم متبول الخ.

The poem contains here sixty-one baits (instead of the usual fifty-seven), and is preceded, on fol. 55a, by some Arabic quatrains, ascribed to 'Abd-alkâdir Jîlânî (حضرت غوث الاعظم) and Imâm Shâfi'î.

Dated A. H. 1078 (A. D. 1667, 1668).

No. 2809, ff. 55–57, 3 coll., in diagonal lines, each ll [illegible] Naskhî; size, 8 in. by 5 in.

2644

Sharh-i-kasîda-i-Bânat Su'âd (شرح قصيدة بانت سعاد).

A Persian commentary on the same kasîdah, compiled by Muhammad Na'îm albadakhshî alrustâkî at the request of his spiritual brother Muhammad Fâdil.

Beginning: الحمد لله . . . . بعد ميگويد اضعف عباد الله الباقي محمد نعيم البدخشي الرّستاقي الخ.

No date of composition or of the copy itself.

No. 1333, ff. 1–28b, ll. 15; Nasta'lîk; a little worm-eaten; size, 9½ in. by 5⅝ in.

2645

Tanmîk-i-Sharh (تنميق شرح).

Another, far more detailed Arabic-Persian commentary on the same kasîdah, by Maulânâ Sadr-aldîn Husâm albanbânî (see fol. 2a, l. 5, and fol. 59b, first line). The title is given in the colophon on fol 59a, last line, thus: تنميق شرح شرح ده صدور العلماء و فرح به قلوب الفضلاء. After a lengthy Persian introduction, beginning, on fol. 1b: حمد و سپاس و ثناء بی قیاس مر مُفضلی را که جوش بحور نحور نحاریر اثر فیض و افضال اوست و خروش شقاشق بیامیر الخ, and dealing with Ka'b bin Zuhair's life, the commentary opens on fol 4a, l. 3 sq. with the first bait of the Arabic poem; each bait is first paraphrased in Persian; after that follows a grammatical explanation, called الصّرف or التّصريف, then a syntactical one, styled النّحو, further a more lengthy discussion on the subtle points and deeper mystical meaning of the verse, entitled النّكات والاسرار, and finally a general summing up, الحاصل. All these sections, except the Persian paraphrase, are written in Arabic. Many marginal glosses.

Dated the 1st of Jumâdâ-alawwal, A.H. 978 = A.D. 1570, Oct. 1), by Mahmûd bin Muhammad Kuraishî.

No. 1856, ff. 1–59, ll. 17, Nasta'lîk; size, 9½ in by 5⅝ in

2646

A third commentary on the same kasîdah, compiled by Muhammad Dâ'ûd bin Sulaimân Khâkânî (see fol. 105a, l. 6), and dedicated to Sultân Muhammad bin Tughluk (A.H. 725–752 = A.D. 1325–1351, see fol 105a, first line). It is written throughout in Persian, except an introductory Arabic kasîdah of eight baits, beginning, on fol. 104b: حمد نلالاً منه بخير مأمول لله طوبى لمن بحمده مشغول الخ; the real preface begins in l. 4 ab infra, on the same page thus: حمد بی پایان و ثنای بیغایت مر حضرت خدایرا جلّ جلاله که روز بعدل خداوند عالم که آفتاب فلك شهریاری و مهر بختیاری الخ, and gives, like the preceding commentary, a short sketch of Ka'b bin Zuhair's life. The first bait of the Arabic kasîdah, بانت سعاد فقلبی الخ, is found on fol. 106b; each bait is accompanied, (a) by a تفسير or commentary (b) by an اعراب or grammatical analysis; and (c) by a معنى or summing up of the meaning, all in Persian.

No date.

No. 1298, ff. 104–135, ll. 15; Naskhî, the Arabic text in red ink; size, 10 in. by 6⅞ in.

2647

Kasîda-i-Burdah (قصيدة بُردة).

The Arabic text of Sharaf-aldîn Abû 'Abdallâh Muhammad bin Sa'îd Bûsîrî's (died A.H. 694, 696, or 697 = A.D. 1295, 1297, or 1298) famous kasîdah in praise of the prophet, styled Burdah (see Loth, Arabic Cat., p. 237 sq; J Aumer, Arabic Cat., p. 234, G. Flugel i p. 465 sq., W. Pertsch, Gotha Arabic Cat, No 2275 sq.; Cat Codd Or. Lugd. Bat. ii p. 76 sq, H. Khâlfa iv. p. 523 sq., No. 9449, etc.; editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien, 1860, with Persian and Turkish metrical paraphrase and German translation; French translation by De Sacy in Garcin de Tassy's Exposition de la foi musulmane pp. 127–148), with an interlinear *Persian* paraphrase. Beginning, on fol 96b: أمِنْ تذكُّرِ جيرانٍ بذي سَلَمِ الخ

The text is pointed throughout; the Persian paraphrase is written in red ink. On fol. 96a some traditions in a different handwriting.

No date Similar copies of the Burdah with an interlinear Persian version are noticed in Loth, Arabic Cat, loc cit, and p 232a, and W. Pertsch, Berlin Cat, p 105

Bibliotheca Leydeniana.

No 2515, ff 96–117, 4 Arabic lines in each page, written in Naskhî, the Persian paraphrase in Nasta'lîk, size, 7⅜ in by 4⅝ in.

2648

The same.

Another copy of Bûsîrî's kasîdah with interlinear *Persian* paraphrase and an endless number of both interlinear and marginal glosses and explanations of grammatical as well as exegetical character, partly in *Persian*, partly in *Arabic*.

Beginning of the *Persian* paraphrase: اما بسبب ياد كردن همسانگانی و دوستانی الخ.

Copied for Hasan 'Alî Sâhib by Sayyid Afdal, as date appears the 10th of Dhû-alhijjah only (in the next part of the same MS., which contains a commentary on the same poem, see No. 2650 below, there is added جلوس iv, in the seventeenth year of the reign, but the name of the Moghul emperor is not given). The Arabic text in this copy is written in red ink.

No. 1298, ff. 1–42, 4 Arabic lines in each page, written in Naskhî with full vowels, the paraphrase in Nasta'lîk, size, 10 in. by 6⅞ in.

2649

Takhmîs bar-kaṣîda-i-Burdah (تخميس بر قصيدهٔ بردهٔ).

An amplification of the Burdah by 'Alî Ṣadr-aldîn bin Aḥmad Nizâm-aldîn alḥusainî alhasanî in Arabic, with a *Persian* translation of the poem in mathnawî baits and short *Persian* notes on the margin.

Beginning of the Arabic preface: الحمد لله الّذي مدح سيّد الاميس باشرف المدائح الخ

Beginning of the first mukhammas, on fol 340b يا ساهر اللّيل يرعى النّجم في الظّلم الخ

Beginning of the *Persian* translation اى ارباد آوردن همسايگان آنمقام الخ

No date. Another Arabic تخميس on the Burdah is noticed in Loth, Arabic Cat, p 300b (No XV).

Bibliotheca Leydeniana

No 2420, ff 339–367, ll 12 in the centre-column ll 18 in the margin-column; the first four pages written in Naskhî, the remainder by the same hand in centre and margin in Nasta'lîk, size, 9⅝ in by 6 in

2650

Tarjuma-i-kaṣîda-i-sharîfah (ترجمهٔ قصيدهٔ شريفه)

A metrical Persian paraphrase of the Burdah with a more or less elaborate explanation likewise in Persian, and usually introduced by the word يعنى by an anonymous author It is preceded by two prefaces (1) a treatise, styled اسناد قصيدهٔ بُرده or according to the concluding words حواشى و اسناد در بسيار حوايدن setting forth the reasons for and the effects of a repeated reading of this kasîdah according to various traditions and beginning, on fol 43a مقلست در روايت صحيح مركه اين قصيده را بخواند دورى و صفائى دل حاصل آيد الخ, (2) a general preface, giving the common story about the origin of this kasîdah, beginning on fol 49a الحمد لناصر العباد بقدرته و جلاله القادر المحمود في كلّ فعاله الرّازق من حرائن نعمه . امّا بعد بدان نصرت الله تعالى كه قصيدهٔ بُرده مشتملست بر يكصد و شصت بيت الخ

According to this statement the kasîdah contains 160 baits (see the same remark in the first preface, on fol 47b, l. 3 ab infra), but the Arabic text of the present paraphrase has 162 (in the text of No 2648 above there are two more, one before and one after the last bait here, 164 altogether) The initial bait of the Burdah is found on fol 50b, and the Persian paraphrase of it runs thus:

اى زياد صحبت ياران (correctly يارانت) اندرزى سلم
اشك چشم آميختى با خون رواں گشته دهم

Copied by Sayyid Afdal for Ḥasan 'Alî Sâḥib, and dated the 27th of Dhû-alḥijjah in the seventeenth year of the reign (of whom, is not stated, see the remark in No. 2648 above).

No. 1298, ff. 43–103, ll 13; Naskhî; the Arabic text in red ink; size, 10 in. by 6¾ in.

2651

Another copy of the same paraphrase.

Of the two prefaces only the second is found here, beginning, on fol. 1b: الحمد لناصر العباد بقدرته الخ.

The first bait of the Burdah appears on fol. 2b. The kasîdah contains here 167 baits, i.e. five additional ones to the 162 of the preceding copy, between vv. 5 and 6, 53 and 54, 73 and 74, 134 and 135, and immediately before the last bait (this fifth one is the first of the two additional ones in No. 2648), but a strange point in connection with these additions is, that there are blanks left after each of them, on ff. 4a, 20b, 27b, 48a, and 56a respectively, and either the Persian paraphrase or the Persian explanation or both, are missing. Moreover v 166 in this copy (i.e. the last but one) precedes v 161 in the preceding one (in No. 2648 the same verse stands after 161 of the preceding copy).

The last bait of the kasîdah has neither paraphrase nor explanation, and the end of the copy corresponds accordingly to fol 102a, l 4 in the preceding one.

No date College of Fort William, 1825.

No 2041, ff 56, ll 13, Nasta'lîk, the Arabic text in Naskhî, written in red ink; size, 9⅝ in. by 6½ in.

2652

Sharh-i-kaṣîda-i-Burdah (شرح قصيدهٔ بُردهٔ).

Another Persian commentary on the Burdah, defective at the beginning two leaves seem to be missing, according to the Arabic paging, besides, the first seventeen leaves are greatly damaged, the first pages even to such an extent that more than one half of the text is torn away, the commentator's name is consequently lost, but fortunately, the date of composition is intact, viz. A H 921 (A D 1515), see fol 1a, ll 1, 2, and 10 The Arabic text is indicated by نظم, the Persian commentary by ترجمه The first bait of the text is found on fol 1b l 3 but the greater part of it is destroyed too, The last twenty leaves are more or less worm-eaten.

Dated by Habîb Muhammad the 12th of Sha'bân, A H 1056 (A D 1646 Sept. 23), collated the 8th of Ramadan in the same year (A. D 1646, Oct 18) with the copy of Miyan Shaikh Fadil in the presence of Mir (or Miran) Sayyid Haidarjiw, Mir (or Miyân) Ṣadr-i-âlam, Miyân Habîb Muhammad (or, as he is called a few lines before, Mir Sayyid Habîb-allâh, probably the transcriber of the copy himself), Miyân Nûr Muhammad, Miyan Sadr-aldîn, and others.

Another Persian commentary on the Burdah, written by Yûsuf bin Muhammad bin Shihâb al-Jâmî, commonly called Yûsuf Ahlî, A H. 863 (A. D. 1459), is noticed in Cat. Codd Or Lugd Bat. ii p 85.

Bibliotheca Leydeniana.

No 2582, ff 64, ll 19, distinct Nasta'lîk; many various readings and additions on the margin; size, 9 in. by 6½ in.

2653

Sharh-al-Maṣâbîh (شرح المصابيح).

The *third* volume of a Persian commentary on the famous collection of 4719 traditions of Muhammad, styled مصابيح السنّة, by the Imâm Abû Muhammad

al-Husain bin Mas'ûd al-Farrâ al-Baghawî alshâfi'î, who died A.H. 510 or 516 (A.D. 1116 or 1122), comp. on the Arabic original H. Khalfa v. p. 564 sq., No. 12128; Ibn Khallikân, No. 184; G. Flügel iii. p. 85; Loth, Arabic Cat., p. 35b sq.; J. Aumer, Arabic Cat., pp. 28 and 29; Cat. Codd. Or. Lugd. Batav. iv. p. 74, etc. The commentator's name does not appear. This volume contains the following kitâbs, quite agreeing with those in the Arabic original:

كتاب البيوع, on fol. 2b; كتاب النكاح, on fol. 50b; كتاب العتق, on fol. 98b; كتاب القصاص, on fol. 109b; كتاب الحدود, on fol. 129a; كتاب الامارة والقضا, on fol. 148b; كتاب الجهاد, on fol. 167a; كتاب الصيد والذبائح, on fol. 222b; كتاب الاطعمة, on fol. 235b; كتاب اللباس, on fol. 257b; كتاب الطب والرقى, on fol. 286a; كتاب الرؤيا, on fol. 302b. With the last-named kitâb this copy ends; the last three kitâbs of the original, viz. كتاب الآداب, كتاب الرقاق, and كتاب الفتن, are entirely missing here, although the first of them is noted in the index on fol. 1b, margin, as كتاب الادب, with reference to fol. ٣٤٧ (whilst the actual Arabic paging only goes down to fol. ٣٤١); there were originally also several bâbs of this kitâb enumerated in the index (going so far as fol. ٣١٠), but they have been afterwards struck out. From this we may conclude, that some unforeseen circumstance prevented the (anonymous) copyist from completing his task. An elaborate index of these missing three kitâbs is noticed in No. 2655 below.

No date. Collated, with many marginal glosses and additions.

No. 1640, ff. 312, ll. 27; distinct Nasta'lîk; size, 12½ in by 7½ in.

2654

Ashi'at-allama'ât fî sharḥ-almishkât (اشعة اللمعات في شرح المشكوة).

The *first two* volumes of a Persian commentary on the revised and enlarged edition of the preceding work, made by Shaikh Walî-aldîn Abû 'Abdallâh Muhammad bin 'Abdallâh Khaṭîb Tabrîzî and finished the last day of Ramaḍân, A.H. 737 (A.D. 1337, May 2), under the title of مشكوة المصابيح, comp. on the Arabic original H. Khalfa v. p. 567; Arabic Cat. of the Brit. Mus., p. 721a; Loth, Arabic Cat., p. 36b sq.; the editions of Delhi, A.H. 1268, and Bombay, 1865; and the English translation by Capt. A. N. Matthews, Calcutta, 1809–1810. The Persian commentator is the well-known and prolific writer 'Abd-alḥakk bin Saif-aldîn alturk aldihlawî albukhârî (born A.H. 958 = A.D. 1551, died A.H. 1052 or 1053 = A.D. 1642, 1643), on whose different works comp. No. 2583 above. According to a note in a copy of the *fourth* volume of this commentary, see Rieu i. p. 14, 'Abd-alḥakk began the work at Dihlî in the middle of A.H. 1019 (A.D. 1610, Sept.), and completed it there in Rabî'-alâkhar, A.H. 1025 (A.D. 1616, April–May).

Beginning: الحمد لله اكمل الحمد على كلّ حال و في كلّ حين والصّلوة والسّلام الاتمّان الاكملان على سيّد المرسلين الخ.

The muḳaddimah, on fol. 2a, first line (مقدّمهٔ مختصر در بيان بعضى از مصطلحات علم حديث), explains some of the technical terms used in the science of tradition, and adds to this explanation, on fol. 5b, last line sq., accounts of fifteen renowned collectors of traditions, previous to the Mishkât, viz. 1. Abû 'Abdallâh Muḥammad bin Isma'îl bin Mughîrah bin Isma'îl al-*Bukhârî* (who died A.H. 256, the 1st of Shawwâl = A.D. 870, Sept. 1, but see a different date below in No. 2659), 2. Abû-alḥusain (in the following copy Abû-alḥasan) *Muslim* bin al-Ḥajjâj Ḳushairî Nishâpûrî (who was born A.H. 204 or 206 = A.D. 819, 820, or 821, 822, and died the 24th of Rajab, A.H. 261 = A.D. 875, May 4); 3. Abû 'Abdallâh *Mâlik bin Anas* (born A.H. 95, 94, 91 or 97 = A.D. 713, 714, or 712, 713, or 709, 710, or 715, 716, died A.H. 179 = A.D. 795); 4. Abû 'Abdallâh Muḥammad bin Idrîs bin 'Abbas *Shâfi'î* (born A.H. 150 = A.D. 767, died the last of Rajab, A.H. 204 = A.D. 820, Jan. 20); 5. Abû 'Abdallâh *Aḥmad bin Ḥanbal* (born in Baghdâd, A.H. 164 = A.D. 780, 781, died in Baghdâd, A.H. 241 = A.D. 855, 856); 6. *Abû Dâ'ûd* Sulaimân bin Ash'ath *Sajastânî* (born A.H. 200 = A.D. 815, 816, according to the شرح سفر السّعادة (No. 2656 below, fol. 17a, last line), A.H. 202 = A.D. 817, 818; died A.H. 275, Rajab = A.D. 888, Nov.); 7. Abû 'Îsâ bin Saurat bin Mûsâ *Tirmidhî* (born A.H. 209 = A.D. 824, 825, died A.H. 279, Rajab = A.D. 892, Oct.), 8. Abû 'Abd-alraḥmân bin Aḥmad bin Shu'aib *Nasâ'î* (born A.H. 215 = A.D. 830, died A.H. 303 = A.D. 915, 916), 9. Abû 'Abdallâh bin Muḥammad bin Yazîd *Ibn Mâjah alḳazwînî* (born A.H. 209 = A.D. 824, 825, died A.H. 273 = A.D. 886, 887, according to the سفر السّعادة A.H. 293 = A.D. 906); 10. Abû Muḥammad 'Abdallah bin 'Abd-alraḥmân *Dârimî* (born A.H. 181 = A.D. 797, died A.H. 255 = A.D. 869); 11. Abû-alḥasan bin 'Alî bin 'Umar al-*Dârkuṭnî*, in the following copy al-*Dârkanatî* (but see De Jong's Al-Moschtabih, p. ٢٢٨ note 5), (born A.H. 305 or 306 = A.D. 917–919, died A.H. 385, the 22nd of Dhû-alka'dah, A.D. 995, Dec. 18) 12. Abûbakr Aḥmad bin al-Ḥusain al-*Baihaḳî* (born in Sha'bân, A.H. 384 = A.D. 994, Sept., Oct., at Khasjird near Baihaḳ, died in Nishâpûr, A.H. 458 = A.D. 1066), 13. Abû-alḥusain Zarrin Ma'wiyat (معوية) al-*'Abdarî*, a descendant of 'Abd-aldâr ain Ḳusayy Baṭnî of the Ḳuraish (died after A.H. 529 = A.D. 1126, author of the كتاب تجريد فى الجمع بين الصّحاح); 14. *Imâm-i-Tûdî*, i.e. Muḥyî-aldîn Abû Zakariyyâ Yaḥyâ bin Sharaf Ḥizamî (born in Tûdî, تودى, a village near Damascus in Syria, A.H. 631 = A.D. 1233, 1234, died in the same place the 14th of Rajab, A.H. 676 = A.D. 1277, Dec. 11); 15. Abû-alfaraj 'Abd-alraḥmân bin 'Abd-albaghdâdî, known as *Ibn al-Jauzî* (born A.H. 508 = A.D. 1114, 1115, or A.H. 510 = A.D. 1116, 1117, died in Ramaḍân, A.H. 597 = A.D. 1201, June).

The Arabic text with the Persian commentary begins, on fol. 16a: نحمده و نستعينه و نستغفره الخ.

The *first* volume contains two kitâbs, the *second* five; all subdivided into many bâbs, fasls, etc.

Kitâb I (كتاب الايمان), on fol. 25b, in No. 972; II (كتاب الصّلوة), on fol. 195b, in No. 972; III (كتاب الزّكوة), on fol. 1b, in No. 973; IV (كتاب الصّوم), on fol. 53a, in No. 973; V (كتاب فضائل القرآن), on fol. 87a, in No. 973; VI (كتاب الدّعوات), on fol. 118b, in No. 973; VII (كتاب المناسك), on fol. 236a, last line, in No. 973. The second volume has an index on the fly-leaves.

No date. The copyist was Muhammad Husain, a resident of سودهره. On fol. 1a, in the first volume, there is an entry, dated Ramadân, A.H. 1160 (A.D. 1747, Sept.).

No. 972, ff. 522, ll. 25; size, 13⅔ in. by 9½ in.; No. 973, ff. 343, ll. 25; size, 14 in. by 9⅔ in.; Nasta'lîk, the Arabic text in Naskhî.

2655

Another copy of the same.

The same two volumes of 'Abd-alhakk's Persian commentary on the Mishkât, beginning on fol. 9b as in the preceding copy. It is preceded, on ff. 1–8, by two indexes, the *first* of which, on ff. 1–3 and 5, does not belong at all to the present work, but gives all the bâbs and fasls of the *last three kitâbs* of the third volume of the Sharh-al-Masâbîh, which were wanting in the copy of that work, No. 2653 above, viz. كتاب الآداب, كتاب الرّقاق, and كتاب الفتن (but to which copy the pages indicated refer, is impossible to say); the *second*, on ff. 4 and 6–8, gives the details of the present copy. The mukaddimah begins on fol. 10a, but is not marked by any heading; the accounts of the fifteen traditioners are found here on ff. 13a–20b, beginning with *Al-Bukhârî* and ending with *Ibn al-Jauzî*.

First volume: Kitâb I, on fol. 27b; II is styled here كتاب الطّهارة, and begins on fol. 94a; the كتاب الصّلوة of the preceding copy appears here as a mere باب الصّلوة, on fol. 140b. It ends on fol. 363b.

Second volume, on fol. 364b (with a separate بسم الله الرّحمن الرّحيم at the top of the page): Kitâb III, on fol. 364b; the following four kitâbs are all styled by mistake باب; IV, on fol. 411b; V, on fol. 426a; VI, on fol. 448a; VII, on fol. 511b. Ff. 223 and 228 are turned upside down and must exchange places with one another, as fol. 228b is the proper continuation of fol. 222b, and fol. 223b of fol. 227b.

No date. Various seals of Muhammadshâh on fol. 9a.

No. 349, ff. 564, ll. 25; written by different hands, partly in Nasta'lîk, partly in Naskhî; illuminated frontispiece on fol. 9b; size, 11⅞ in. by 8 in.

2656

Sharh-i-Sufar-alsa'âdat (شرح سُفر السّعادة).

A Persian commentary by the same 'Abd-alhakk bin Saif-aldîn on the large collection of authentic traditions relating to Muhammad's life, practices, and teachings, styled سُفر السّعادة or صراط المستقيم and compiled by the famous author of the Kâmûs (see above, No. 2397), Muhammad bin Ya'kûb bin Muhammad bin Ibrâhîm bin 'Umar bin Abîbakr bin Ahmad bin Mahmûd bin Idrîs bin Fadl-allâh bin Shaikh-alislâm Abî Ishâk alkâzarûnî, known as Shaikh Majd-aldîn alfîrûzâbâdî allughawî alkuraishî alyamanî albakrî alshâfi'î, who was born in Rabî'-alawwal, A.H. 729 (A.D. 1329, Jan.), and died in the night of the 20th of Shawwâl, A.H. 817 (A.D. 1415, Jan. 2), see fol. 2b, ll. 1–5 (the date of birth given as A.H. 727 in Rieu i. p. 15a is a mere oversight). On the original work comp. H. Khalfa iii. p. 599; and W. Pertsch, Gotha Arabic Cat., p. 55.

Beginning, on fol. 1b: سبحانك لا علم لنا الّا ما علّمتنا إنّك انت العليم الحكيم اللّهمّ صل على محمّد هادى الخلائق الى الصّراط المستقيم والمنهج القويم الخ.

The commentator's name appears on fol. 2a, ll. 12 and 13; the two titles of the Arabic work, ib., l. 3 ab infra. From 'Abd-alhakk's own sketch of his life and works (see Rieu iii. p. 1077b) we learn, that he gave to this commentary the title الطّريق القويم فى شرح الصّراط المستقيم. It is preceded by a *mukaddimah*, in two kisms: 1. در مصطلاحات علم الحديث وآنچه متعلّق است بدان, on the science of tradition, on fol. 5a; 2. در بيان منشأ اختلاف مجتهدين و ذكر ائمّة اربعه و بيان حكم تقليد واتباع ايشان وآنچه متعلّقست بآن, on the four Imâms or heads of legal schools, viz. *Abû Hanîfah* Nu'mân bin Thâbit Kûfî, Abû 'Abdallâh *Mâlik bin Anas*, *Shâfi'î*, and Abû 'Abdallâh Ahmad bin Muhammad *bin Hanbal*, and cognate matters, on fol. 19b.

The سفر السّعادة or صراط المستقيم begins on fol. 25a and is subdivided into a fâtihah, seven bâbs, and a khâtimah. Subdivisions are fasls, tanbîhs, far's, and fâ'idas.

فاتحة الكتاب در ذكر حال حضرت رسالت پيش از نزول وحى و بيان عبادت وى در آن اتام, on fol. 25a, lin. penult.

باب در طهارت حضرت پيغمبر, on fol. 31a, second line.

باب در نماز حضرت پيغمبر, on fol. 50a, last line.

فصل فى كيفيّة الرّكوع, on fol. 67a.

فصل فى كيفيّة السّجود, on fol 76a.

فصل تطويل الصّلوة باليل (بالليل) و تحقيقها بالنّهار, on fol. 83a.

فصل كيفيّة الاعتدال من السّجود, on fol. 85a.

فصل كيفيّة الخروج من الصّلوة, on fol. 101a, first line.

فصل فى الادعية فى الصّلوة, on fol. 102a.

فصل در نسيان رسول الله, on fol. 112b.

فصل گشاده داشتن چشم در نماز, on fol.

فصل الاذكار بعد الصّلوة, on fol. 124b.

فصل در سنن روايت از نما, on fol. 132b.

فصل الاضطجاع بعد سنّه فجر, on fol. 142a.
فصل قیام اللّیل (اللّیل), on fol. 144b, lin. penult.
فصل کیفیّة قیام الیل (اللّیل), on fol. 149a.
فصل دو رکعه نمازی, on fol. 159a.
فصل در نماز چاشت و عادت و روش و طریقهٔ حضرت پیغمبر در گذاردن آن نماز الخ, on fol. 167b.
فصل در بیان سجدهٔ شکر, on fol. 180b.
فصل در بیان سجدهٔ تلاوت, on fol. 186b.
فصل در فضل روز جمعه, on fol. 191b.
فصل عادت کریم و سنّة قویم حضرت نبوی الخ, on fol. 205a.
فصل در خطبهٔ نبویّه, on fol. 229a.
فصل در نماز عید, on fol. 244a.
فصل در عادت حضرت رسالت بوقت استسقا, on fol. 255b.
فصل در عبادات سفر آنحضرت, on fol. 263b
فصل در عادت حضرت نبوی در قراءة قرآن واستماع آن و کمال خشوع و خضوع الخ, on fol. 276b.
فصل در عادت حضرت نبوی در پرسش (read پرسش) بیماران, on fol. 280a.
فصل در عادت حضرت نبوی در احوال مسّت و ادای حقوق وی الخ, on fol. 285a.
فصل در بیان صلوة خوف, on fol. 310b.
باب در زکوة و صدقات (here wrongly styled فصل), on fol. 315a.
فصل در زکوة فطر, on fol. 321b
باب صیام النّبی (here styled کتاب), on fol 330b
فصل در روزهٔ نافله, on fol. 347b, first line
فصل در بیان اعتکاف, on fol. 358a
باب حجّ النّبی الخ, on fol 364b.
فصل در سیاق و بیان حجّ پیغمبر, on fol 367a, last line.
فصل در حجّ پیغمبر, on fol. 374b, first line
فصل در دخول خانهٔ کعبه, on fol. 413a
فصل در قربانیّ پیغمبر الخ, on fol. 420a.
فصل در سنن حضرت . . . در عقیقه, on fol. 420a.
باب اذکار النّبی, on fol. 440a.
فصل در اذکار اذان, on fol. 451b.
فصل در عشر ذی الحجّة, on fol. 453a.
فصل در سلام وآداب حضرت نبوی, on fol. 457b.
فصل در استئذان, on fol. 462b.
فصل در اذکار سفر, on fol. 465b.
فصل در القاضی (read الفاظی) که در کراهت آن کسی را خلافی نیست, on fol. 472b.
فصل در اسباب انشراح صدر حضرت رسالت, on fol. 473b.

باب در عموم احوال و معاش حضرت نبوّت, on fol. 475b
فصل در خورش, on fol. 475b.
فصل در پوشش, on fol. 478b
فصل سُنَح, on fol. 485b.
فصل در عادت حضرت نبوی در معاشرت با ارواح ظاهرات, on fol. 492a.
فصل در خواب و بیداریّ حضرت نبوی, on fol. 498b.
فصل در سواریّ آنحضرت, on fol. 499a
فصل در عدد گوسپندان آنحضرت, on fol. 499b, first line
فصل در بیع و شراکهٔ حضرت نبوی, on fol. 500b, first line.
فصل در بعضی اخلاق آنحضرت, on fol. 502a, last line
فصل اسطلاق بطن الخ, on fol 505a
فصل در علاج طاعون و وبا, on fol. 506a
فصل در استسقا, on fol 508b
فصل در علاجات جراحات, on fol 509b, lin. penult.
فصل در علاج عِرْق النّسا, on fol. 512b.
فصل خشکیّ مزاج, on fol 513a
فصل در جارش بدی, on fol. 513b
فصل در (a space is left blank here for this word) علاج داء الحبسه, on fol 514b
فصل داوی (read دوای) حدر کلّی, on fol. 520a
فصل در اصلاح طعام و شراب, on fol 520a, lin penult.
فصل در شراب الخ, on fol 520b.
فصل در تفریح مریض تسخان خوش, on fol 521a.
فصل در علاج زهر, on fol. 522a
فصل در علاج سحر یهود, on fol 522b
فصل در معالجهٔ بدن, on fol 523b
فصل از بداوی تحرّمات الخ, on fol. 526a, first line
فصل در علاج قمل, on fol 526b.
فصل در معالجه نادونهٔ روحانیّه الخ, on fol 526b
فصل در مجموع امراض الخ, on fol. 531a.
فصل در علاج اندوه وغم, on fol. 533a
فصل در عادت حضرت نبوی در طعام و شراب, on fol 534a.
فصل در امر مسکن ومنزل, on fol 536b
فصل در حفظ صحّت باستعمال بوی خوش, on fol. 537a
فصل در حفظ صحّت چشم, on fol. 538b.
فصل در مرض و سلف عادت حضرت نبوی, on fol. 539a.
فصل در رفتن حضرت نبوی, on fol. 539b
فصل در کلام و سکوت و ضحک و بکای حضرت نبوی, on fol. 541a.

فصل در فطرت و توابع آن, on fol. 542a.

فصل شاب (read شارب) مبارك, on fol. 544b, last line.

فصل در جهاد وآداب آن, on fol. 546a.

خاتمة الكتاب در اشارت بابوابی كه در آن احاديث مروّيست الخ, on fol. 553a (subdivided into many small bâbs).

A great number of fasls without any special heading appear besides the above-quoted ones, viz. on ff. 103b, 339a, 416b, 448b, 449a, 449b, 454b, 455a, 456b, 463b, 467b, 469b, 503b, 510a, 511b, 515b, 516a, 516b, 517a (twice), 518a, 519b, 524a, and 537a; the headings of most of these can be verified from the index in the following copy.

Dated the 24th of Jumâdâ-alawwal, A.H. 1016 (A.D. 1607, Sept. 16).

Some pages, both at the beginning and end, are greatly damaged and worm-eaten.

College of Fort William, 1825

No. 2150, ff. 633, ll. 21; Naskhî; size, 10 in. by 6 in.

2657

Another copy of the same

Another excellent copy, not dated A complete index on ff. 1b–6a, supplying many headings of fasls, which are not given in the text itself.

Beginning as in the preceding copy, on fol 7b All the smaller subdivisions are noted on the margin in red ink, together with many additions

Mukaddimah, first kism, on fol 10a, second line, *second kism*, on fol 22b

Fâtihah, on fol. 27b

The seven *bâbs* are found here on ff 31b, 46a, 235a (here styled فصل در زكوة و صدقات, as in the preceding copy; on the margin بيان زكوة و صدقات); 247a (on the margin كتاب صيام, as in the preceding copy), 272b (on the margin در بيان حجّ التمتّع); 324b, and 348a.

Khâtimah, on fol 399b

No. 739, ff. 452, ll 21, splendid Naskhî, size, 15¾ in. by 9½ in.

2658

Dastûr-i-fâ'id-alnûr (دستور فائض النّور)

A treatise on the prophet's dress (در بيان آداب لباس حضرت سيّد البشر) by the same 'Abd-alhakk bin Saif-aldîn, see fol. 1b, ll. 5 and 6, and fol. 2a, ll. 3 and 4. It is identical with the little tract, styled در آداب لباس, in W. Pertsch, Berlin Cat., p. 41, No. 25; and p. 111, No. 2.

Beginning: بعد حمد و ستايش الهی و پس نعت و تحيّت رسالت پناهی نموده می آيد الخ.

No date. College of Fort William, 1825.

No. 2298, ff. 19, ll. 9; large Nasta'lîk, the Arabic quotations in Naskhî; size, 8½ in. by 6½ in.

2659

Taisîr-alkârî' fî sharh-i-Sahîh-albukhârî (تيسير القارى في شرح صحيح البخارى).

A Persian commentary on the famous Sahîh or collection of traditions by Imâm Abû 'Abdallâh Muhammad bin Isma'îl Bukhârî (who was born, according to fol. 8a, ll. 9–12, the 13th or 16th of Shawwâl, A.H. 194 = A.D. 810, July 20 or 23, and died the 1st of Shawwâl, A.H. 255 = A.D. 869, Sept. 12, contrary to the usual date, A.H. 256 = A.D. 870, Sept. 1, comp. G. Flügel iii. p. 83 sq; Krehl in Zeitschrift d. D. M. G. iv. p. 5 sq.; Loth, Arabic Cat., p. 26. etc., and see above, No. 2654), compiled by Nûr-alhakk alturk albukhârî alshâhjahânâbâdî (i.e. aldihlawî), the son of Shaikh 'Abd-alhakk (the compiler of the preceding works), and himself the author of the زبدة التّواريخ (No. 290 in this Cat.), who died A.H 1073 (A.D. 1662, 1663), see here fol. 2a, ll. 7 and 8. It is dedicated to the emperor 'Alamgîr.

Beginning of the commentator's preface, on fol 1b: بسم الله والحمد لله والصّلوة والسّلام على رسول الله . . . امّا بعد اين صحيفهٔ كرامت و نميقهٔ شرافت صحيح الخ. On fol 311a sq. a biography of the author of the Sahîh is given (احوال بخارى).

On fol. 8b, the original Arabic text begins with باب كيف كان بدوُ الوحى رسول الله (read الى رسول الله) صلّى الله عليه و آله و سلّم الخ.

The كتاب الايمان begins on fol. 25b, the كتاب العلم on fol. 65b, the كتاب الوضوء on fol. 96a, and so on in the order of the original (see Krehl, loc. cit., and the complete edition of Bukhârî's text by the same, Leyden, 1862 sq.), also the edition of Bûlâk, A.H. 1280.

Ff 88b, 103b, 104, 150a, 377b, and 378a are left blank, but the text seems uninterrupted.

No date.

No 1105, ff 753, ll. 19; large and distinct Nasta'lîk; size, 13½ in by 6½ in

2660

Makhâzin-alma'rûf (مخازن المعروف).

A large collection of traditions, with Persian paraphrases and explanations of the quoted Arabic texts, compiled by the Hanafite Khawâsskhân alkâdirî almadanî (خواصّخان الحنفى القادرى المدنى), A.H. 1116 (A.D. 1704, 1705, see fol. 54a), and divided into *four volumes* (جلد). This Persian work, as the order and titles of the kitâbs show, is chiefly based on the مصابيح السنّة and the مشكاة المصابيح, see above, Nos. 2653–2655. The present copy contains the *first volume* or جلد اوّل of the whole work, beginning, on fol. 53b: انفس نفائس جواهر زواهر حمد و سپاس بى اندازه و قياس سزاوار عرش گردون فرش قديم السّلطان معروف الاحسان خلعت روشنى بخش زمين و آسمانى است الخ.

A large *fihrist* or very detailed index of the first

volume is prefixed on ff. 37b–52b. This volume comprises *five kitâbs*, each of which is subdivided into numeral *bâbs*, and every bab generally into *three fasls*.

The *five kitâbs* of the present volume are:

1. كتاب الايمان, on fol. 57a.
2. كتاب العلم, on fol. 112b.
3. كتاب الطّهارة, on fol. 130a.
4. كتاب الصّلوة, on fol. 200a.
5. كتاب الجنائز, on fol. 436a.

The first volume concludes on fol. 495b, and on ff. 498b–533b follows (as in the following volumes too) a supplement, containing all those traditions which have been omitted in the principal text, احاديث متروكه از اصل نسخه: Kitâb I, on fol. 498b; II, on fol. 508a; III, on fol 510b IV, on fol. 523a; V is missing, as the copy is a defective one and breaks off in the supplement to the *fourth kitâb*. Ff. 1–36a of this copy do not belong at all to the مخازن المعروف, but contain the fragment of a collection of *legends* about famous Shaikhs and Imâms, the twenty-four first leaves of which are missing according to the Arabic paging.

No date.

No. 7, ff. 553, ll. 21; Nasta'lîk, the Arabic quotations in larger Naskhî; illuminated frontispiece on fol. 53b, illuminated heading also at the top of the fihrist; ff. 53b and 54a richly adorned; size, 13⅝ in. by 8¾ in.

2661

The same.

The *second volume* or جلد ثانى of the same work, comprising, like the first, *five kitâbs* with the same subdivisions. A large *fihrist* on ff 1b–9b. The *five kitâbs* of the second volume are as follows:

1. كتاب الزّكوة, on fol. 10b.
2. كتاب الصّوم, on fol 64b.
3. كتاب فضائل القرآن, on fol. 104a.
4. كتاب الدّعوات, on fol. 131b.
5. كتاب المناسك, on fol. 213a.

The supplement of this second volume is found on ff. 293b–325a: Kitâb I, on fol. 293b; II, on fol. 299b, last line; III, on fol. 304b; IV, on fol. 307b; V, on fol. 314b, last line.

No date.

No. 123, ff 325, ll. 21; Nasta'lîk, the Arabic quotations in Naskhî; illuminated frontispiece on fol. 10b, the other embellishments like those in the preceding copy; size, 13⅝ in. by 9 in.

2662

The same.

The *third volume* or جلد ثالث of the same work, comprising twelve kitâbs with the same subdivisions as the first and second volumes. A large *fihrist* on ff. 1b–16b. The *twelve kitâbs* of the third volume are:

1. كتاب البيوع, on fol. 17b.
2. كتاب النّكاح, on fol. 91a.
3. كتاب العتق, on fol. 159b, last line.
4. كتاب القصاص, on fol. 175a.
5. كتاب الحدود, on fol. 202a.
6. كتاب الجهاد, on fol. 259a.
7. كتاب الصّلح, on fol. 323b.
8. كتاب الصّيد, on fol. 335b, first line.
9. كتاب الاطعمة, on fol. 356b.
10. كتاب اللباس, on fol. 386b.
11. كتاب الطّب, on fol. 423b.
12. كتاب الفال والطّيرة, on fol. 434b (this *kitâb* is styled in the text also kitâb, but afterwards corrected on the margin into *bâb*, and as twelfth kitâb appears in the text, on fol. 440b, كتاب الرّؤيا, which is styled *bâb* in the fihrist).

The supplement to this *third volume* is found on ff. 451b–498b: Kitâb I, on fol. 451b; II, on fol. 462b, III, on fol. 470a; IV, on fol. 472a; V, on fol. 475b; VI, on fol. 481b; VII, on fol. 485b; VIII, on fol. 486b; IX, on fol. 488b; X, on fol 490b; XI, on fol. 495b (here styled باب الطّب); XII, باب الفال, on fol 497a, كتاب الرّؤيا, on fol. 498a.

No date.

No. 124, ff. 498, ll. 21, Nasta'lîk, the Arabic quotations in Naskhî, illuminated frontispiece on fol. 17b; size, 13⅝ in. by 8¾ in.

b. *Shî'ite Traditions.*

2663

Sharh-i-dîwân-i-'Alî bin Abî Ṭâlib (شرح ديوان على بن ابى طالب).

A Persian commentary upon Alî bin Abî Tâlib's alleged Arabic dîwân, by Husain bin Mu'in-aldîn Maibudî (with the takhallus Manṭiqî), completed according to fol. 252a, ll. 11 and 12, in Ṣafar, A.H 890, the year 406 of the Jalali era (= A.D. 1485, Feb.–March), and introduced by a long preliminary discourse (فواتح) on metaphysical, psychological, and mystical matters in seven fâtihas, see Rieu i. pp. 19 and 20, and H Khalfa ii. p 499, iii. p. 297 sq., and vi. p 474, see also Krafft, p. 27 (where a collection of Maibudî's letters is noticed); on account of these فواتح, the following copy bears the title of فواتح و شرح ديوان على بن ابى طالب. On the Arabic original, comp Arabic Cat. of the Brit. Mus., p. 276; G. Flugel i. pp. 432–434, where the full title of 'Alî's dîwân is given as انوار العقول من كلام وصىّ الرّسول; Krafft, p. 56, etc A Turkish translation of an Arabic commentary on the same, by Mustakîmzâda Sa'd-aldîn bin Sulaimân, was printed in Bûlâk, A.H. 1253.

The seven fâtihas are headed as follows:

فاتحهٔ اولى در بيان راه راست كه مسلوك اصفياست (the true path of the elect), on fol. 3b.

فاتحهٔ ثانيه در ذات خدا تقدّس و تعالى (God's essence), on fol. 11a.

فاتحهٔ ثالثه در اسماء و صفات (God's names and qualities), on fol. 16a.

فاتحهٔ رابعه در انسان کبیر (the greater man, i.e. the macrocosm), on fol. 21b.

فاتحهٔ خامسه در انسان صغیر (the lesser man, i.e. the microcosm), on fol 36a

فاتحهٔ سادسه در نبوّت و ولایت (prophecy and saintship), on fol 44b.

فاتحهٔ سابعه در فضائل و احوال مرتضی ('Ali's excellent qualities and the circumstances of his life), on fol 55b

On fol 1a an index of these seven fâtihas is given, together with an explanation of the abbreviations used in them as well as in the commentary itself, viz ش (or negligently written س) = مؤلّف (i e the commentator Maibudi, the شارح), مح = شیخ محیی الدّین (probably Muhyi-aldîn Ibn 'Arabi, see Safînat-alauliyâ, No 60, col. 281 in this Cat), د = شیخ محمود (i e Mahmûd Shabistari, the author of the گلشن راز), ط (negligently written ط) = حافظ, مث (or مى) = مولانا صاحب المثنوی (i e Jalal aldîn Rûmi), ص (negligently written ص) = ابن فارض (Ibn al farid see above, No 1811)

Beginning of 'Ali's diwan, on fol 69a

الناس من جهة التمثال اکفاء ابوهم آدم والأمّ حوّاء

First words of the commentary مفهوم تعریف اشارتست به نفس و تمیز معنی در ذهن سامع و حرف تعریف که ترد سمیوده لام و ترد مرّد همزه و ترد حلیل مجموع همزه و لام است الخ

Beginning of the فواتح, on fol 1b سپاس سعادت اساس و شکر عبادت لباس معبودی را که اعلام نبوّت و ولایت الخ.

The فواتح are collated and annotated throughout

Dated the 18th of Rabi-althâni A H 1070 (A D 1660, Jan 2), by Asad-allah bin Haji Budâk, in his fifty-second year.

Bibliotheca Leydeniana.

No 2681, ff 252, ll 21, Naskhi, the Arabic text written in red, size, 11½ in. by 7½ in

2664

Another copy of the same

Beginning as in the preceding copy.

Fâtihah I, on fol. 4b; II, on fol. 17b; III, on fol. 27b; IV, on fol. 38b; V, on fol. 60a; VI, on fol. 77b; VII, on fol. 100a.

Beginning of the dîwân on fol. 128b.

No date.

No. 1239, ff 449, written by three different hands, ff. 1–127, ll. 19, in Nasta'lîk; ff. 128–449, ll. 17, in two kinds of Naskhi, size of ff 1–127, 7¾–8¼ in. by 4⅝ in.; size of ff. 128–449, 8½ in. by 4½ in.

2665

The same.

Beginning as usual.

Fâtihah I, on fol. 4a; II, on fol. 14b; III, on fol. 21b; IV, on fol. 29a; V, on fol. 42b; VI, on fol. 54a; VII, on fol. 70b (styled in the text simply فتح, while on the margin the proper heading فاتحهٔ سابعه is added)

Beginning of the dîwân on fol. 91a.

The date of composition appears on the last page, ll 1 and 2, the date of the copy is incomplete, only the 1st of Sha'bân is given. Collated and annotated.

Bibliotheca Leydeniana.

No 2377, ff 280, ll. 21; Nasta'lîk, the Arabic text written in red, size, 8¾ in by 5¼ in.

2666

The same

This copy contains the commentary only, without the فواتح, and begins at once with the first bait of Ali's dîwân.

No date The last page greatly damaged. A former owner was Chas. Bodham, Calcutta, May 1st, 1787.

No 2967, ff 270, ll 17, Nasta'lîk, the Arabic text in Naskhi, ff 114–127 written by another hand, size, 9⅝ in. by 5⅝ in.

2667

Sharh-i-Kâfi (شرح کافی).

A Persian commentary on the *first* book of the famous collection of Shi'ah traditions, entitled الکافی, by Abû Ja'far bin Muhammad bin Ya'kûb bin Ishâk alrazi al Kalini (died A H 329 or 328 = A.D. 940, 941 or 939, 940, according to the preface on fol. 3a, in Baghdad), on which comp Loth, Arabic Cat., pp. 32b and 33 The commentator is Mullâ Khalil bin Alghâzi alkazwini, who entered Kâzwîn with his sovereign Shah 'Abbas II, A.H. 1064 (A.D. 1654), and began this work at the king's request forthwith. He finished the explanation of the first book the 28th of Muharram, A H 1065 (A D 1654, Dec 8), as he states in the last words of the conclusion. He died, according to Rieu, Supplement, p. 253b, in Kazwin, A.H 1089 (A.D. 1678). In the preface he mentions a former Arabic commentary on the same collection of traditions, styled الشّافی, and quotes two traditions of the prophet, which he found in the احادیث عیسب صاحب الزّمان of Abû Ja far Tûsi (i.e. Muhammad bin alhasan, the author of the well-known فهرست, who died A.H. 460 = A D. 1068, see Loth, Arabic Cat., p. 84, and Sprenger's edition of the Fihrist, in the Bibliotheca Indica, Calcutta, 1853–1855), and which seemed to him to have a prophetical reference to Shâh 'Abbâs II. On fol. 3a, last line, the initial words of the Arabic text begin: الحمد لله المحمود لنعمته المعبود لقدرته الخ.

On fol. 33a an index of the whole Arabic work is given; according to that it is subdivided into thirty-three books (کتاب) or even into thirty-four, when the

كتاب الروضة (on which a Persian commentary, under the title منهج اليقين, was completed in Shawwâl, A.H. 1081 (A.D. 1671, Feb.–March), by 'Alâ-aldîn Muhammad bin Abû Turâb Gulistâna alhusainî, see Rieu i. p. 22) is added to it, which, however, according to another authority, simply styled here Zain-aldîn, does not really belong to the كافى. These thirty-three books (Loth's Arabic text has only twenty-nine or thirty) are as follows:

1. كتاب العقل; 2. كتاب التوحيد; 3. كتاب الحجة; 4. كتاب الايمان والكفر; 5. كتاب الدعا; 6. كتاب فضل القرآن; 7. كتاب العشرة; 8. كتاب الطهارة; 9. كتاب الحيض; 10. كتاب الجنائز; 11. كتاب الصلوة; 12. كتاب الزكوة; 13. كتاب الصيام; 14. كتاب الحج (this book is in Loth's Arabic text the 8th, and books 8–13 here appear there as 9–14); 15. كتاب الجهاد; 16. كتاب المعيشة; 17. كتاب النكاح; 18. كتاب العقيقة; 19. كتاب الطلاق (the books 16–19 are entirely wanting in Loth's copy; book 20 here corresponds to 16 there, and so on to the end); 20. كتاب العتق والتدبير والكتابة; 21. كتاب الصيد; 22. كتاب الذبائح; 23. كتاب الاطعمة; 24. كتاب الاشربة; 25. كتاب الزى والتجمل والمروة; 26. كتاب الدواجن; 27. كتاب الوصايا; 28. كتاب المواريث; 29. كتاب الحدود; 30. كتاب الديات; 31. كتاب الشهادات; 32. كتاب القضايا والاحكام; 33. كتاب الايمان والنذر والكفارات. The commentator adds, that Tûsî in his list of Shî'ah books (i.e. the Fihrist) enumerates, including the book of the روضة, only thirty kitâbs, and gives the following explanation: Tûsî has entirely omitted the كتاب العشرة (book 7) and the كتاب العقيقة (book 18); he has besides counted as *one* book the كتاب الطهارة and the كتاب الحيض, and equally as *one* the كتاب الاطعمة and the كتاب الاشربة (which form here four books altogether, viz. 8, 9, 23, and 24). The first kitâb begins here on fol. 33a, and is subdivided into twenty-three bâbs, the first of which (on fol. 34b) is styled باب العقل والجهل.

Beginning of the preface, on fol. 1b: فتح صافى گنجينهٔ شاهى شرح كافى احاديث رازداران الهى گشاد نعيم الخ.

Copied from an authentic manuscript in the possession of Hâji Muhammad Bâkir Talkânî, which was written by Mullâ Muhammad Yûsuf in Kazwîn, and collated with the commentator's own autograph, A.H. 1086 in Aurangâbâd, and finished the 16th of Dhû-alhijjah of that year (= A.D. 1676, March 2).

No. 1152, ff. 136, ll. 21; Nasta'lîk, the Arabic text for the greater part in small Naskhî; size, 10¾ in. by 5¾ in.

2668

Ain-alhayât (عين الحياة).

An exhaustive work on Muhammadan theology and ethics, based on verses of the Kurân and traditions, from a strict Shî'ite standpoint, by the great champion of the Shî'ah, Muhammad Bâkir bin Muhammad Takî Majlisî, who was born A.H. 1038 (A.D. 1628, 1629), and died A.H. 1110 or 1111 (A.D. 1698–1700); see a full list of the works of this most prolific writer (ten Arabic and forty-nine Persian ones) in W. Pertsch, Berlin Cat., pp 59 and 60; and a detailed description of the present work in E. G. Browne, Cambridge Cat., pp. 64–69; extracts from it are also noticed in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; it was printed at Teheran, A.H. 1240. The most prominent among the author's Persian compositions, besides the عين الحياة and the حلية المتقين (see the following number), are تذكرة الائمة (see Rieu, Supplement, p. 30); جلاء العيون (Bodleian Cat., No. 140; Rieu i. p. 154; W. Pertsch, Berlin Cat., p. 536; edited at Teheran, A.H. 1240 and 1266); مقباس المصابيح (said to be an extract from the larger Arabic work of the same author, بحار الانوار, which was edited in single volumes at Teheran, A.H. 1270–1283, see Rieu i. pp. 20 and 21); حماة القلوب (see extracts from it in W. Pertsch, Berlin Cat., p. 31; edited at Tabriz, A.H. 1241, besides at Teheran, and (without name of place) A.H. 1274); زاد المعاد (based on the same بحار الانوار, see Rieu i. p. 21; W. Pertsch, Berlin Cat., p. 257, and p. 148, No. 2; edited Teheran, A.H. 1244); زائدة زاد المعاد (an extract from the preceding one, see Rieu, Supplement, p. 6); حق اليقين (Rieu i. p. 33; edited Teheran, A.H. 1241); جبر و تفويض (Rieu ii. p. 857a); مناسك حج (Bodleian Cat., No. 1794); رسالهٔ نكاح (W. Pertsch, Berlin Cat., p. 261); رسالهٔ اختيارات or كتاب تقويم و اختيارات (W. Pertsch, Berlin Cat., p. 334, and p. 74, No. 2); كتاب سؤال و جواب (edited at Teheran, A.H. 1247); etc.

Beginning لآلئ حمد و جواهر ثنا تحفهٔ بارگاه جلال كبرياء حكيمى كه الواح ارواح قابلهٔ نوع الخ.

There are numerous subdivisions, styled باب, فصل, اصل, فائده, لمعه, شعبه, وجه, بنوع, etc., see E. G. Browne, loc. cit.; the most important of them are: رؤيت, on fol. 11a; شرائط اعمال, on fol. 12a; غرض, on fol. 12b; عبادت, on fol. 14b; معرفت الهى, on fol. 24a; بيان ضرورت وجود نبى و احتياج خلائق بآن, on fol. 36b; بيان عصمت امام, on fol. 52b; فضيلت محبت اهل بيت, on fol. 54b; بيان بعضى از صفات و علامات امام و شرائط امامت, on fol. 57a; عمل و احراز از طول عمل, on fol. 72b; بيان دجال, on fol. 77b; بيان مجملى از معاد, on fol. 78b; فضيلت علم و ياد گرفتن, on fol. 86a; اصناف علم, on fol. 88a; شرائط و آداب علم, on fol. 89a; اصناف علما و صفات عالمى, on fol. 93a; مذمت عمل بى علم, on fol. 93b; عدم اغترار بعبادت و اعتراف بعجز, on fol. 94a; شكر, on fol. 95a; توبه, on fol. 96b; فضيلت صلوة, on fol. 105a; بيان اختلاف شرائع و مذمت بدعت در دين, on fol. 106a; رهبانيت, on fol. 110a; بيان

بیان طلب مال از حلال, on fol. 111b; باعتزال از خلق نمودن, on fol. 113a; بیان تجمّل و زینت و ملبوسات فاخره, on fol. 116a; بیان حرمت غنا, on fol. 120b; بیان ذکر, on fol. 122b; خوف و رجا, on fol. 132b; بیان بعضی از قصص خائفان, on fol. 134a; مذمّت دنیا, on fol. 140b; بیان معنیٔ دنیا, on fol. 180a; کسل و سستی در عبادت, on fol. 207a; عقّت فرج, on fol. 211b; نگاهداشتن چشم, on fol. 213a; فضیلت دعا, on fol. 213b; شرائط و آداب دعا, on fol. 215a; سبب مستجاب نشدن بعضی از دعاها, on fol. 221a; اکرام پیران مسلمانان, on fol. 237b; فضیلت قرآن, on fol. 238a; مجملی از احوال سلاطین و امرا و معاشرت نمودن با ایشان وعدل وجور ایشان, on fol. 259a; مذمّت غیبت و حرمت آن, on fol. 292a; معنیٔ غیبت, on fol. 294a; در مذمّت بهتان, on fol. 297a; مذمّت حسد, on fol. 298a, مذمّت تکبّر, on fol. 301b; اصلاح سریره, on fol. 305a; فضیلت ادکاری که مخصوص بوقتی نیست, on fol. 309a (with this bâb the *khâtimah* begins); بیان ادکاری که مخصوص بوقتی چندند, on fol. 314b.

According to his statement, on fol. 2a, the author tried in this work to give a paraphrase of and a commentary on the last will and the precepts, confided by Muhammad to *Abû Dharr Ghaffârî* (ابو ذرّ غفّاری), whom he calls گزیدهٔ اصحاب و زبدهٔ اتباع.

Dated the 4th of Ṣafar, A.H. 1085 (A.D. 1674, May 10).

No. 587, ff. 321, ll. 21. Nasta'lîk, the Arabic phrases and quotations in Naskhî; illuminated frontispiece, size, 12⅝ in. by 7¼ in.

2669

Ḥilyat-almuttakîn (حلیة المتّقین)

Another Shî'ah treatise on the customs and observances of daily life according to the precepts of the Imâms, by the same Muḥammad Bâḳir bin Muḥammad Taḳî Majlisî, who completed it in Rajab, A.H. 1079 (A.D. 1668, Dec.), see Rieu i. p. 20, and Supplement, p. 110a; W. Pertsch, Berlin Cat., pp. 313 and 314; it was printed in Teheran, A.H. 1248. In the preface, on fol. 1b, l. 11 sq., the author quotes his previous work, the عین الحیاة.

The Ḥilyat-almuttakîn is divided into fourteen bâbs and a khâtimah, but in consequence of a very large lacuna between ff. 45 and 46 the present copy contains only bâbs 1–3 and 11–14 complete, parts of bâbs 4 and 10, and the whole khâtimah; the following headings are given according to the index on fol. 2a:

1. در آداب لباس (on dress), on fol. 2b.

2. در آداب حلی و زیور پوشیدن و سرمه کشیدن و در آئینه نظر کردن (on ornaments, dyes, etc.), on fol. 9a.

3. در آداب خوردن و آشامیدن (on eating and drinking), on fol. 17a.

4. در آداب تزویج و آداب مجامعت و معاشرت زنان و کیفیت ترتیب (؟ تربیت) فرزندان و معاشرت ایشان (on marriage, sexual intercourse, and the rearing of children), on fol. 35b; this bâb breaks off on fol. 45b in the eighth faṣl.

5–9, on using the toothpick and clipping the nails on scents, bathing, sleeping, and bleeding, are entirely missing.

10. در آداب ملاقات و معاشرت مؤمنان و حقوق اصناف ایشان (on intercourse with believers), opens abruptly on fol. 46a in the middle of the third faṣl.

11. در آداب مجالس و سلام و عطسه و مصافحه و معانقه و امثال اینها (on assemblies, greetings, handshakings, embraces, etc.), on fol. 64b.

12. در آداب خانه و داخل شدن و بیرون رفتن (on entering and leaving the house), on fol. 75a.

13. در آداب سوار شدن و راه رفتن و تجارت و زراعت نمودن و چهارپایان نگاه داشتن (on riding, walking, marketing, tilling, etc.), on fol. 84a.

14. در آداب سفر (on travelling), on fol. 93a.

Khâtimah: در بعضی از فوائد متفرّقه (on miscellaneous matters), on fol. 107b.

No date. Modern copy. A former owner was Mr Edw. Galley.

Bibliotheca Leydeniana.

No. 2623, ff. 114, ll. 18 on ff. 1–3, ll. 19 on ff. 4–114; written by three different hands, in two kinds of Naskhî on ff. 1–3 and 113, 114, and in a very careless Nasta'lîk on ff. 4–112, all the Arabic quotations in Naskhî; size, 9¼ in. by 6¼ in.

2670

Sanad-alsa'âdât fî ḥusn-i-khâtimat-alsâdât (سند السّعادات فی حسن خاتمة السّادات).

A theological essay on the special privileges and essential peculiarities of the Sayyids or descendants of the prophet through his daughter Fâṭimah, by Mîr Ghulâm 'Alîkhan Ḥusainî Wâsiṭî Balgrâmî, with the takhallus Âzâd, who died A.H. 1200 (A.D. 1786), see above, No 2135, where his most prominent works are enumerated.

Beginning. الحمد لله الّذی ارسل الینا حبیبه الخ.

No date.

No. 1824, ff. 269b–277, ll. 21; Nasta'lîk; size, 9¼ in. by 5¾ in.

c. *Miscellaneous.*

2671

Some riwâyât, beginning with one of Ibn 'Abbâs: بروایت از ابن عبّاس رضی الله تعالی عنه آورده اند که از آفریدن آسمان الخ.

College of Fort William, 1825.

No. 2351, ff. 6, ll. 9–11; Nasta'lîk, mixed with Shikasta size, 6¼ in. by 4⅝ in.

2672

A short miscellaneous collection of sayings of the prophet and selected verses of the Kurân, with paraphrases and commentary, for the greater part in Arabic, mixed here and there with some quotations from exegetical works in Persian.

Beginning of the first section (mostly sayings of the prophet), on fol. 187a: الحمد لله . . . قال النّبيّ صلّى الله عليه و سلّم من قرأ و حفظ اربعين حديثا من امّتي الخ.

Beginning of the second section, on fol 195a: يا بني اسرائيل اذكروا الخ (= Sûrah II. 38 sq.).

Beginning of a third section (not connected with the previous two, and written by quite a different hand), on fol. 201a: قال سبحانه تعالى وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ الخ (= Sûrah XXXIII. 7 sq.).

No. 2380, ff 187–207, ll. 8–11; Naskhî, by different hands; size, 8⅝ in. by 5⅞ in.

2673

Iblîs-nâma (ابليس نامه).

The book of Iblîs, a curious dialogue between Satan and Muhammad, with many good hints and advices, beginning: سبحان الله والحمد لله ولا اله الّا الله والله اكبر ولا حول ولا قوّة الّا بالله العليّ العظيم اين نسخهٔ ابليس نامه عليه اللّعنة روزي بفرمان حقّ سبحانه و تعالي ابلس لعس پيش پيغمبر عليه السّلام آمد الخ

A similar story of Satan and Muhammad is noticed in Bodleian Cat., No 1241, 46

No. 1720, ff 85–96, ll 14, large Nasta'lîk, size, 8⅞ in. by 5 in

2674

Wasiyyatnâma-i-Paighambar (وصيّت نامهٔ پيغمبر)

The last will of Muhammad, or advices bequeathed by the prophet to 'Alî, beginning: الحمد لله . امّا بعد بدانكه اين وصيّت نامهٔ حضرت خواجهٔ كائنات و خلاصهٔ موجودات حبيب خدا محمّد مصطفى صلّى الله عليه و آله و سلّم كه با امير المؤمنين على كرّم الله وجهه وصيّت فرمودند كه يا على الخ.

The same little tract is noticed in Rieu ii. p 851a, No. II.

No 1627, ff 4b–8b, written in diagonal lines; Naskhî, size, 8¾ in. by 4⅞ in.

2675

Khulâṣat-alaurâd (خلاصة الاوراد).

The quintessence of breviaries, a selection of prayers, invocations, traditions, and sayings of holy Shaikhs suitable to all daily occasions and occurrences in life, compiled by Shihâb-aldîn, son of Shaikh Fath Muhammad ibn Abû-albarakah 'Ain-al'urafâ, that is Shaikh Shâh 'Îsâ, beginning, on fol. 3a: الحمد لله . . . گويد خادم العقرا شهاب الدّين الخ.

It is incomplete at the end, breaking off on fol. 40b. Ff. 1b–3a contain a short collection of similar sayings and traditions, beginning with one of 'Umar 'Abd-al'azîz: كنيزكي عمر عبد العزيز را يكروز از خواب بر خواست گفت الخ.

College of Fort William, 1825.

No. 2333, ff 40, ll 16; careless Nasta'lîk, size, 7¼ in by 4¼ in.

2676

A description, based on Kurân and traditions, of the twelve months of the Muhammadan year, giving the memorable events that happened on certain days in each of them in the lives of the prophets, Imâms, saints, etc., and also furnishing instruction as to the proper thing for a Muslim to do on such days. *Muharram*, on fol. 1b (with a very detailed account of the martyrs of Karbalâ), *Safar*, on fol. 22b; *Rabî'-alawwal*, on fol. 26a; *Rabî'-alâkhar*, on fol. 33a; *Jumâdâ-alawwal*, ib., *Jumâdâ-alâkhar*, on fol. 33b; *Rajab*, ib.; *Sha'bân*, on fol. 34a; *Ramaḍân*, on fol. 34b; *Shawwâl*, on fol 35a; *Dhû-alka'dah*, ib.; *Dhû-alḥijjah*, on fol 35b. The *first* month therefore is treated in the fullest way, next to that the *second* and the *third*; all the remaining ones are dispatched in a few lines. As a very large number of blank leaves are left after fol. 35, it was probably intended gradually to supplement the scanty information given with regard to the last nine months

Beginning فصل اوّل در ذكر ماه محرّم الحرام بدانكه حقّ سبحانه تعالى در كلام محمد فرموده است الخ

Bibliotheca Leydeniana

No 2804, ff 35, ll 8–12, Shikasta, by different hands, as it seems, size, 8 in by 5½ in

4. Commentaries and other explanatory Works on the Kurân.

2677

Kurân (قرآن)

The Kurân with an interlinear Persian paraphrase, beginning

بسم الله الرّحمن الرّحيم الحمد لله ربّ العالمين نام خداى بخشاينده مهربان سپاس مر خداى پروردگار عالمهاست

الرّحمن الرّحيم ملك يوم الدّين بخشاينده مهربان پادشاه روز جزا الخ

For other copies of the Kurân with an interlinear Persian version see Loth, Arabic Cat., pp 5 and 6 (Nos 25, 27, and 30); Rieu i pp. 6–8; E. G. Browne, Cambridge Cat., pp 40–43

No date. A seal with the date A. H. 1188 (A D. 1774, 1775) on fol 1a. The copy belonged formerly to Mr. Richard Johnson. On the last two pages the Persian paraphrase is omitted.

No 3488, olim 20 J. 3, ff. 393, 12 lines of Arabic text in Naskhî in each page, the interlinear Persian in red ink; the first two and the last two pages beautifully adorned; the headings of all the Sûras written on gold ground, additional illuminations both in the text and on the margin; size, 9 in. by 5¼ in.

2678

Tafsîr-i-kalâm-i-rabbâni (تفسير كلام ربّانى).

A Persian commentary on Sûrah 1 and Sûras 67–114, by Maulânâ Ya'ḳûb (see fol. 87b, ll. 4 and 3 ab infra, and fol. 199a, l. 2), i.e. Ya'ḳûb bin 'Uthmân bin Maḥmûd bin Muḥammad alghaznawî alcarkhî, a disciple of Bahâ-aldîn Naḳshband (who died, according to the Safînat-alauliyâ, No. 82, col. 283 above, the 3rd of Rabî'-alawwal, A.H. 791 = A.D. 1389, March 2), and the spiritual guide of 'Ubaid-allâh Ghujdawânî Aḥrâr (see ib., No. 87). Maulânâ Ya'ḳûb, the author of many theological and mystical tracts (see above, Nos. 1919, 1; and 1923, 10), died A.H. 838 (A.D. 1434, 1435), see Rieu iii. p. 1078a. Another copy of the present commentary, in which likewise Sûras 2–66 are omitted (not by oversight, but deliberately, as the author states there in an Arabic preface, which is wanting in our copy), is described by J. Aumer, p. 127. Our copy begins with a short introduction on various famous passages and phrases of the Ḳurân thus: قال النّبى عليه السّلام مفتاح القرآن تسمية و قال ابن عبّاس رضى الله عنه اجلال القرآن أعوذ بالله من الشّيطان الرّجيم و مفتاح القرآن بسم الله الرّحمن الرّحيم بدان وفّقك الله بتوفيقه و يسّرك بفضله و كرمه بسلوك طريقه كه شاه مفسّران عبد الله ابن عبّاس چنين روايت ميكند الخ, and is divided into two sections, each with a special colophon, the first comprising Sûrah 1 and Sûras 67–77, the second Sûras 78–114.

Sûrah 1. on fol. 4a; 67. on fol. 9a, 68. on fol. 24b 69. on fol. 35a, 70 on fol 50a; 71. on fol 54a, 72 on fol 58b, 73 on fol. 66a; 74. on fol 72a 75. on fol. 77a; 76. on fol. 80a; 77. on fol. 85a, lin penult.; 78 on fol 88a; 79 on fol. 97a; 80 on fol. 106b, 81. on fol 112a, 82 on fol 116a; 83 on fol 119b; 84. on fol. 125b, 85 on fol. 130a 86 on fol 135b; 87. on fol 138b; 88. on fol. 142 89 on fol 145b; 90. on fol 152a, 91 on fol 155a 92 on fol. 157a; 93. on fol. 160a, 94. on fol 163b, 95 on fol. 166a, first line; 96. on fol 167b; 97. on fol 171b; 98. on fol. 173b; 99. on fol. 176b; 100 on fol 178b; 101. on fol. 180a, last line, 102. on fol. 181a, 103 on fol. 182a; 104. on fol. 182b; 105. on fol. 183b; 106. on fol. 186b; 107. on fol. 188a; 108. on fol. 189b; 109. on fol. 191b; 110. on fol. 192b; 111. on fol. 193b; 112. on fol. 194b; 113. on fol. 196a; 114. on fol. 197b, first line

This copy is dated in both colophons (on ff. 87b and 199a) the 6th of Jumâdâ-alâkhar, A.H. 1089 (A.D. 1678, July 26); the copyist, whose name is partly erased in both, seems to be Muḥammad Ashraf ibn Shâh-i-Gadâ (sic!) Ḥasan alḥusainî. The commentary ends on fol. 199a; the remaining pages are filled, just as a number of fly-leaves in the beginning, with short tracts of various kinds; on fol. 199b sq. a number of medical prescriptions appear; on fol. 202b an Arabic prayer with Persian interlinear paraphrase, etc.; on the third fly-leaf in the beginning a mystical tract, styled رسالهٔ پنج محله, by Badî'-aldîn; on the fourth another tract: در بيان منسوبات حروف و جهات; etc.

No. 754, ff. 203; written by many different hands; partly in Nasta'lîk, partly in Naskhî; ll. 13 on ff. 1–24, 41–48, and 88–199; ll. 23 on ff. 25–40, and 49–87; size, 10¾ in. by 5¾ in.

2679

Bahr-i-mawwâj (بحر موّاج).

The *first* volume (جلد اوّل) of a very extensive Persian commentary on the Ḳurân, composed by Shihâb Shams-i-'Umar Daulatâbâdî Zâwulî of Dihlî (see fol. 2b, l. 3 ab infra), that is Ḳâdî Shihâb-aldîn Malik-al'ulamâ bin Shams-aldîn bin 'Umar alzawâlî (!) aldaulatâbâdî, as he is called with his fuller name in the مآثر الكرام تاريخ بلگرام (No. 682 above), who died A.H. 849 (A.D. 1445, 1446), see W. Pertsch, Berlin Cat., p. 567, ll. 11 and 12. He dedicated this work to Shams-aldunyâ wa-aldîn Abû-almuẓaffar Ibrâhîm Shâh Sulṭân (see fol. 2b, l. 14), that is Sulṭân Ibrâhîm Shâh Sharḳî of Jaunpûr, who reigned A.H. 804–844 (A.D. 1401–1440), and was a great patron of arts and letters, encouraging the composition of many literary works. A date of composition is not found in this copy, which comprises the first eighteen Sûras (سورة الفاتحه begins on fol 5b, and سورة الكهف on fol 637b)

Beginning of the preface: حمّاد اى حمد طيب (؟ طيّب) كه رائحهٔ فائحهٔ آن نفحهٔ آلاء مطايه و فوحهٔ نعماء مستطابهٔ مشامّ جان حامد را معطّر كرداند الخ

The chief authorities, quoted by the author of this commentary, are تفسير امام كلبى; تفسير زاهدى; تفسير نسفى, تفسير مدارك (probably a mistake for مدارك التّنزيل و حقائق التّأويل, i.e. مدارك نسفى, by Nasafî, see in No 2608 above), كشّاف (by Zamakhsharî) and various commentaries on the same; تفسير امام رازى (i.e. التّفسير الكبير or مفاتيح الغيب, composed A.H. 602 = A.D. 1205, 1206, by Fakhr-aldîn Abû-alfadl Muḥammad bin 'Umar Râzî, see Loth, Arabic Cat., p. 13b); تفسير ابو اللّيث سمرقندى (see J. Aumer, Arabic Cat., p. 13, and No 2608 above), etc.

Dated the 15th of Rabî'-alâkhar, A.H. 1187 (A.D. 1773, July 6).

No 1095, ff 666, ll. 23; Nasta'lîk; size, 14½ in. by 9 in

2680

Jawâhir-altafsîr li tuḥfat-alamîr (جواهر التّفسير لتحفة الامير).

The *first* volume (المجلد الاوّل) of the extremely rare Persian commentary on the Ḳurân by Ḥusain bin 'Alî alwâ'iẓ alkâshifî, the renowned author, who died A.H. 910 (A.D. 1505), comp. No. 2188 above, where his most prominent works are enumerated (there should be added to that list the تحفة الصّلوات, composed A.H. 899 = A.D. 1494, see G. Flügel iii. p. 449; Ḥ. Khalfa ii. p. 230; and Rieu, Turkish Cat., p. 12b, where a

Turkish translation of the same, made A.H. 990 = A.D. 1582, is noticed; the رسالة العليّة فى الاحاديث النّبويّة; see W. Pertsch, Berlin Cat., p. 240; H. Khalfa iii. p. 421, No. 6241; and Schefer, Chrest. Pers., i. 191 sq.; and the قصص و آثار حاتم طائى, written A.H. 891 = A.D. 1486, see Bodleian Cat., No. 452; W. Pertsch, Berlin Cat., p. 992; and No. 780 in this Cat.). According to the preface in the same author's smaller commentary, the مواهب علّيه (see the following numbers), he began this very extensive commentary at the request of Mîr 'Alîshîr and meant it to comprise *four* volumes; but after having finished the *first*, he was prevented from continuing it, and wrote his shorter work to satisfy his patron; see a full statement of these circumstances in No. 1805 of the Bodleian Cat., and comp. also H. Khalfa ii. p. 360, No. 3259, and p. 641, No. 4274; parts of this first volume are also noticed in Rieu i. p. 11 (the جواهر التّفسير in J. Aumer, p. 127, and the Cat. des MSS. et Xylographes, p. 247, is merely a wrong designation for the smaller commentary, the مواهب علّيه, as both the beginning of those copies and their date, A.D. 897, prove).

This *first* volume (probably the only one he completed) comprises the first *three* Sûras and a portion of the *fourth*, preceded by a detailed introduction on the science of the Kurân and its exegesis, divided into the following four اصل (see the index on ff. 4a and b):

1. در بيان شمّه از فضائل قرآن وذكر بعضى از اسامئ آن و مباحث حدوث و قدم و حقيقت تكليم و كيفيّت سماع آن, in four عنوان, on fol. 4b.

2. در جامعيّت قرآن وانشعاب علوم دينيّه از آن و بيان علمهائى كه تعلّق بقرآن دارد و آنچه مفسّر را از دانش آن چاره نيست, in five عنوان, on fol. 10a.

3. در ذكر الفاظى كه ميان مفسّران متداولست و بيان برخى از معانئ هر يك از آن, in eight عنوان, on fol. 17a.

4. در فوائد متفرّقه, in six عنوان, on fol. 24a, last line.

The six important عنوان of this last section are

(a) در بيان جمع قرآن و كيفيّة انتظام آن, on fol. 24b, first line.

(b) در شرف علم تفسير و ذكر بعضى از فوائد آن, on fol. 25a.

(c) در بيان اعجاز قرآن و كشف حجاب اسرار از وجوه آن, on fol. 27b.

(d) در بيان افضليّة بعضى سور و آيات و ذكر شمّه از خواصّ و منافع حروف و كلمات, on fol. 29b.

(e) در شرائط تدبّر و تفكّر در الفاظ و معانئ آيات قرآنى, on fol. 30b.

(f) در ذكر اشارات عرفا و حقائق اوليا, on fol. 33b (the five introductory عنوان quoted in Rieu i. p. 11, correspond, as a comparison with the headings given above shows, to b–f in the fourth and last اصل).

The *first Sûrah* begins on fol. 35a; the *second*, on fol. 153b; the *third*, on fol. 400b; the *fourth*, on fol. 577b. It breaks off with the end of v. 84 of the *fourth* Sûrah.

Beginning, on fol. 1b: نبدأ والله عليم حكيم زينت فاتحهٔ هر كتاب و زيور خاتمهٔ هر خطاب جزئياته ثناى الارباب الخ.

Title and author's name are written in the two vignettes on fol. 1b, and appear besides in the text, on fol. 3b, ll. 2 and 11.

Dated A.H. 967 (A.D. 1559, 1560) by Abû-alnaṣr Muḥammad al-Ṣadr bin Nâṣir-alshari'at Manṣûr bin Ṣadr alḥasani alḥusaini aldashtaki alshîrâzi.

*No. 1381, ff. 626, ll. 25; excellent Naskhî; the first two pages gorgeously embellished; other illuminated frontispieces off ff. 153b, 400b, and 577b, splendid Eastern binding; size, 15½ in by 10 in.

2681

Mawâhib-i-'aliyyah (مواهب علّيه).

A complete copy of the smaller commentary on the Kurân by the same Ḥusain bin 'Alî alwâ'iẓ alkâshifî usually styled تفسير حسينى, and composed between A.H. 897 and 899 (A.D. 1492–1494), see Bodleian Cat., Nos. 1805–1808, Rieu i. pp. 9–11, and Supplement, p. 1; Cat. Codd. Or. Lugd. Bat. iv. p. 39; A. F. Mehren, p. 3, Fleischer Cat. Lips., p. 390, No. 32; E. G. Browne, Cambridge Cat., pp. 37–40, etc. A Turkish translation of this commentary was made by Abû-alfaḍl Muḥammad bin Idrîs Bidlisî, who died A.H. 982 (A.D. 1574, 1575). Husain alkashifî finished his work, according to the chronogram on the last page, l. 12, the 2nd of Shawwal, A.H. 899 (A.D. 1494, July 6). An index on ff. 1b–2b.

Beginning, on fol. 3b: بعد از تمهيد قواعد محامد الهى و تأسيس مبانئ ثناخوانى الخ.

A few various readings on the margin, the last pages slightly damaged, but well repaired.

Dated the 1st of Rabî'-alawwal, A.H. 981 (A.D. 1573, July 1), by Muḥammad bin 'Uthmân Bakri.

College of Fort William, 1825.

No. 2023, ff. 588, ll. 25, small, neat Naskhî; illuminated frontispiece; size, 11⅝ in by 8⅛ in.

2682

Another copy of the same.

Another complete copy of the Mawâhib-i-'aliyyah, dated the 12th of Ṣafar, A.H. 1051 (A.D. 1641, May 23), at Ahmadâbâd in Gujarât (the name of the transcriber is erased). This excellent copy is arranged in this way, that the Arabic text of the Kurân fills the centre-column, and Ḥusain's Persian paraphrase and commentary the margin.

Beginning of the commentary as usual: بعد از تمهيد قواعد محامد الهى الخ.

In the last few Sûras there is also a Persian interlinear translation in red ink added to the Arabic text. The commentary ends on fol. 414a; ff. 415a–417a are filled with a فالنامه, beginning صدق الله العلىّ العظيم و صدق رسوله النّبىّ الكريم الخ.

No. 802, ff. 417, ll. 11 in the Arabic text (متن), ll. 48 in the Persian commentary (حاشيه), splendidly illuminated frontispieces, corners in variegated colours and other exquisite embellishments on ff. 1b and 2a, Naskhî in the text, Nasta'lîk in the commentary, size, 12⅞ in. by 8 in.

2683

The same.

Good old copy, not dated. Beginning as usual. Many valuable marginal glosses. It belonged formerly to Sir Barry Close. The usual chronogram is found here on the last page.

No. 1133, ff. 767, ll. 25, Naskhî, illuminated frontispiece, size, 10⅝ in. by 6 in.

2684

The same.

Beginning as usual. No date. The centre column comprises Sûras 1–18, the margin column beginning with Sûrah 19 on fol. 1b; the remaining Sûras of the Kurân. Two seals, one of Shihâb aldîn Khân alhusainî with the date A. H. 1146 (A. D. 1733, 1734) on the fly leaf, another dated A. H. 1188 (A. D. 1774, 1775) on fol. 1a, an entry from A. H. 1150 (A. D. 1737, 1738) besides on the fly leaf. The copyist was Muhammad Ashraf bin Nûr Muhammad.

No. 781, ff. 521, centre column, ll. 19, and an additional margin column, ll. 38, and margin on ff. 1–358, Nasta'lîk, illuminated frontispiece, size, 10⅝ in. by 6¾ in.

2685

The same.

Beginning as usual. No date.

No. 2648, ff. 367, ll. 25, small neat Naskhî, illuminated frontispiece, the first two pages adorned with gilt stripes and arabesques, size, 13⅝ in. by 7½ in.

2686

The *first volume* of the same.

The *first* volume or *first half* of the Mawâhib-i-'aliyyah, comprising the first eighteen Sûras. It is divided into two sections, the first of which, containing the preface and Sûras 1–6, is found on ff. 247b–461, the second, containing Sûras 7–18, on ff. 1b–246a (the two parts of the copy being transposed). Beginning as usual.

Dated the 23rd of Safar, A. H. 1191 (A. D. 1777, April 2), by 'Abd-alkâdir ibn Shaikh 'Abdallâh, living in Talûjah near Bilâpûr in the district of Islâmâbâd (probably the present Chittagong in Bengal). The first owner of the copy was Hâji Thanâ-allâh bin Muhammad Mukîm Fâdil bin Muhammad Ghâzî of Bangâlah.

No. 2441, ff. 461, ll. 19, Nasta'lîk; size, 12¼ in. by 8¼ in.

2687

A slightly incomplete copy of the same.

This copy breaks off in v. 30 of Sûrah 18 (سورة الكهف), which begins on fol. 408a. Beginning as usual.

College of Fort William, 1825.

No. 2015, ff. 413, ll. 20, Naskhî; size, 12 in. by 7¾ in.

2688

The *second volume* of the same.

The *second* volume or *second half* of the Mawâhib-i-'aliyyah, comprising Sûras 19–114, and dated Jumâdâ-alawwal, A. H. 1080 (A. D. 1669, Sept.–Oct.).

Bibliotheca Leydeniana.

No. 2560, ff. 429, ll. 25; Naskhî; worm-eaten throughout, some of the first and last pages damaged besides, size, 10⅝ in. by 6⅝ in.

2689

The same.

This copy of the *second* volume or *second half* begins here with Surah 18 (سورة الكهف), on fol. 2b; there is moreover added on fol. 1b, as a kind of introduction, the *first Sûrah* (سورة فاتحة), see the initial words: الحمد لله .. تكرار سورة فاتحة الكتاب واقعه شد زيرا كه اين سورة سبع المثانى است و مكرّر نازل شده پس از جهت تيمّن و تمرّك درين جلد نيز مسطور شده الخ.

The copyist seems to be (so far as we understand the colophon) Muhammad Pâyanda bin Mahmûd, both the name of a transcriber, mentioned a little above, viz. Amîn aldîn bin Muhammad 'Abdallah alamînî, and the date, 2nd of Muharram, A. H. 11[illegible] (1114? = A. D. 1702, May 29) belong apparently to the MS. from which the present one was transcribed.

College of Fort William, 1825.

No. 2229, ff. 545, ll. 17, large Nasta'lîk, the Arabic text in Naskhî; size, 11⅝ in. by 7¾ in.

2690

An incomplete copy of the same.

This copy begins like No. 2688 with Sûrah 19 but goes down to Sûrah 68, v. 50 only. All the rest is wanting except on fol. 258a the last words of the colophon and the date, A. H. 960 (A. D. 1553). Sûrah 68 (here called سورة العلم) begins on fol. 256a, l. 6.

No. 3484, olim 20 J. 1, ff. 258, ll. 23, small Nasta'lîk; many pages injured and portions of the text effaced, size, 10⅝ in. by [illegible]

2691

Tarjumat-alkhawâṣṣ (ترجمة الخواصّ).

A very detailed Shî'ah commentary on the Kurân, by Alî bin Hasân alzawwârî (الزوّارى), see fol. 1b, l. 13, and completed according to the chronogram at the end:

از فضل الله چون باتمام رسيد
تاريخ وى از فضل الله است عيان

A. H. 946 (A. D. 1539, 1540). This commentary, which

is styled both on fol. 1a and in the final words of the text ترجمة الخواص در طريق اهل بيت, is divided into two halves, the first of which, on ff. 1b–265b, comprises Sûras 1–17, the second, on ff. 266b–504, Sûras 18–114.

Beginning: حمد بيحدّ و شكر بلا عدّ منعمى را سزد كه شقائق قرآنى را در حدائق صدور انسانى الخ. The explanation of the words اعوذ بالله الخ, on fol. 1b, viz.: بپناه مى گيرم والتجا مى نمايم و امان ميطلبم و يارى ميجويم و فرياد ميخواهيم بمعبود بحقّ و خداوند مطلق از شرّ وسوسهٔ ديو فريبندهٔ رانده از رحمت يا محروم شده از رياض جنانى الخ, although being much more copious, agrees so well with the paraphrase of the same words in the anonymous Shi'ah commentary, described in Rieu i. p. 12b (which also, like the first half of our copy, goes down to the end of the seventeenth Sûrah), that it must be practically identical with that.

This copy is dated the 4th of Muharram, A.H. 959 (A.D. 1552, Jan. 1); but the transcriber's name is torn away. An entry from A.H. 1196 (A.D. 1782), on fol. 1a.

The proper order of ff. 15–24 is: 15, 23, 17–22, 16, and 24.

No. 120, ff. 504, ll. 29; clear and distinct Nasta'lîk, illuminated frontispieces on ff. 1b and 266b, size, 14¾ in. by 9¼ in.

2692

Khulâsat-almanhaj (خلاصة المنهج).

The *first* volume (جلد اوّل) of the Shi'ite commentary on the Kurân, by Ibn Shukr-allâh Fath allah alshanî alkâshânî (who died A.H. 978 = A.D. 1570, 1571, comp. Rieu i. p. 12 and iii. p. 1077b), an abridgement made by the author himself from his larger commentary in five volumes, styled منهج الصّادقين فى الزام المخالفين, see fol. 1b, l. 9 (a complete copy of this larger work is preserved in the Bodleian Library, see Bodleian Cat., No. 1809). The author's name appears on fol. 1b, ll. 11 and 12; the title خلاصة المنهج on fol. 1b, last line.

Beginning (like that of the larger work), on fol. 1b, this word is added on) حمدى چون كلمات ربّانى بيغايت شايستهٔ لطيفيست كه از محض لطف ابدى بواسطهٔ وجود با جود احمدى الخ (the margin by the collator).

This first volume comprises the first seventeen Sûras, viz.: 1. on fol. 3a; 2. on fol. 7a; 3. on fol. 70b, 4 on fol. 109a; 5. on fol. 146a; 6. on fol. 169b; 7. on fol. 192a; 8. on fol. 224b; 9. on fol. 236a; 10. on fol. 258a; 11. on fol. 275a; 12. on fol. 290b; 13. on fol. 318a; 14. on fol. 326a; 15. on fol. 332a; 16. on fol. 338a; 17. on fol. 350a.

Other works of the same author are the تنبيه الغافلين (a Persian version of Sayyid Radî-aldîn's Arabic collection of 'Alî's discourses and letters, styled نهج البلاغة), composed A.H. 955 (A.D. 1548), see Rieu i. pp. 18 and 19; and the Persian translation of Jamâl-aldîn Hasan al-Hilli's قواعد الاحكام, see ib., iii. p. 1077b.

Dated the 19th of Dhû-alhijjah, A.H. 1093 (A.D. 1682, Dec. 19). Collated throughout by Hâjî Muhammad Kâzim, who completed his task the 4th of Jumâdâ-alawwal, A.H. 1103 (A.D. 1692, Jan. 23). A former owner of the copy was 'Alî Nakî bin Muhammad Takî bin Muhammad Ja'far alhusainî (probably a son of the author of the great romance Bûstân-i-Khayâl, Muhammad Takî aljafarî alhusainî, who died A.H. 1173 = A.D. 1759, 1760, see above, No. 833 sq.)

No. 1499, ff. 368, ll. 27; excellent Nasta'lîk; size, 13½ in. by 7¾ in.

2693

Khulâsat-almanhaj

The *second* volume (جلد دوم) of the same Shi'ite commentary on the Kurân, written by the same hand as the first, and no doubt about the same time (a special colophon is not added here), it is also collated throughout. It comprises Sûras 18–114, viz.: 18 on fol. 1b, 19 on fol. 22a, 20. on fol. 35a; 21. on fol. 49a, 22 on fol. 66a, 23. on fol. 80b; 24. on fol. 92a; 25 on fol. 107b; 26 on fol. 125a; 27 on fol. 140b; 28 on fol. 155b, 29 on fol. 173a; 30 on fol. 183a, 31 on fol. 192b, 32 on fol. 200a; 33 on fol. 205b, 34 on fol. 227b, 35 on fol. 239a, 36. on fol. 249a; 37 on fol. 257b, 38. on fol. 272a; 39 on fol. 281a, 40 on fol. 296a, 41. on fol. 310a; 42 on fol. 319a; 43 on fol. 329a, 44. on fol. 339a; 45. on fol. 344b, 46 on fol. 349a, 47. on fol. 357b; 48. on fol. 364a, 49 on fol. 377a, 50 on fol. 386a, 51. on fol. 392b; 52 on fol. 398b, 53 on fol. 402a, 54. on fol. 410a; 55 on fol. 415a, 56 on fol. 423a, 57. on fol. 430b; 58 on fol. 439b, 59 on fol. 445b, 60. on fol. 453a; 61 on fol. 458a, 62 on fol. 461b; 63 on fol. 466a, 64 on fol. 469a, 65 on fol. 472a, 66 on fol. 475b, 67. on fol. 481a, 68 on fol. 485b; 69. on fol. 493b, 70 on fol. 497a; 71 on fol. 500b, 72. on fol. 503b, 73. on fol. 507a, 74 on fol. 510b, 75. on fol. 515b, 76 on fol. 518b, 77 on fol. 523a; 78. on fol. 526b; 79 on fol. 529b, 80. on fol. 532a, 81. on fol. 534a, 82. on fol. 536a, 83 on fol. 537b; 84. on fol. 541a; 85 on fol. 542b, 86 on fol. 545b; 87. on fol. 546b, 88. on fol. 548b, 89 on fol. 550a, 90. on fol. 554a, 91. on fol. 555b, 92 on fol. 556b; 93. on fol. 558a; 94. on fol. 560b; 95 on fol. 561b; 96. on fol. 562b; 97 on fol. 564b, 98. on fol. 566a; 99. on fol. 567b, 100. on fol. 568b, 101 on fol. 570a, 102. on fol. 570b, 103. on fol. 571b, 104. on fol. 572a, 105 on fol. 573a; 106 on fol. 575a, 107 on fol. 575b; 108. on fol. 576a, 109. on fol. 577b, 110 on fol. 578a; 111. on fol. 581a, 112. on fol. 582b, 113 on fol. 583b; 114. on fol. 584b.

No. 1500, ff. 585, ll. 27; excellent Nasta'lîk; size, 13½ in. by 7¾ in.

2694

Another copy of the *first* volume of the Khulâsat-almanhaj.

This copy goes down to the end of the eighteenth Sûrah, and is styled in the colophon: جلد اوّل از تفسير

خلاصة الصّادقين من تأليف علّامة العلما مولانا فتح الله كاشى.

Beginning as in No. 2692; collated.

No date. College of Fort William, 1825.

No 2241, ff. 390, ll. 29; small Naskhî; slightly worm-eaten, size, 11 in. by 6 in.

2695

A defective copy of the *second* volume of the same.

This copy opens abruptly in the *first* verse of Sûrah 39 thus: از اشباه و امثال الحكيم دانا در همه افعال و اقوال الخ, corresponding to fol. 281ᵃ, l 19 in No 2693 above. Sûrah 40 begins on fol 16ᵇ, l 2

No date. The same title as in the preceding copy appears at the end of this.

No 1101, ff. 380, ll 19, large Nasta'lîk, some leaves seem to have been supplied by other hands, size, 14½ in by 10⅝ in

2696

Tafsîr-i-Tâhirî (تفسير طاهرى).

The *second* volume (جلد ثانى) of a Persian commentary (with an interlinear paraphrase in addition) on the Kurân, by the Shaikh alkabîr Abû almuzaffar Tâhir bin Muhammad al-Asfarâ'inî comprising Sûras 19–114 No date of composition appears anywhere Each Sûrah is preceded by a shorter or longer discourse on the number of verses, words letters, etc, found in it the place where it was revealed, and other explanatory matters Frequently the text of the Kurân consists of rather a long passage including a number of verses, each with the interlinear Persian version, after which a continuous and sometimes a very lengthy commentary follows The authorities quoted (chiefly traditionists) are very much the same as in Albaghawî's Arabic commentary (comp J Aumer, Arabic Cat p 14, and Arabic Cat of the Brit Mus i p 61 sq) viz ('Abdallâh) Ibn 'Abbas, Ka'b-alahbar, Muhammad bin Ka'b alkuratî Kalbî, Mujahid 'Ikramah Ibn 'Umâr, 'Abdallâh bin Mas'ud, Hisham bin 'Urwah Dahhâk, Katâdah, Hasan Basrî, Mukatil Muhammad bin Ishak, Abû Hurairah and many others, Ibn Abbâs is cited on almost every page.

Beginning, on fol. 1ᵇ: این سوره مكّى است و نود هشت آية است و كلماتش هزار و صد و شصت و دو است و حروفش سه هزار و هشتصد است الخ

The beginning of the nineteenth Sûrah on the same page with its paraphrase and commentary runs thus:

بسم الله الرّحمٰن الرّحيم بنام خداى بخشايندهٔ مهربان كهيعص كافى و هادى و رحيم و عليم و صادق اسمند خداى عزّ و جلّ گروهى گفتند كه اين نام مهين وى است و گفتند كه ذكر اين حرفها تنبيهى است سامع را از غفلت تا گوش بدان دارد الخ

No date; a number of entries of former owners, both on ff. 1ᵃ and 389ᵇ, giving various years of a particular reign (for instance, the forty-sixth, which must necessarily refer either to Akbar or to 'Âlamgîr).

No. 335, ff. 389, ll. 23; the Arabic text in fine Naskhî in alternate blue and gold colours; the Persian paraphrase and commentary in excellent Nasta'lîk, the former in red, the latter in black; a splendid vignette with the author's name on fol. 1ᵃ; a gorgeously illuminated frontispiece on fol 1ᵇ; the first two pages richly adorned; smaller illuminations round the headings of each Sûrah and on the margin too; size, 11⅞ in. by 7⅞ in.

2697

A large portion of a very extensive, but unfortunately anonymous, paraphrase and commentary of the Kurân in Persian, comprising the twenty-first, and the greater part of the twenty-second section, out of the thirty sections into which it is divided.

The twenty-first section (الجزء حادى العشرون من اجزاء الثّلثين) begins on fol. 1ᵇ with Sûrah 29, v. 44; the twenty-second (here by mistake headed الجزء ثانى و عشر من اجزاء الثّلثين, the twelfth) on fol. 129ᵃ with Sûrah 33, v 31 The copy breaks off on fol. 374ᵇ with the first word of Sûrah 38, v. 51, مُتّكِئِينَ, explained و ايشان تكيه زدگان باشند. There is besides, a lacuna from the middle of fol. 14ᵃ to the beginning of fol 15ᵃ comprising the last verses of Sûrah 29 from v 58 onwards, and the first two of Sûrah 30. Fol. 15ᵃ opens in the Persian explanation of Sûrah 30, v. 2, and the first Arabic text, appearing again on fol 15ᵇ, is Sûrah 30, v. 3

Sûrah 31 begins on fol 54ᵃ: 32 on fol. 82ᵇ; 33. on fol 100ᵇ 34 on fol. 175ᵇ, 35. on fol. 218ᵃ, 36 on fol 255ᵃ 37 on fol 295ᵇ, 38 on fol 344ᵇ.

No 2423, ff 374, ll. 9 Naskhî, size, 11⅝ in by 6¾ in.

2698

Exegetical treatises by Bahâdur Tarkhân

A collection of four treatises, explanatory of different Sûras of the Kurân and of some traditions, compiled at the request of his friends by Alsayyid alhusainî alridawî 'Ubaid-allâhkhân aldihlawî, surnamed Mîr Jumlah Bahadur Tarkhân, viz:

1 Persian paraphrase and explanation of the *first* Sûrah (سورة فاتحة الكتاب), beginning, on fol 1ᵇ حمد بى نهايت و شكر بى غايت خداوندرا كه آفريننده و بخشندهٔ حيات الخ.

2. Persian paraphrase and explanation of Sûrah 112 (سورة الاخلاص or سورة التّوحيد), beginning, on fol 21ᵃ: حمد فراوان و مدح بى پايان محتّص معبود الخ.

3. A collection of forty traditions, selected from those of the most trustworthy Shaikhs, beginning, on fol. 27ᵇ: يا غفّار الذّنوب و يا ستّار العيوب صلّى الله الخ.

4. Persian paraphrase and explanation of Sûrah 36 (سورة يسين), beginning, on fol. 35ᵇ: سپاس بيقياس مر پروردگاريرا كه شهبازرقدمش در آشيانهٔ حدوث الخ.

No date.

No. 909, ff. 57, ll. 13; large Nasta'lîk; size, 9¼ in. by 6¼ in.

2699

Tarjumân-i-Ḳurân (ترجمان قرآن).

The interpreter of the Ḳurân, that is a very short and concise glossary of the Ḳurân, explaining in Persian the more difficult words appearing in it, Sûrah by Sûrah; it is compiled by Mîr Sayyid Sharîf Jurjânî, the author of the رسالة الكبرى فى المنطق (see above, No. 2180), the رسالة الصّغرى فى المنطق (see Nos. 2181 and 2182), the صرف مير (see Nos. 2406–2409, and 2413, 2 above), the metaphysical tract بيان مراتب موجودات در موجوديّت (Rieu ii. p. 864ᵃ, I, and W. Pertsch, Berlin Cat., p. 19, No. 5), and numerous Arabic works, comp. col 465 above, No. 1162 in the Haft Iḳlîm; he died A.H. 816 (A.D. 1413, 1414); another copy of the same glossary, but without the author's name, is noticed in E. G. Browne, Cambridge Cat., p. 46; different from this is the little work of the same title, noticed in W. Pertsch, Berlin Cat., p. 275, No 8. A new edition of this glossary in alphabetical order was made by 'Âdil bin 'Alî bin 'Âdil al-Ḥâfiẓ, see W. Pertsch, Berlin Cat., p. 88.

Beginning: این کتاب ترجمان قرآنست و ترجمان تعریب تررفان است و در وی سه لغتست تَرْجَمَان و تُرْجُمَان و تَرْجُمَان الخ.

The *first* Sûrah begins on fol 1ᵇ, the *last* ends on fol. 44ᵃ. At the end this glossary is styled ترجمهٔ كلام الله, and on the title-page ترجمهٔ لغات قرآنى.

Dated Shawwâl, A.H. 858 (A.D. 1454; Sept.–Oct.).

No 715, ff 1–44, ll 19, Naskhî; size, 8 in by 5 in

2700

Ḥall-i-lughât u alfâz-i-Ḳurân (حلّ لغات و الفاظ قرآن)

Another short glossary, arranged alphabetically according to the first letter and explaining in Persian the principal words occurring in the Ḳurân by Tâj bin Muḥammad bin Ibrâhîm alhâshimî; the above title is given on the title-page. A curious incident is, that on fol 46ᵇ, a few lines before the beginning of the glossary, the introductory words of the preceding one are repeated, viz. این كتاب ترجمان قرآنست الخ

Beginning: سپاس بى قياس خدايرا جلّ ذكره و عمّ شكره كه مُنزِّل قرآنست و رازق ثقلان و درود فراوان بر انبياء مرسلين خصوصًا بر سيّد انبياء الخ.

Copied by Maḥmûd bin Muḥammad alhumâ'î, apparently the same who copied the preceding glossary in A.H. 858 (A.D. 1454).

No. 715, ff. 45–82, ll. 19; Naskhî; size, 8 in. by 5 in.

2701

Khulâsa-i-mustakhliṣ (خلاصهٔ مستخلص).

A third short glossary of the Ḳurân, explaining the principal words occurring in it, Sûrah by Sûrah, as in the ترجمان قرآن, but with this peculiar difference, that after the first Sûrah, on fol. 2ᵃ, there follows, on fol. 2ᵇ, Sûrah 114, and then the Sûras are taken in their opposite order from 113 backwards to 2; from fol. 25ᵃ onwards the headings of the Sûras are left blank. There is no date nor author's name; the anonymous compiler (این فقير ضعيف) simply states, that some friends, who had neglected their theological education in their younger years and now in their old age wanted to know something of the meanings and imports of the Ḳurân, induced him to write this little manual, which, according to a marginal note on fol. 1ᵃ, was transcribed by Mîr Ḥaidar Khushnawîs.

Beginning, on fol 1ᵃ: الحمد لله ربّ العالمين .... بدان الهمك الله كه بعضى اصحاب ما وفّقهم الله على تحصيل علوم رنّانى الخ.

No date.

No 504, ff 55, ll. 13, Nasta'lîk; size, 7½ in by 4¾ in.

2702

Two treatises on the reading of the Ḳurân

I Ḳitab-i-ḳirâ'at (كتاب قراءت), on ff 1ᵇ–40ᵇ.

A short tract on the proper reading of the Ḳurân and its composition, by a بندهٔ ضعيف سمرقندى, who put together in a Persian compendium all he had read in Arabic works on this subject, and all he had heard from the lips of his spiritual teacher Shams-almillah wa-aldîn Muḥammad bin Khâlidî aljunaidî (see fol 2ᵃ), in ten bâbs

1. در تجويد فاتحه, on fol 3ᵇ.
2. در رعايت حروف و معرفت لحن خفى, on fol 8ᵃ
3. در روم و اشمام و كيفيّت وى كه بر كدام حرف روا داشته اند و بر كدام حرف روا نداشته اند اهل اين صنعت, on fol 15ᵃ
4. در كيفيّت وقوف كه وقف بر چند وجه مى آيد در قرآن و بر كدام حرف مى آيد و بر هر حرفى چگونه وقف كرده اند اهل اين صنعت, on fol 17ᵃ.
5. در ادغام حروف ساكن كه از يك جنس آيد از يك مخرج يا بسبب قرب مخرج ادغام ميكنند و اين هر سه نوع را ادغام صغير ميخوانند الخ, on fol. 20ᵃ
6. در مدّات كه در قرآن مدّ بر چند نوع است و هر مدّى را چه نامست و شرح آن الخ, on fol. 21ᵃ.
7. در مخارج حروف, on fol. 25ᵇ.
8. در بيان آنكه نون ساكن و تنوين را چند حالتست در قرآن و كلام عرب, on fol 30ᵇ.
9. در بيان حدّ و تحقيق در قراءة و قراءه كرفتن سنّت است و صفت قراءة از حضرت محمّد است الخ, on fol. 32ᵇ.
10. در معرفت هجاء مصحف و تأليف قرآن و جمع كردن در مصحف, on fol. 35ᵇ.

The last bâb is incomplete and breaks off on fol. 40ᵇ.

Beginning: الحمد لله ربّ العالمين .... اعلم هداك الله الخ.

II. Tarjuma-i-Shâṭibî dar 'ilm-i-kirâ'at (ترجمهٔ شاطبی در علم قرائت), on ff. 41a–146b.

A Persian commentary on the famous ḳaṣîdah on the correct reading of the Ḳurân, by Abû-alḳâsim bin Fîrruh bin Khalaf bin Aḥmad Ru'ainî Shâṭibî, who died A.H. 590 (A.D. 1194), comp. Ḥ. Khalfa iii. p. 43; Nöldeke, Geschichte des Qorâns, p. 337 sq.; J. Aumer, Arabic Cat., p. 20; Loth, Arabic Cat., p. 8. This copy is incomplete at the beginning, opening in the middle of the preface. The Persian commentator's name is not mentioned.

Dated end of Rajab, A.H. 907 (A.D. 1502, Febr.).

No. 1473, ff. 146, ll. 13 (on ff. 1–40 and 139–146), ll. 11 (on ff. 41–138); written by two different hands in Naskhî and Nasta'lîk, fol. 8 added in Shikasta; size, 6½ in. by 4⅜ in.

2703

Ḳawâ'id-alḳurân (قواعد القرآن).

A third treatise on the proper reading of the Ḳurân, or the علم القراءت, compiled by Yâr Muḥammad bin Khudâdad of Samarkand, who had frequented the lectures of the best teachers of this discipline in Transoxania and Khurâsân. It is dedicated to Abû-alghazî 'Ubaid-allah Bahadurkhân (who reigned in Transoxania A.H. 939–946 = A.D. 1532–1540), and divided into the following twelve bâbs:

1. در بیان استعاذه و بسمله, on fol. 2b.
2. در بیان مخارج حروف, on fol. 3b.
3. در بیان رعایت کردن مخارج حروف, on fol. 4b.
4. در بیان صفات حروف, on fol. 7b.
5. در بیان احکام نون ساکن و تنوین, on fol. 8b.
6. در بیان متفقات (read ادغام), on fol. 10a.
7. در بیان مدّ و قصر, on fol. 11b.
8. در بیان های کنایه, on fol. 13b.
9. در بیان تفخیم و ترقیق, on fol. 14b.
10. در بیان وقف بر آخر کلمه, on fol. 15b.
11. در رسم الخطّ و کیفیّت وقف بر آن, on fol. 17b.
12. در بیان اختلافات راویان امام عاصم که ابو بکر و حفص است, on fol. 22a.

Beginning: حمد بیحدّ و ثنای بیعدّ قادری را که قرآن مجید در ما فرو فرستاد الخ.

No date. Another fragmentary copy of the same treatise is noticed in Rieu ii. p. 803, No. IV.

No. 1829, ff. 31, ll. 15; Nasta'lîk, the Arabic quotations in Naskhî; size, 10 in. by 6⅝ in.

2704

Ḥayât-alfu'âd (حیوة الفؤاد).

A fourth treatise on the correct reading and reciting of the Ḳurân (در علم تجوید قراءت) by Muḥammad bin Ḥasan 'Alî alḳûsârî, known as 'Alî alḳârî', and divided into seventeen فصل and a خاتمه (these subdivisions are, however, not marked in the text).

Beginning: الحمد لله العلیّ الذی رفع اهله و خاصّه قرّاء القرآن المجید مکانا علیّا الخ.

No date.

No. 961, ff. 97, ll. 12; Nasta'lîk; size, 5¾ in. by 3½ in.

2705

Mufîd-alḳurrâ' (مفید القرّاء).

A fifth treatise on the proper reading of the Ḳurân, compiled in the emperor 'Âlamgîr's time, by Ni'mat-allâh bin Raḥmat-allâh of Lâhûr. It deals with the مخارج حروف و قواعد قرآن and is divided into fourteen bâbs, viz.:

1. در اسامیٔ قرّاء سبعه و راویان مع رموزها و شهرهای ایشان, on fol. 3a.
2. در بیان استعاذه, on fol. 4b.
3. در بیان بسمله, on fol. 5b.
4. در بیان مخارج حروف, on fol. 7b.
5. در بیان صفات حروف, on fol. 11b.
6. در بیان نون ساکن و تنوین, on fol. 12b.
7. در بیان متّفقات ادغام, on fol. 14b.
8. در بیان تفخیم و ترقیق, on fol. 16a.
9. در بیان مدّ و قصر, on fol. 17b.
10. در بیان های کنایه, on fol. 19b.
11. در بیان وقف, on fol. 20b.
12. در بیان معادات, on fol. 24b.
13. در بیان وقف عفران و عمره, on fol. 26a.
14. در بیان رسم الخطّ و طریق وقف, on fol. 29.

Beginning:

من نعیر تو نه نسم در جهان
مقادرا پروردگارا جاودان الخ

Copied by Muḥammad Sâdik.

No date.

No. 1764, ff. 45, ll. 15, Nasta'lîk, size, 8⅝ in. by 6 in.

2706

Khawâṣṣ-i Ḳurân (خواصّ قرآن).

The characteristic qualities and peculiar benefits of each Sûrah in the Ḳurân, described in form of ḳiṭ'as, beginning:

در خواصّ کلام ربّانی
کان فزونست از حد و احصا الخ

No author's name appears.

Fol. 53b contains an Arabic explanation of the meaning of كِذْبٌ, beginning: قِيلَ الكِذْبُ ثلثة أحرف الكاف والذال والباء فالكاف عبارة عن الكُرْبَةِ والذال عبارة عن الذُّنُب الخ.

Dated the 24th of Rabî'-alawwal, A.H. 1082 (A.D. 1671, July 31).

No. 2809, ff. 37–54, 3 coll. in diagonal lines, each ll. 11–12; Naskhî; size, 8 in. by 5 in.

2707

Alâmât-i-nujûm-alfurkân (علامات نجوم الفرقان).

A concordance of the Kurân, arranged alphabetically with reference to the sections (جزو) and the places of ركوع in each of them, by Ibn Muhammad Sa'îd Mustafâ, of Afghân extraction, A.H. 1103=A.D. 1691, 1692 (the title is a chronogram, see fol. 4b, ll. 4 and 5), and dedicated to the emperor 'Âlamgîr (fol. 3b, ll. 9 and 10). After the preface (on fol. 1b) and the mukaddimah (در بیان ضوابط و قواعد استخراج) the real concordance begins with a general enumeration of the thirty sections of the Kurân, and the places of ركوع in each of them (on fol. 9a sq.), after which the special and main part of the whole follows, in alphabetical order (on fol. 18a). After each word a cipher indicates the number of the section, and one or more letters the number of the ركوع in the respective section where it is found, for instance, آباريق ٢٧ يد = 27th section, 14th ركوع (Surâh 56, 18), etc.

Beginning: حمد و سپاس متعالی از مقیاس قیاس سزاوار جناب احدیّتیست که از آیات کتاب الخ.

Dated by 'Alî Husainî Wâsiti Balgrâmî the 27th of Safar, A.H. 1219 (A.D. 1804, June 7); the copy was written for the transcriber's brother Maulawî Karam Husain.

College of Fort William, 1825

No. 2325, ff. 248, ll. 11; Naskhî; worm-eaten; size, 7⅞ in. by 5 in.

2708

Kawânîn-i-Hafsiyyah (قوانین حفصیّه).

A sixth, very modern, treatise on the proper reading of the Kurân, principally on the difference between the seven legitimate readers (قرّاء سبعه) in general, and the particular views of 'Umar Hafs in particular, made at the request of Tipû Sultân, see fol. 2a, lin. penult., and fol. 45a, l. 3, A.H. 1208 (dated the 17th of Jumâdâ-alawwal of that year (A.D. 1793, Dec. 15). The compiler's name does not appear. The title is mentioned on fol. 2b margin, and on fol. 44b, last line. It is divided into the following fourteen bâbs:

1. در احوال حفص, on fol. 2b.
2. در بیان خواندن قرآن . . . (heading omitted in the text and partly cut off in the index), on fol. 3b.
3. در بیان مخارج, on fol. 5a.
4. در بیان لحن و رعایت حروف, on fol. 7b.
5. در بیان صفات حروف, on fol. 12b.
6. در بیان احکام نون ساکنه و تنوین, on fol. 14a.
7. در بیان حکم راء, on fol. 17a.
8. در بیان حکم حرف لام, on fol. 17b.
9. در بیان های ضمیر مفرد مذکّر غائب, on fol. 18a.
10. در بیان ادغام, on fol. 18b.
11. در بیان مدّ و انواع آن, on fol. 20a.
12. در بیان تخفیف و تسهیل همزه, on fol. 23a.
13. در بیان وقف بر آخر کلمه, on fol. 23b.
14. در بیان کلمات که موافق قراءت حفص است و گذاشتن اختلاف دیگران, on fol. 31b.

Beginning: الحمد لله العليم العلّام الّذى نزّل الفرقان على النّبىّ ذى الاكرام الخ.

College of Fort William, 1825.

No. 2292, ff 45, ll. 12; careless Nasta'lîk; size, 8 in. by 5¾ in.

2709

Jawâhir-alkurân (جواهر القرآن).

A complete index to all the ركوعات or times of bowing in reading the Kurân, arranged alphabetically in 254 bâbs, according to the first two letters of the words at which the ركوع is due, compiled by request of the same Tipû Sultân (see fol. 9a, lin. penult.) by Ghulâm Ahmad (the author of the زاد المجاهدين and the خلاصهٔ سلطانی, see Nos. 2621–2623 above) and Sayyid 'Alî Kâdî (see fol. 9b, l. 4 ab infra) in the year 1223 since Muhammad's birth (see fol. 9b, ll. 4 and 5, در سنهٔ یکهزار و دو صد و بیست سه مولود محمّد). If this date was literally interpreted, it would be about A.H. 1170, long before Tipû's accession; but as Ghulâm Ahmad uses in his other work the زاد المجاهدين, the era of Muhammad's prophetic mission, it is very likely that مولود, birth, is taken in a symbolical sense and means the same as بعث there; in this case it would be about A.H. 1211 (A.D. 1796, 1797).

Beginning, on fol 1b الحمد لله الّذى انزل على عبده الكتاب و جعله آية الهداية الخ.

After the preface and a long encomiastic poem on Tipû Sultân follows a mukaddimah in three fasls: 1. در ذکر فوایس استخراج, on fol. 10a, first line; 2. در بیان ركوعات هر سوره, on fol. 10a, lin. penult.; 3. در فهرست کتاب, on fol. 21b (an index of the 254 bâbs). On fol. 26b the first bâb (باب الالف مع الالف) begins.

Copied, as it seems, in the year 1225 of the same era.

No 491, ff. 245, ll. 9; Naskhî; size, 8 in. by 5½ in

2710

Rukû'ât-i-Kurân (ركوعات قرآن).

Another, very short, index to the ركوعات, or times of bowing in reading the Kurân, compiled from a larger work, the نجوم القرآن (which might perhaps be the same as noticed in No. 2707 above), by order of the same Tipû Sultân. It amounts to 574 ركوعات.

Beginning: الحمد لله ربّ العالمين . . . ! امّا بعد سبب تحرير ركوعات قرآن مجيد و باعث تسطير ركوعهاى فرقان الخ.

No date.

No. 1726. ff. 16, ll. 13; distinct Nasta'lîk; size, 9 in. by 6⅝ in.

2711

Fihrist-i-Sûrahâi Kitâb-allâh (فهرست سورهای کتاب الله).

A third, likewise very short, index to the Kurân, stating with regard to each Sûrah, whether it is revealed in Makkah or Madînah, how many verses, words, and letters, how many رکوع, and what peculiarities it contains besides. After that there follows, on fol 13b, a عزل در تفصیل آیات کلام الله; on fol. 14a a short chapter on the correct reading and pronunciation of certain words and phrases in the Kurân (taken from the تفسیر جامع, perhaps Ṭabarsi's جامع الجوامع, see Loth, Arabic Cat, p 12b); and on fol 15b an indication of the fifteen passages where the سُجُود or prostration is required (بیان سجدات تلاوة در تمام کلام الله)

This little book was prepared for the same Tipû Sultân as the three preceding ones

Beginning: فهرست سورهای کتاب الله محمد و فرمان حمد بموجب حکم طلّ الخ

College of Fort William, 1825

No 2302, ff 16, ll 11-12, Shikasta size, 8¼ in by 6 in

2712

Suhuf-i Ibrâhîm (صحف ابراهیم)

The alleged books or revelations of Abraham, which are mentioned in the Kurân (comp Surah 87, last verse) as the oldest testimony of Islam, appearing here in a Persian garb and consisting of thirteen short kitâbs

Beginning of the first kitab

بنام آنکه هستی نام او یافت ـ فلك جنبش ز رمس آرام او یافت ـ جواهر بخش حکمتهای بارك ـ بروز آرندهٔ شبهای تارك ـ این تفسیر صحفیست که بحضرت ابراهیم صلّی الله علیه و سلّم نازل شد الخ

The thirteenth kitâb ends on fol. 64b. The remaining leaves (ff 65-69) are filled with fragments of a psychological treatise, etc, in a different handwriting

No. 1833, ff 29b 69, ll 15, Nasta'lîk, a little worm-eaten, size, 9½ in. by 5⅝ in

5. Translation of the Gospels.

2713

Arba' anâjîl-i-mukaddas (اربع اناجیل مقدّس).

A good copy of the oldest Persian translation of the Gospels, by Yuhannâ bin al-kass (the presbyter) Yûsuf al-Ya'kûbî, who made it from the Syriac version; it is the same which is printed with a Latin translation by Dr. Thomas Greaves in Walton's Polyglot, tom. v; comp Bodleian Cat, Nos. 1835 and 1836. The present copy is a modern transcript, dated by Muḥammad Ashraf Zamân the 23rd of October, 1798 = A.H. 1213, 12th of Jumâdâ I. Both the introduction to the reading of the Gospels and the study of Christ's life and death, and the detailed index, which are found in No. 1835 of the Bodl. Cat., are wanting here; the copy begins at once with the Gospel according to St. Matthew:

بسم الله الواحد الاب والابن و روح القدس انجیل متی که در شهر فلسطین بزبان عبری گفته شد و در انطاکیه بسریانی نبشتند باب اوّل کتاب زاییدن یوشع مسیح پسر داوٗد پسر ابرهیم الخ.

The Gospel according to St. Mark begins on fol. 59b.
The Gospel according to St. Luke begins on fol. 99b.
The Gospel according to St. John begins on fol. 183b.
Bibliotheca Leydeniana.

No 2693, ff. 248, ll 14, clear and distinct Nasta'lîk; size, 9⅛ in by 7½ in

2714

The Gospels in Persian.

Another hitherto unnoticed anonymous Persian translation of the Gospels, each of which is subdivided into the usual chapters, called اصحاح, and into smaller sections called فصل

St Matthew, on fol. 1b, very incomplete, as there is a large lacuna after fol. 1. The first page ends with chap. i v 11, the second begins with chap. xxii. v 43.
St Mark, on fol 17b.
St Luke, on fol. 57a
St John, on fol 122b

Beginning of St Matthew. کتاب نسب یسوع مسیح فرزند داوٗد فرزند ابراهیم از ابراهیم بهم رسید اسحق و از اسحق یعقوب الخ.

Dated the 13th of Dhû-alhijjah, A.H. 1168 (A.D. 1755, Sept 20), at Rasht by Muhammad Husain Kazwini Former owner, Edw Galley

Bibliotheca Leydeniana.

No 2475, ff 171, ll. 12, Nasta'lîk, collated, size, 7⅞ in. by 6 in

6. Hinduism

2715

Hujjat-alhind (حجّة الهند).

A controversy between Hindû mythology and Muhammadan religion, in the form of a dialogue between a parrot (طوطی) and a starling (شارك), alleged to be a translation from an Indian original, written for the daughter of Nal Râe, king of Naldrug (نل درگ) or Nuldrug (see Hunter, Imperial Gazetteer of India, vii. 41, a fortified town in Haidarâbâd), with the name of Damyati (دمیتی, W. Pertsch in the Berlin copy reads دیمسی). The story deals with the conversion of the princess by means of the questions and answers exchanged by the two birds, and showing the superiority of Islâm over Hinduism, and her final marriage to the young Muslim, who having fallen in love with the princess had trained these birds and brought about

their purchase by her. The present work is the Persian translation of that rather fabulous story, made by 'Alîshah Miḥrâbî (علیشه محرابی), or as he is called in the following copy, 'Umar Miḥrâbî (عمر محرابی); in the British Mus. copy the name is given as *Ibn* 'Umar Miḥrâbî; in the Berlin copy *Ibn* 'Umar *Miḥrânî* (محرانی), see Rieu i. p. 29; and W. Pertsch, Berlin Cat., p. 111.

Beginning: الحمد لله ربّ العالمین . . . . امّا بعد حمد الله عزّ وجلّ ونعت رسول الله صلّی الله علیه وآله و سلم میگوید دعا گوی اهل اسلام کمترین بندگان بعیض فضل الخ.

Dated the 1st of Ṣafar in the 16th year (probably of 'Âlamgîr's reign = A. H. 1084, A. D. 1673, May 18).

No. 542, ff. 149, ll. 14–15, careless Nasta'lîk, size, 8⅝ in by 5⅞ in.

2716

Another copy of the same.
Beginning as in the preceding copy.
Dated A. H. 1157 (A. D. 1744)
College of Fort William, 1825

No. 2175, ff. 136, ll. 13–15; written by different hands in careless Nasta'lîk, mixed with Shikasta; large water-spots throughout; size, 8¼ in. by 5¾ in.

2717

Tarjuma-i-dharmshâstr (ترجمهٔ دهرم شاستر)

The law of the Hindûs, drawn up at the request of the Governor-General of India, Warren Hastings (see fol. 3ᵃ, ll 1 and 2), by a number of learned Pandits (whose names are given here on fol 3ᵃ, last line, and fol. 3ᵇ, ll. 1–3, see Halhed's translation, p 6), in Fort William, Calcutta, from the best Sanskrit sources, and translated from Sanskrit into Persian by Zain-aldîn 'Alî Rasâ'î (the translator's name does not appear in this copy, but is given in full in the immediately following one, on fol 4ᵇ, l. 3 ab infra), according to fol. 3ᵃ, ll. 9–11, the work was commenced in May, 1773 (A. H. 1187, Rabî' II), and completed in February, 1775 (A. H. 1188, Dhû-alhijjah), corresponding to the Bangâlî era, 1180–1182; comp. Rieu i. pp. 62 and 63; and N. B. Halhed's English version 'Code of Gentoo Laws, from a Persian translation, made from the original, written in the Shanscrit language,' London, 1776.

Beginning, on fol. 1ᵇ: آگاه خاطران روشن ضمیر ومعنی شگافان حقیقت پذیر که دل را الخ.

On fol. 3ᵇ the same two introductory chapters, noticed in Rieu, loc. cit., follow, headed حقیقت سرشت (in the following copy حقیقت سرشت), beginning: مبدع حقیقی اوّل زمین و آسمان و آب و آتش و هوا پیدا کرده الخ, and on fol. 17ᵇ sq., the index, with the list of the Sanskrit works used (see Rieu, loc. cit.); on fol. 21ᵇ the translation of the Sanskrit work itself begins: ترجمهٔ پوتهی نسسهای پندتان. The title, given to this book above, is taken from No. 2719 below; here it is merely styled پوتهی, and in the following copy, on fol. 5ᵃ, اسرار نهان شرع هندی.

No date.

No. 1291, ff. 179, ll 13; Nasta'lîk; illuminated frontispieces on ff. 1ᵇ and 21ᵇ; each line surrounded by a gilt frame; splendid eastern binding; size, 11⅛ in. by 6¾ in.

2718

Another copy of the same.

Beginning, on fol. 1ᵇ: در آگاه خاطران روشن ضمیر و معنی شگافان حقیقت پذیر سحصل دل را الخ.

The wording of the preface differs slightly from that in the preceding copy, and there is moreover a substantial addition, viz. the name of the translator, on fol. 4ᵇ, and three chronograms, on fol. 5ᵃ, for the completion of the work, which take the place of the more detailed statement in the preceding copy. Unfortunately one or two of these ta'rîkhât are apparently as incorrect as in the British Museum copy, they are (*a*) the chronogram for the year of the Hijrah گفتا که بیان شرع هندی است (which, if the که is counted, will give the correct date, A. H. 1188), (*b*) the chronogram for the Bangâlî era کلام شرع هند است (which gives only 1181 instead of 1182, as the preceding copy has) (*c*) the chronogram for the English (i. e Christian) era, حلّ راز شریعت هندی است (which in its present form would only give 1756, in order to make it 1775, it ought to be corrected into حلّ راز شریعت هندست, and, contrary to general usage, the tashdîd of حلّ ought to be taken into consideration, giving for the first word the numerical value of 68)

The introductory chapters begin, on fol 5ᵃ: مبدع حقیقی اوّل رمس الخ, the index on fol. 24ᵇ, first line the work itself on fol 28ᵇ.

No date

No 602, ff 251, ll 9; large and clear Nasta'lîk, illuminated frontispieces on ff. 1ᵇ and 28ᵇ, all the lines on ff 1ᵇ, 2ᵃ, 28ᵇ, and 29ᵃ surrounded by a gilt frame, splendid eastern binding, size, 10¼ in by 7½ in

2719

The same

The preface is wanting here; it begins at once with the first introductory chapter, مبدع حقیقی اوّل زمین الخ, corresponding to fol. 5ᵃ, l. 3 ab infra, in the immediately preceding copy

Beginning of the work itself on fol. 19ᵇ. Index on fol. 16ᵇ, second line sq.

No date.

No. 1567, ff. 243, ll 8–13; Nasta'lîk; size, 9⅝ in by 6¾ in

2720

Riyâḍ-almadhâhib (ریاض المذاهب).

An autograph of Pandit Mathurânâth, a Brahman of Mâlwa's interesting work on the castes and sects of the Hindûs, including the Jainas and Sikhs, composed A. H. 1228 (A. D. 1813) at Banâras at the request of

Mr. John Glyn, the registrar of Banâras (see fol. 58a, ll. 1 and 2; the author's name appears on fol. 56b, l. 5, the date on fol. 59b, lin. penult. and last), comp. Rieu i. p. 64; Bodleian Cat., No. 1824 (where the title of كنه ذات مجمع الصفات is given to this treatise); and H. H. Wilson's Works, vol. i. p. 8. The substance of the little work is embodied in H. H. Wilson's 'Sketch of the Religious Sects of the Hindûs.'

Beginning: حمدی که سزاوار واجب حقّ بود از کمترین ممکنات الخ.

No. 3404, ff. 56–167, ll. 7; Nasta'lîk, slightly mixed with Shikasta; size, 6⅔ in. by 4⅓ in.

2721

An incomplete copy of the same.

Beginning as in the preceding copy. Author's name on fol. 1b, last line. Title on ff. 3a, l. 2, and 3b, ll. 4 and 5. Date on fol. 3a, last line.

This copy breaks off on fol. 55b with the words, لیکن نه آنکه نش و مهادیو . . . ., corresponding to fol. 135b, lin. penult. in the preceding copy.

No. 3404, ff. 1–55, ll. 12, Nasta'lîk, size, 6⅔ in. by 4⅓ in.

7. Miscellaneous.

2722

Dastûr-al'amal-i-'adâlathâi ta'allukah (دستور العمل عدالتهای تعلّقه).

A code of laws for the administration of justice in the East India Company's Jâgir and in the districts ceded by Tipû Sulṭân, also called the Bengal code of laws, translated 1793 into Persian by A. Falconer, who had previously translated the same work into the Jentoo language, i. e. the language of Tiling or Tilinga (see No. 2529 above), as the following letter, written by the author to the Hon. Sir Charles Oakeley, Bart., Governor in Council, on fol. 81a, shows:

Honorable Sir,

When I had the Honor of addressing you on the 3rd of October last, I promised to prepare, from the Bengal Code of Regulations for the Courts of Justice, a Persian Translate, agreeably to the Alterations of the Board of Revenue —, and having now accomplished that Work, I have the Honor herewith to lay it before the Board.

When I gave in my Jentoo Translation of these Regulations, your Honorable Board were pleased to express your approbation of my Zeal—and your Satisfaction in my Labors—recommending me also to receive one Thousand Pagodas, in Consideration of my Trouble.

At the same Time that I am desirous of expressing my best Acknowledgments for your kind Consideration of my humble Services—I beg leave to Suggest, that their object was, to recommend myself for that Promotion in the Service, which, while it will compensate for my late Exertions, will encourage my future Assiduity.

I have the Honor to be,
Honorable Sir,
Your most obedient and faithful Servant,
A. Falconer.

Fort St. George, 27th December, 1793.

As full title appears both on fol. 1a and on the fly-leaf: دستور العمل بنابر اجرا نمودن عدل و انصاف در زمین کمپنی یعنی جاگیر و در تعلّقات که از تپو سلطان گذاشت گردید.

It is divided into eighty-eight short آئین.

This copy, by the translator's own hand, was received from the Examiner's Office, Oct. 9, 1804.

No. 2907, ff. 81, ll. 10–11; very legible Shikasta; size, 10½ in. by 8 in.

VI. Varia.

1. Travels.

2723

'Awâlim-alasrâr fî gharâ'ib-alasfâr (عوالم الاسرار فی عرائب الاسفار).

A very interesting and valuable report of travels in Transoxania, Khurâsân, to Kâbul, etc., by 'Abd-alkarîm bin Mahmûd Ḳâḍî bin Nûr-aldîn Muḥammad Ḳâḍî, known as Ḳâḍî Ikhtiyâr, see fol. 13b, together with a detailed biographical account of all the great men, Shaikhs and poets, who lived and flourished at his time in Bukhârâ, both those who were born in Bukhârâ, and those who came from other towns or countries and settled there. This work was commenced in A. H. 1009 (A. D. 1600, 1601), see fol. 11a: تسطیر این ابتدا یافت در عامی که اسمش حاصلست از الف اسمی وقتی که ساکن الوسط گردد (i. e. الف = 1000) ضمّ عددی که اسم او دو حرفست هر دو پنجاه وپنج عدد (55 = نه) و ازین عدد چون عدد مو (= 46) اسقاط کنی عدد مطلوب باقی ماند.

Beginning: مجموعهٔ عوالم الاسرار فی غرائب الاسفار از صادرات عوالم آفاقی . . . . و بیان احوال اکابر محروسهٔ بخارا الخ.

No date.

No. 3080, ff. 10–102, ll. 11; large and clear Nasta'lîk; size, 10½ in. by 5½ in.

2724

Account of a thirteen days' journey and its adventures from Shâhjahânâbâd to a place called مُنگتسیر or مکتسر, beginning on the 3rd of Dhû-alka'dah, A. H. 1156 (A. D. 1743, Dec. 19). No author's name appears in the text, nor a title; on fol. 1a it is styled وقائع سیر گنگا (events on a journey on the Ganges). According to

a seal on the same page, this copy belonged originally to a certain 'Ibâd-allâh, A.H. 1188 (A.D. 1774, 1775).

Beginning: روز اوّل سیوم شهر ذی قعده سال هزار یکصد وپنجاه ششم هجری که پنجمی ماه کاتك هندی بود الخ.

No 1612, ff. 1–16, ll. 14–15, mostly in diagonal lines; Shikasta, often without any diacritical points; size, 8¼ in. by 5⅛ in.

2725

Travels in Upper Hindûstân by Ghulâm Muhammad-khân (see fol. 6a, last line, and fol 14b, l. 6 sq), who may be identical with the author of the نوادر القصص or anecdotical memoirs (described in Rieu iii. pp 981 and 982). They were undertaken at the request of the Governor-General, Warren Hastings, in A.H 1196–1201 (A.D. 1782–1787); and the present work, which is unfortunately incomplete at the end, contains both a journal of his journey, especially from Shâhjahânâbâd (Dihlî) to Kâbul and Kandahâr, and reports of all the contemporary historical events, together with the various observations he made on the road. The title given to it is simply رسالهٔ تصنیف غلام محمّدخان

Beginning: سبحان الله این چه گوهر گرانمایه و احتر بلندپایه است که آشنایان زمان وحی و الهام بسخنش موسوم کرده اند و نسخهٔ حلّ و عقد مصالح انام بنام نامیٔ او مرسوم ساخته الخ.

No. 654, ff. 104, ll 15; large Nasta'lîk, size, 8¾ in. by 6¼ in

2726

Bayân-i-hâlât-i-manâzil-i-Kâbul az balda-i-Shâhjahânâbâd (بیان حالات منازل کابل از بلدهٔ شاهجهان آباد)

Diary of a journey from Shâhjahânâbâd (Dihlî) to Kâbul in A H. 1211, 1212 (A D 1796–1798), undertaken by Shaikh Rahm 'Alî for the East India Company, in order to ascertain the different stations on the road and the state of things in the territory of the Amîr (here called partly والي, partly شاه) of Kâbul, his army, his generals, officials, etc. His dispatches were sent to one of the officials of the East India Company, Bahâdur 'Abd-alkâdirkhân, who revised and edited this diary, which contains the description of seventy-five manzils or stations between Dihlî and Kâbul 'Abd-alkâdirkhân appears to be identical with the author of the حشمت کشمیر (A. H. 1245=A.D 1829, 1830), who was staying A. H. 1212 with John Lumsden in Lucknow, see Rieu iii. p. 1016, where a short biographical sketch of 'Abd-alkâdir is given.

Beginning, on fol. 1b: بعد از حمد شاهنشاهی که اقالیم حدوث .... امّا بعد کمترین ملازمان شرکار فیض آثار کمپنی انگریز بهادر عبد القادرخان گذارش مینماید که در شهر الخ

Attached to this diary there are twenty-two special questions and answers relating to the same topics, on ff. 29–52.

No. 396, ff. 52, ll. 11; large and clear Nasta'lîk; illuminated frontispiece; size, 11 in. by 6⅞ in.

2727

Masîr-i-Tâlibî fî bilâd-i-afranjî (مسیر طالبی فی بلاد افرنجی).

Abû Tâlib bin Muhammad Begkhân Tabrîzî Isfahânî Londonî's journey to Europe in A. H. 1213–1218 (A. D 1798–1803), compiled by the author immediately after his return, and completed, according to the chronogram in the British Museum copy (Rieu i. p. 384), A. H. 1219 (A D. 1804); for other copies comp. Bodleian Cat, No 1855, and E. G. Browne, Cambridge Cat., p 194 The chronogram in our copy (last line in the last page) runs thus. معطی علم و دانش افزیح, which would give the date A H 964—a bad joke of the copyist, no doubt —who prided himself on having substituted a genuine Persian word, دانش, for the correct Arabic صنعت The author is identical with the compiler of the famous tadhkirah خلاصة الافكار, completed between A H 1206 and 1207 (A D 1791–1793), see above, No 696, and the author of the دیوان طالب (edited with English translation by George Swinton, London, 1807) see Bodleian Cat, No 1994

Beginning. بعد حمد خداوند عالم که بخشندهٔ همم الخ

The narrative of this journey was translated into English by Ch Stewart, London, 1810, the text has been edited by the author's son, Mirzâ Husain 'Alî Calcutta, 1812 and in an abridged form by Dr Macfarlane, Calcutta, 1827 (a copy of this abridgement is preserved in the Berlin Library, see W Pertsch, Berlin Cat, p 377).

No date This copy belonged formerly to Mr W H Bayley.

No 2955, ff. 296, ll 15 clear and distinct Nasta'lîk, size 10⅛ in. by 8⅛ in

2728

Diary of a journey from Attak or Attock (اتك in the Panjâb) to Bukhârâ viâ Kashmir, Tibet Yarkand, Kâshghar, Kokân in Farghâna, and Samarkand and back viâ Balkh, Khullam, Kâbul, Bâmiyân, and Peshâwar to Attock, undertaken by Mîr 'Izzat-allâh in A H 1227 and 1228 (A D 1812 and 1813) on behalf of Mr William Moorcroft (ولیم مورکرافت) 'Izzat-allâh left Dihlî the 7th of Rabî'-althânî, A. H 1227 (20th of April, A. D 1812), Attock the 27th of Rajab in the same year (6th of August, A. D. 1812), and returned there towards the end of Dhû-alhijjah, A H. 1228 (second half of December, A. D. 1813), comp. Bodl. Cat., No. 1858, Rieu iii. p. 982, and Supplement, p. 97b.

Beginning: احوال سفر بخارا و تفصیل منازل از اتك تا کشمیر من کشمیر الی تبت من تبت الی یارکند الخ

This interesting and minute account of the various stages on the road from Attock to Bukhârâ and back has been partly translated into English by H. H. Wilson in the Calcutta Quarterly Magazine and Review, vols. iii and iv, 1825, and retranslated into French and German (Magasin Asiatique, Juillet, 1826; Ritter, Geographie von Asien, ii), comp. also 'Travels in the Himalayan

Provinces of Hindustan and the Panjab, etc., by Mr. William Moorcroft and Mr. George Trebeck, prepared for the press by H. H. Wilson, London, 1841, vol. i, preface, p. xviii. A complete translation of these travels into English was published in Calcutta, 1872, by Captain Henderson, 'Travels in Central Asia, by Meer Izzut Oollah.'

No date. Presented by H Wood, Esq., late Accott-Genr, Bengal; received from Secretary, July 18, 1829.

No. 2884, ff. 178, ll 14–17; Shikasta, size, 11 in by 7⅛ in

2729

Another copy of the same

Beginning as in the preceding copy Bound up with the MS is a 'Map of the Himalayan Provinces of Hindustan, the Punjab, Ladakh, Kashmir, Kabul, Kunduz, and Bokhara, to illustrate the travels of Moorcroft and Trebeck,' by John Arrowsmith, 1841

No 3210, ff 183, ll. 11 Shikasta size, 9⅞ in by 6½ in

2. Historical Dates and Chronograms

2730

Historical tables, showing the prominent events of every year since the creation of the world The anonymous compiler of this book states that A H 1075 (A D 1664 1665) when being in Baghdad he saw a chronological compendium written by a savant of Constantinople in Turkish and at the request of some friends he at first translated it into the language of the Arabian 'Irak, that is into Arabic, afterwards into Persian The latter paraphrase, with some additions made by the translator, is contained in the present copy

The introduction deals with the different *eras* particularly with the تأريخ, تأريخ قمطى, تأريخ تركى, تأريخ هجرى, تأريخ فارسى, سكندرى (that is يزدجردى), and تأريخ جلالى (that is the era of Sultân Jalal-aldin Malikshâh Saljûki)

On fol 9b the ante-Muhammadan tables begin with the creation of Âdam

The Muhammadan tables begin on fol 19b and go down from A.H. 1 to A H. 1085, A D 622–1674 (on the margin they are even carried on to A H 1091 = A.D. 1680). On ff. 88b–94b special tables are added, showing the duration of the different Muhammadan and ante-Muhammadan dynasties, the last and most detailed are those of the *'Uthmânî Sultâns.*

Beginning: حمد و ثنائى كه عايتى مر اورا نسبت بر پروردگارى كه اورا بدايتى نيست الخ.

Written by 'Abd-alhâdi, servant of Nawwâb Shujâ'-aldaulâh Bahâdur, for Muhammad Yûnuskhân Bahâdur and dated end of Jumâdâ II, A.H. 1179 (A.D. 1765, Dec. 13). Numerous marginal amplifications.

No. 1809, ff. 98, ll. 17–18; distinct Nasta'lîk, size, 11⅝ in by 6⅝ in.

2731

Ta'rîkh-i-tawallud u wafât-i-pâdishâhân (تاريخ تولّد و وفات پادشاهان).

A very valuable and trustworthy collection of historical dates, giving the exact time of birth and death of all rulers, princes, Amîrs, learned men, poets, etc. and of the principal events in each period, from the birth of Timûr, the 25th of Sha'bân, A.H. 736 (A.D 1336, April 8), to A.H 1144 (A.D. 1731, 1732), compiled by an anonymous author. It gives besides a good deal of biographical information.

Beginning بر ضمائر ارباب دانش و خاطر اصحاب بينش واضح و لائح است كه در تواريخ حوادث ايّام علماى عظام الخ.

No date.

No 1161, ff 201, ll. 17, clear and distinct Nasta'lîk; illuminated frontispiece, size, 9⅝ in. by 5⅝ in.

2732

A large portion of another very interesting collection of historical dates, giving for every day of the year all the notable events, the birth, death, and incidents of life of renowned personages which happened thereon To every date the authority is added, from which the statement is taken

It begins with the 1st of Rabî'-alawwal and goes down to the last of Dhû-alka'dah Three months therefore are missing Muharram, Safar, and Dhû-alhijjah.

College of Fort William, 1825

No. 2139, ff 190 Nasta'lîk, size, 9⅞ in by 5½ in.

2733

Ta'rîkh i-Wafât-i-Buzurgân (تأريخ وفات بزرگان).

A kind of historical almanac, giving for every day of the Muhammadan year the names of all the great and eminent persons who died or are supposed to have died thereon beginning with the 1st of Rabî' I and closing with the last of Safar The respective years are not mentioned at all It was compiled at the request of Tipu Sultan (see above, Nos 2024–2032, 2616–2623, and 2708–2711) by Muhammad Sharîf (according to a note on the fly-leaf) and styled صحيفة الاعراس or تأريخ وفات بزرگان or عرائس بزرگان

A short preface, on fol. 1a, beginning الحمد لله رب العالمين اما بعد اين رساله حسب الامر جهان مطاع و عالم مطيع پادشاه دين پناه حضرت ٹيپو سلطان الخ

The first date, on fol 1b, runs thus عزّة ربيع الاوّل حضرت رسالت مرتبت صلّى الله عليه و سلّم و شاه نعمان نرهانورى (? نرهانپورى) و شيخ امين ابن احمد و سيّد محمّد عطا قادرى و شاه طيّب محمّد قادرى الخ.

No. 1176, ff. 46, with a varying number of lines in each page; careless Nasta'lîk, mixed with Shikasta; worm-eaten; size, 9⅝ in. by 5¼ in.

2734

Mîzân-ala'dâd (ميزان الاعداد).

A reference-book for chronograms, that is tables exhibiting all the various words and phrases, by which a certain date can be expressed in a Persian ta'rîkh, from 3 upwards to 1484. The short preface begins thus; حمد بیحدّ مبدعی را که تعداد اسماء جبروتش از حیطهٔ احصای الخ.

The tables commence with ر (which can be expressed by آب, با, پا, etc.) and end with ۱۴۸۴ (denoted by ظلمت عدم, بر افراخت, بتکبّر خرامیده, سراپردهٔ غیب, شدهٔ تشنگی):

Fragments of similar tables and other chronological matters on the fly-leaves.

No. 1629, ff. 83, usually 9 coll. in the page; Nasta'lîk; size, 5¾ in. by 8¼ in.

3. Taxes and Revenues.

2735

Risâlah dar aḥkâm-i-bait-almâl (رساله در احکام بیت المال).

Regulations of the Treasury or rules of taxation in Muḥammadan countries, a treatise, divided into four faṣls, viz.:

1. On the capitation tax, to be paid by the Jews and Christians (در گرفتن جزیه از کفّار مشرکین), on fol. 1b.

2. On the poor-rate, or the alms to be paid by the Muslims (در گرفتن زکوات از مسلمین), on fol. 8a.

3. On inheritance-duty (در تقسیم میراث و گرفتن مال ترکهٔ میت در بیت المال), on fol. 12b.

4. On bribery-gifts, and fees, to which a judge is entitled from the litigating parties (در معنی رشوت و هدیه و جوار گرفتن حاکم چیزی مال از اهل خصوم بعد دهانیدن حق بحقدار), on fol. 26b.

Beginning: رساله ایست در بیان احکام بیت المال و مشتمل است بر چهار فصل الخ.

No date.

No. 1708, ff. 28, ll. 11; clear Nasta'lîk; all the quotations from the Kurân in red ink; size, 8¼ in. by 5⅝ in.

2736

Dastûr-al'amal (دستور العمل).

A handbook of the proper management of tax and revenue accounts, statistical records and official calculations of every kind, compiled by Udaiçand, son of Rangîladâs Nâmî Kâyath (ادیچند پسر رنگیلداس نامی کایته), in three bâbs, viz.:

1. در بیان دانستن دستور و دستورات.
2. در باب دانستن طریقهٔ حسابات.
3. در بیان دانستن شرح و سررشتجات, but only the *first* bâb is marked in the text.

Beginning: دستور العمل عمل بدستور دستورات و حسابات و هنر امورات و سررشتجات دفاتر کاربردازی و علم نویسندگی الخ.

This copy was written, as it seems, by the author himself for Mr. Richard Johnson, and finished the 27th of Rajab, A.H. 1202 (thirtieth year of Shâh 'Âlam's reign) = A.D. 1788, May 3, at Calcutta. A second copy of the same work, but very incorrectly written, is noticed in W. Pertsch, Berlin Cat., p. 474, No. 1; the compiler is stated there to have been an inhabitant of Salîmâbâd in Bangâlah. Other statistical works of the same title (but all referring to special reigns or particular provinces of India) are described above, No. 432; Bodleian Cat., No. 268; Rieu i. pp. 403–405; W. Pertsch, Berlin Cat., p. 153, No. 4, etc.

No 1855, ff. 71; Nasta'lîk; size, 9¼ in. by 5⅝ in.

2737

Dastûr-al'amal (دستور العمل).

Another very short tract on the districts liable to pay taxes to the Indian exchequer, with the same title as the preceding work, copied for Mr Richard Johnson by Mîr Abû-alkâsim in May, 1779, at Dacca (in the province of Bangâlah).

Beginning: کفایت شعار مطیع الاسلام رشک داس نمرحمت پادشاهانه امسدوار بوده الخ.

It ends on fol. 9a, and the remaining part of the MS contains a version of the طغرنامه (usually ascribed to Ibn Sînâ) like that noticed above in Nos. 1762, 18, 2151, and 2152, beginning: الحمد لله . . . . بدانکه آورده اند روزی نوشیروان عادل خواجهٔ نزرجمهر را که وزیر او بود طلب کرد الخ.

No date.

No 1610, ff 14, ll 13, Nasta'lîk, size, 8½ in by 4⅞ in

4. Regulations for Tîpû Sulṭân's Army and his Royal Prerogatives.

2738

Fath-almujâhidîn (فتح المجاهدين).

Rules and regulations for Tîpû Sulṭân's army, describing the duties of men engaged in the holy war against infidels, and written under the direction of the Sulṭân himself and at his request (see fol. 6b, l 7), A.H. 1197 = A.D. 1783 (see fol. 8a, ll. 2 and 3), by Zain-al 'âbidîn Mûsawî ibn Sayyid Raḍî of Shûshtar, the author of the مؤيّد المجاهدين (see Nos. 2619 and 2620 above and fol. 8a, l 4 here).

It is divided into the following eight bâbs:

1. باب اوّل در بیان مسائل (read عقائد) و نماز و غیرها و مسائل (مسائل) منع تمباکو و نمک حرامی و ترک جهاد و غیرها (on general points of the Muslim creed, prayers, etc.; also on the prohibition of tobacco, on disloyalty, on bequests, and especially on the holy war), on fol. 9a, last line.

2. باب دویم در بیان فالنامهٔ اذن علی و اسمای نو مقرّری برای تقسیم حساب و لفظ وزن و تعداد مقرّری الخ (on the fâlnâma, bequeathed by 'Alî, and the newly fixed names for arithmetical divisions, weights and measures, computation, etc.), on fol. 48b.

3. باب سیوم در بیان تدابیر حرب (on strategy), on fol. 50b.

4. باب چهارم در بیان احکام بنام سربخشی و متصدّیان تعلّقهٔ کچهری حضور و غیرها (on the commands issued by the paymaster-general or commander-in-chief and the lower officials connected with the royal head-office, in some copies, see, for instance, No 2755 below, تشونات, troops, is substituted for تعلّقهٔ کچهری حضور), on fol. 80b.

5. باب پنجم در بیان تفویض خدمات (on appointments), on fol. 99a.

6. باب ششم در بیان قواعد شهانداران و غیرها (rules relating to artillery practice), on fol. 116b.

7. باب هفتم در بیان قواعد سواران تعلّقهٔ عسکر (rules relating to cavalry practice), on fol. 122a.

8. باب هشتم در بیان قواعد پیادهٔ تعلّقهٔ عسکر (rules relating to infantry practice), on fol. 134a.

Beginning: فتح ملک سحوری و تسخیر اقلیم معنی دروری بصمصام ثنای سلطانی میسّر آید که الخ.

An index on ff. 8b and 9a; the work concludes on fol 148b, the last two leaves are filled with prescriptions against the venomous bite of snakes, etc. (علاج دفع سمّ مار).

No date. Other copies of the same work are described in Bodleian Cat, No 1903, and Rieu, Supplement, p 260 (the latter, according to the description, seems to differ considerably from the Bodleian copy as well as the present and the following copies of the India Office), a few fragments, chiefly belonging to the first and the third bâb, in W. Pertsch, Berlin Cat, pp 134 and 135.

No 2213, ff 150, ll. 9, very careless Nasta'lîk, sometimes quite like Shikasta, size, 8½ in by 5¾ in

2739

Another copy of the same

Beginning as in the preceding copy

Bâb I, on fol. 9b; II, on fol. 61a, III, on fol. 63b, IV, on fol. 95a; V, on fol. 115a, VI, on fol. 131a, VII, on fol. 138a, VIII, on fol 151b On ff. 168a–169b the same prescriptions as in the preceding copy.

No date.

No. 2214, ff. 169, ll. 11–13; Nasta'lîk; size, 8⅜ in by 6 in.

2740

The same.

Bâb I, on fol. 10a; II, on fol. 54b; III, on fol. 57a; IV, on fol. 91b; V, on fol. 112a; VI, on fol. 131a; VII, on fol. 137a; VIII, on fol. 150b. At the end the same prescriptions.

No. 517, ff. 176, ll. 9–14; very irregular and careless Nasta'lîk; size, 8 in. by 5½ in.

2741

The same.

Bâb I, on fol. 7a; II, on fol. 34b; III, on fol. 30a; IV, on fol. 59a; V, on fol. 68a; VI, on fol. 84a; VII, on fol. 94b; VIII, on fol. 105a. On ff. 118b–119b the usual prescriptions.

No 2216, ff. 119, ll. 11–15; written by different hands on different paper very badly and irregularly, partly in Shikasta, partly in Nasta'lîk, sometimes even in Naskhî; size, 8 in. by 5¾ in.

2742

The same.

This copy and almost all the following ones lack the prescriptions against snake-bite. Bâb I, on fol. 8a; II, on fol. 65a, last line; III, on fol. 67b; IV, on fol. 95a; V, on fol. 116a; VI, on fol. 133a; VII, on fol. 139b, last line; VIII, on fol. 155b.

College of Fort William, 1825.

No 3093, ff. 173, ll. 9; Naskhî and Shikasta mixed; size, 8¼ in. by 6 in.

2743

The same.

Bâb I, on fol. 9b; II, on fol. 57b; III, on fol. 59b; IV, on fol 92b, V, on fol. 112a; VI, on fol. 131a; VII, on fol. 137a; VIII, on fol. 150b.

College of Fort William, 1825.

No 3073, ff. 168, ll. 9–10, Shikasta; size, 8¼ in. by 5¾ in.

2744

The same.

Bab I, on fol. 9b; II, on fol. 45a; III, on fol. 47a; IV, on fol 79a; V, on fol. 94a; VI, on fol. 110b; VII, on fol. 112b; VIII, on fol. 125a.

College of Fort William, 1825

No 3077, ff 140, ll. 9–13, moderate Shikasta; size, 7¾ in. by 5¼ in.

2745

The same

Bab I, on fol. 10b, II, on fol 52a, III, on fol. 54a; IV on fol. 85a, V, on fol 101a; VI, on fol. 115a; VII, on fol. 117a, VIII, on fol. 130a.

No 2212, ff 145, ll. 9–12, careless Nasta'lîk; size, 8⅛ in. by 5¾ in.

2746

The same.

Ff. 1a–4a contain a few extracts from Husain bin 'Alî alwâ'iz alkâshifî's smaller commentary on the Kurân, styled مواهب علیّه or تفسیر حسینی (see above, Nos. 2681–2690); ff. 4b–15b are left blank. The Fath-almujâhidîn begins on fol. 16b. Bab I, on fol. 24b; II, on fol 57b; III, on fol. 59b; IV, on fol. 90b (here headed در بیان احکام بنام سپهدار و غیره); V, on fol. 104b; VI, on fol. 121a (here styled در بیان سان قواعد مردم شهابدار); VII, on fol. 122b; VIII, on fol. 134b; the work ends on fol. 150b. On ff. 153b–154b another hand has written some additional baits to the eighth 'Unwân of the fifth bâb of the same Fath-almujâhidîn.

No. 713, ff. 154, ll. 9; Shikasta; size, 7¾ in. by 5¾ in,

2747

The same.

This copy is arranged in a very confused manner; only the following chapter-headings are marked:

Bâb II. در بیان فالنامهٔ اذن علی الخ, on fol. 60a.

Bâb III. تدابیر حرب, on fol. 62a.

Bâb VII. در بیان قواعد سواران تعلّقهٔ عسکر, on fol. 70b.

Beginning as usual. Bibliotheca Leydeniana.

No. 2640, ff. 104, ll. 9; Shikasta; size, 8½ in. by 5¾ in.

2748

The same.

No chapter-headings, except that of bâb II, on fol. 13a. At the end the usual prescriptions.

College of Fort William, 1825.

No. 2199, ff. 74, ll. 9; Shikasta; size, 8⅝ in. by 5⅞ in.

2749

The same.

No chapter-headings at all. The prescriptions on fol. 91a.

College of Fort William, 1825.

No. 2201, ff. 92, ll. 9; Shikasta; size, 8½ in. by 6 in.

2750

The same.

No chapter-headings; on fol. 94b the usual prescriptions.

College of Fort William, 1825.

No. 2200, ff. 96, ll. 9, Shikasta, written on very bad paper, size, 8¼ in. by 5⅝ in.

2751

The same.

No chapter-headings, but the beginning of the first three bâbs is marked by the interval of a blank space, either a full page, or half a page (on ff. 10b, 40b, and 43b respectively).

No. 2369, ff. 102, ll. 9; Nasta'lîk, mixed with Shikasta, size, 8 in. by 5¾ in.

2752

The same.

No chapter-headings; an entry from A. H. 1220 (A. D. 1805, 1806) on fol. 1a.

College of Fort William, 1825.

No. 2211, ff. 75, ll. 9; Shikasta; size, 8 in. by 5¾ in.

2753

The same in a shorter redaction.

An abridged copy of the Fath-almujâhidîn, beginning in the usual way and ending on fol. 94b; the last two pages contain the prescriptions. No chapter-headings; the first three bâbs begin on ff. 9a, 48a, and 50b respectively.

No. 2215, ff. 96, ll. 9–10; Shikasta; size, 8¼ in. by 5¾ in.

2754

An incomplete copy of the same.

This copy, which is very well written, contains both in the index and the text the *first five bâbs* only, on ff. 9a, 28a, 29b, 59a, and 79b; all the rest is missing. The same prescriptions at the end.

Copied by Sayyid Ḥusain.

No. 2217, ff. 95, ll. 13; clear and distinct Nasta'lîk; size, 8½ in. by 6 in.

2755

Another incomplete copy.

This copy contains portions only of the Fath-almujâhidîn; bâb I, on fol. 9b, comprising about two-thirds of the usual contents, the end, on fol. 32b, corresponding to fol. 41a, lin. penult. in No. 2468 (2757 below in this Cat.); bâb II is entirely missing; bâb III begins on fol. 33a; IV, or part of it (headed here احکام تحشی و متصدّیان قشونات, see No 2738 above), on fol 54a Beyond this the copy is a mere labyrinth; on ff 73b–77b there appear Rekhta ghazals for the various times of the day, with reference to soldiers' duties; on ff. 78–90 miscellaneous matters referring to the same, written by other hands in almost illegible Shikasta.

College of Fort William, 1825.

No 2513, ff 90; clear Nasta'lîk, mixed with Shikasta in some pages on ff. 1–77, Shikasta alone on ff. 78–90, size, 7¾ in. by 4⅝ in.

2756

A third incomplete copy.

Portions of bâb I occupy ff. 9a–34b, as the following miscellaneous headings show: مسائل وضو, on fol. 12a, فرائض غسل and مسائل نماز, on fol. 12b, مسائل جهاد, on fol. 14a, etc. On fol. 35b a chapter, styled قواعد سوار تعلقهٔ عسکر, begins, evidently corresponding to bâb VII of the complete copies; on fol. 47a a chapter, قواعد حریفانهٔ عسکر; and on fol. 53b a chapter, ضابطهٔ تفویض خدمات, agreeing in substance with bâb V. On fol. 59b sq. some Rekhta verses. There is obviously a large lacuna on fol. 34b, where suddenly quite a new handwriting commences.

Bibliotheca Leydeniana.

No. 2793, ff. 62, ll. 11–15; careless Nasta'lîk, mixed with Shikasta, by two different hands, size, 8 in. by 5⅞ in.

2757

The *first bâb* of the Fath-almujâhidîn.

Beginning as usual; bâb I, on fol. 11a.

Dated A. H. 1200 (A. D. 1786).

Bibliotheca Leydeniana.

No. 2468, ff. 57, ll. 9, Shikasta; size, 8¼ in. by 5⅞ in.

2758

Another copy of the same *first bâb*.

Index, on ff. 9b and 10a; bâb I, on fol. 10a.

No. 1248, ff. 51, ll. 9; Nasta'lîk; size, 8½ in. by 5¾ in

2759

Extracts from the Fath-almujâhidîn.

Ff. 2b–8a: the introduction, beginning, فتح ملك سخنوری الخ.

Ff. 8b–26b: on the dutiful observances of Muslims, entitled مسائل چند از روی فقه, and beginning, الحمد لله الّذی ارشدنا الی طاعته الخ; taken from the *first bâb*.

Fol. 27, written by a different hand and on different paper, seems not to have belonged originally to this copy, as the catchword on fol. 26b corresponds to the initial word on fol. 28a; it is a short tract on disloyalty (نمك حرامی) in four قسم, as practised either by the hand, the tongue, the eye, or the ear, and taken from the same first bâb (see the index in No. 2738 above).

Ff. 28a–79a: continuation of the extracts, beginning with the third bâb, here headed تدبیرات حرب. The first two leaves of this copy (ff. 1b and 2a) contain a short tract on the measure called کُرّ شرعی, beginning: چون تعداد حروف کلمات شهادتَیْن بیست و چهار میشود لهذا مقدار بیست و چهار عرض الخ, and the last twelve (ff. 79b–90a) arithmetical tables.

Bibliotheca Leydeniana.

No. 2508, ff. 90, ll. 10; Shikasta; size, 8 in by 5⅝ in.

2760

The proper regulations for the encampment of a Muslim army, illustrated by seven tables and undoubtedly drawn up under the guidance of Tipû Sultân

Bibliotheca Leydeniana.

No. 2584, ff. 8; size, 9⅝ in. by 7⅝ in.

2761

Ḍawâbiṭ-i-Sulṭânî (ضوابط سلطانی).

Royal usages, that is regulations for the proper shape and form of royal insignia, as the orbs or disks at the top of banners, seals, official signatures, etc., drawn up under the direction of Tipû Sulṭân and dated the 19th of Rabî'-alawwal, A.H. 1211 (that is the year 1224 since Muḥammad's birth, or rather, since his prophetic mission, see No. 2709 above and No. 2762 below, and compare it with No. 2621 = A.D. 1796, Sept. 22). It is divided into four bâbs and subdivided into faṣls, all of which are illustrated with more or less numerous models and specimens. The blankness of many intervening leaves, as well as the abrupt manner in which the copy comes to a close, indicates that this was the first sketch, a mere brouillon, to be properly arranged and completed afterwards.

Beginning: الحمد لله ربّ العالمین . . . . بدانکه آفریدگار عالم و آدم چون انواع کائنات را بوقت موعود از ممکن غیب الخ.

Bâb I (در بیان تقطیع قرصهای که بنابر شرف و عزّت (جمیع اهل خدمت و بنابر خود بدولت مقرّر فرموده شده), in seven faṣls:

1. در بیان طرز قرص خاصّهٔ جواهر و پارچه و طرّهٔ جواهر و پارچه, on fol. 3b.
2. در تقطیع قرص علامت میر میران و علاقه داران الخ, on fol. 6a.
3. در تقطیع قرص علامت میر حازن, on fol. 10b.
4. در تقطیع قرص علامت علاقداران میر بیّ, on fol. 11a.
5. در تقطیع قرص علامت میر آصف و علاقهٔ آنها, on fol. 14b.
6. در تقطیع قرص علامت علاقهٔ صدور کچهری, on fol. 16b.
7. در تقطیع قرص علامت ملك التّجار, on fol. 20b.

Bâb II (در تقطیع مُهر و طغرای اسم الله دستخطّی (و الفاظ عربیّ دستخطّیٔ شش فرقهٔ ریاست خداداد), in six faṣls:

1. در تقطیع مهر و دستخطّ علاقهداران میر میران کچهری, on fol. 21b.
2. در تقطیع مهر و طغرای دستخطّیٔ اسم الله و غیره میر حازن کچهری, on fol. 27b.
3. در تقطیع مهر و غیره کچهری میر بیّ, on fol. 28b.
4. در تقطیع مهر و دستخطّ علاقهداران آصف کچهری, on fol. 29a.
5. در تقطیع مهر و دستخطّ علاقهٔ صدور کچهری, on fol. 35b.
6. در تقطیع مهر و دستخطّ ملك التّجار حضور معلّی, on fol. 37a.

Bâb III (در بیان ضابطهٔ اعلام ظفر ارتسام سرکار خداداد), in four faṣls.

1. در بیان ضابطهٔ علمهای خاصّ نصرت اختصاص, on fol. 38a.
2. در ضابطهٔ اعلام فوج فیروزیٔ علاقهٔ میر میران کچهری, on fol. 43a.
3. در ضابطهٔ اعلام علاقهٔ میر بیّ, on fol. 48b.
4. در ضابطهٔ اعلام علاقهٔ صدور, on fol. 49b.

Bâb IV, without any general heading; even the number of faṣls is not stated; there appear two, viz.:

1. در بیان نشستن برخورداران در محفل خاصّ و راه رفتن در سواری عقب خود بدولت و نصب کردن خیمهها بر راست و چپ خیمهٔ خویش, and
2. در بیان مثل نشستن شش فرقهٔ ریاست در محفل خاصّ و راه رفتن در سواری و فرود آمدن در لشکر فیروزی.

The headings of both are given at the beginning of this bâb, on fol. 52b.

An additional part, dealing with the question of stigmas or brands (ضابطهٔ داغهای سرکار خداداد), on ff. 76b–78a.

Bibliotheca Leydeniana.

No. 2379, ff. 78; written by different hands in Nasta'lîq and Shikasta; size, 8¼ in. by 6 in.

I.e. لا اله الّا الله, and محمّد رسول الله.

2762

A fragment of the same.

A short extract from the Ḍawâbiṭ-i-Sulṭânî, without any apparent subdivision, beginning, on fol. 1b: کتاب قرصهای علامت مَبر میران زمره و علاقه‌داران میر میران کچهری زمره که بتأریخ بیست و یکم ماه حیدری سال حراست سنهٔ یك هزار و دو صد و بیست و چهار متولود محمّد مطابق نوزدهم ربیع الاوّل سنهٔ ۱۱۲۱ (read ۱۲۱۱) هجری بروز پنجشنبه الخ.

The additional part of the preceding copy, ضابطهٔ داعیهای سرکار خداداد, begins here on fol. 24a.

Copied by Sayyid Ḥusain in the year 1226 of Muhammad's birth (i.e. his prophetic mission).

Bibliotheca Leydeniana.

No. 2745, ff 31; Nasta'lîk; many intervening pages left blank; size, 8⅜ in by 6 in.

5. Arts, Technical and Practical Pursuits.

a. *Music* (for special works on Indian music, see above, Nos 2008–2033).

2763

Kanz-altuhaf (کنز التحف).

An anonymous treatise on music (رساله در فنّ موسیقی), in a muḳaddimah and four makâlas (index on ff 6a–7a):

Muḳaddimah: در بیان شرف این صناعت در سائر صناعات (the pre-eminence of music over other arts), on fol. 7a.

Makâlah I: در علم موسیقی (the theoretical side of music), in two kisms, (*a*) در حدود تعریفات موسیقی, on fol. 8a, (*b*) در علت اسباب حدّت و ثقل و عوارض, on fol. 8b.

Makâlah II: در عملیّ موسیقی (the practical side of music), in two kisms, (*a*) در تعریف عود و تسویه اوتار آن و استخراج ادوار و آوازها از آن, on fol. 11b, (*b*) در تشریح ایقاعات سبعهٔ مشهوره و انتقال مستحسن, on fol. 15b.

Makâlah III: در تصنیع سازات (index ساز) و تعدیل آن (the composition of melodies), on fol 17a

Makâlah IV: در وصیّتی که طالبان این فنّ را بکار آید و بیان اشعاری که مناسب تعلیقات (read تألیفات) باشد (valuable hints to students of the art, and verses appropriate to the compositions), in two kisms, on ff. 22a and 25b.

Beginning: شکر و سپاس بی حدّ و قیاس سزاوار حضرت آن پادشاهی که در سرایزده الخ.

The date of composition is contained in the following ta'rîkh at the end of the treatise:

آن روز کز احداث جهان مهمل بود
در آخر این رساله ام مدخل بود
اندر سنهٔ لح ذ دو بو
بیست و دوم جمادی الاوّل بود

that is the 22nd of Jamâdâ I, A.H. 756=A.D. 1355, June 4 (if we read لح ذ دو بو); or A.H. 764 = A.D. 1363, March 9 (if we read یو instead of بو).

Other copies of the same treatise are noticed in Rieu, Supplement, p. 115b (where the letters of the date are given as لح ذ و بو, which, however, does not agree, as stated there, with A.H. 741 or 749, but rather with A.H. 752 or 760), and in Cat. Codd. Or. Lugd. Bat. iii. p. 302 (where A.H. 746 is given, which agrees neither with the one nor the other combination of letters). The third alternative, to read یو, as Rieu suggests, is out of question, as it would make the date of composition considerably later than the date of our copy, which was finished the 1st of Dhû-alka'dah, A.H. 784 (A.D. 1383, Jan. 6). Library of Richard Johnson, A.H. 1194 (A.D. 1780).

No. 2067, ff. 27, ll 21; Naskhî, the original leaves are put into a modern margin, size, 9¼ in by 5½ in.

2764

Jalwah nâma (جلوه نامه).

An epithalamium or series of nuptial songs, celebrating the various stages of the wedding feast, by Ghulâm Husainkhân Lûhânî, composed in the year 1223 since Muhammad's birth (i.e his prophetic mission, see above, Nos. 2709, 2761, and 2762, about A H 1211=A D 1796), by order of Tîpû Sulṭân. It is divided into twelve رسم or modes, and to each a smaller or longer song is allotted, consisting partly of one bait only, partly of longer kasidas, with one ruba'î for the fifth رسم. The majority of the songs are written in Hindûstânî, the minority and the whole of the preface in Persian.

Beginning of the preface سپاس بیقیاس مر خالق قدسی اساس را که مکمّل بطون الخ.

No date. Bibliotheca Leydeniana.

No 2420, ff 145–152, ll. 11; Nasta'lîk; size, 8 in by 4⅝ in

b. *Calligraphy.*

2765

Sixteen folios (fastened together so as to form a long coherent strip), containing specimens of Persian calligraphy and fine illuminations. The sixteenth folio bears the signature of Sulṭân 'Alî almashhadî, the famous calligrapher, who died in Harât, A.H. 919 (A.D. 1513), compare Bodleian Cat., Nos. 1896 and 1909, Rieu ii. p. 573a, iii. p. 1089a; the second that of Shihâb-aldîn Muḥammad Shâhjahân Pâdishâh ibn Jahângîr Pâdishâh ibn Akbar Pâdishâh, i.e. the emperor Shâhjahân.

No. 3544 (olim 3520); size, 8½ in. by 5 in.

2766

Risâla-i-Khushnawisi (رسالهٔ خوشنویسی).

A short mathnawi on the art of calligraphy, beginning:

حواهی خط جانفزا نویسی — باید همه از طلا نویسی

No date.

No. 1905, ff. 11b–14b, 2 coll., each ll. 11–15; Nasta'lîk; size, 9⅝ in. by 5½ in.

c. *Art of War.*

2767

Âdâb-almulûk u Kifâyat-almamlûk (آداب الملوك و كفاية المملوك).

A work, chiefly on the art of war, with a number of introductory chapters on the proper characteristics of a king and his duty to select fit officers of state. It was composed by Muhammad bin Manṣûr bin Sa'id bin Abû-alfaraj Kuraishi, with the epithet Fakhr Mudabbir, who traced his pedigree back to Abûbakr (see fol. 3b, ll 5–3 ab infra), and dedicated by him to Shams-aldunyâ wa-aldîn Abû-almuzaffar Îltamish al-Sultân Nâsir Amir-almu'minin (see fol 4a, l. 1 sq), who reigned in Dihli from A H. 607 to 633 (A D 1210–1236), the title as given above is found here on fol 4a, ll 8 and 9 in Rieu ii. pp 487 and 488 (the only other copy extant) it is styled آداب الحرب والشجاعة it is divided into forty bâbs (Rieu's copy has thirty-four, the introductory chapters on regal duties being there only six whereas the present MS. numbers twelve) An index, on ff 4a–5a; a دیباچهٔ کتاب, on ff 5a–6b. The headings in the index differ frequently from those in the text (which are always fuller), but, unfortunately, in babs 13 14 16–30, and 33–40 these latter are left blank and therefore afford no help in giving a more detailed summary of the contents

The forty bâbs are headed as follows

1. اندر کرم و حلم و عفو پادشاهان on fol 6b, on the generosity, gentleness, and forgiveness of kings.

2. اندر عدل و نیّت نیك پادشاهان (text اندر نیّت و عدل پادشاهان و خصال حمیدهٔ ایشان), on fol 18b, on the justice, good intention, and other laudable qualities of kings.

3 اندر شفقت پادشاهان و رحمت (read شفقت) اندر شفقت (شفقت) و مرحمت کردن پادشاهان در (text حق رعیّت و سرب حمیدهٔ ایشان), on fol 25b, on the kindness and compassion of kings towards their subjects, and their laudable conduct.

4. اندر آنچه پادشاه باندکی از آن غافل نباشد (text اندر آنچه پادشاه باید که زندگانی درین جمله کند), on fol 32b, on things of which a king must not in the least be unmindful in his life.

5. اندر احتیار کردن وزیر کافیٔ عالم ناصح الخ, on fol. 35b, last line, on the choice of an efficient, wise, and faithful vizier.

6. اندر اختیار کردن مستوفیٔ عالم امین متدیّن (text عالم متّقی نیك اعتقاد معاملتدان امین), on fol. 39b, on the choice of a wise, trustworthy, pious, and business-like secretary of state.

7. اندر نصب کردن وکیل ذو فنون (text کافی در فنون معاملت راست قول), on fol. 42b, where it appears as ninth bâb, on the appointment of a well-versed, business-like, truth-speaking deputy or representative (lord-lieutenant).

8. اندر نصب کردن (text دادن) مُشرف راستگار کاردان (text کاردان کافیٔ امین راست قول راست قلم), on fol. 40b, where it appears as seventh bâb, on the appointment of an expert and thoroughly reliable treasury-official.

9. در نصب کردن (text دادن) صاحب برید کافیٔ راست قول (text راست قلم متدیّن خدای ترس), on fol. 41b, where it appears as eighth bâb, on the appointment of an efficient, God-fearing head courier, i. e. postmaster-general

10. اندر اختیار کردن امیر صاحب محترم کافی الخ, on fol 43b, on the choice of a respected and efficient president of the council (امیر صاحب perhaps identical with صاحب دیوان), or chief governor.

11 اندر احتیار کردن امیر دادور و عادل (text امیر داد عادل مسلمان مشفق نیکو اعتقاد خدای ترس), on fol. 44b, on the choice of a just, orthodox, compassionate, God-fearing chief judge.

12 در فرستادن رسول و تحف و هدایا, on fol. 46b, on the sending of an ambassador, and on gifts and presents

13 اندر مشورت کردن تحمگ و مصاف, seems to begin on fol 52a, on deliberation with regard to war and battle

14 اندر خلقت و فضیلت اسپ و ترکب او, seems to begin on fol 55b, on the natural constitution, the excellent qualities, and use of the horse

15 اندر شیست وعیّب (read و وعیّب) و رباضت اندر رنگ و شیب وعیّب (text و اورادها (read آوردها) و اسپان و سواری و رباضت آوردها الخ (و وعیّت)), on fol. 58b on the colour, white hair, robustness of horses, on horsemanship and breaking in for battles

16 اندر شناخت اسپ و دندان (? بددندان) و معالجت ایشان, on ascertaining the age of horses by their teeth, and on their medical treatment

17. اندر فضیلت و خاصّیت هر سلاحی, on the excellence and peculiar quality of every weapon.

18 اندر عرض کردن لشکر و ترتیب آن, on reviewing an army and arranging it in order

19. اندر فرود آوردن لشکر و لشکرگاه کردن, on bringing the army to its camping-ground.

20. اندر بیرون فرستادن طلایه و جاسوس, on sending out patrols and scouts

21. اندر شباخون فرستادن که چه وقت باید, on the proper time to make night-attacks.

22. اندر کمین فرمودن که چگونه باید, on the proper way to place ambushes.

23. اندر اختیار کردن زمین و مصاف و جنگجاتی, on the choice of a battle-field.

24. اندر تعمیر راست کردن مصاف هر گروه از اصناف خلق, on the proper arranging of the various divisions of troops.

25. اندر صفها راست کردن در حرب, on the proper order of battle.

26. اندر حرب کردن و بیداری سالاران و مبارزان, on the coming to action and the vigilance of commanders and combatants.

27. اندر آغاز کردن جنگ که اوّل رسم کراست, on the question who has first to engage in battle.

28. اندر بیرون شدن بمبارزت و نماز کردن در حرب, on public worship at the beginning of a battle.

29. اندر فرهنگ دادنهای حرب, on courtesies in battle.

30. اندر آنکه از سپاه حشرکاری نرنیابد, on the necessity of preventing uproar and tumult in an army.

31. اندر غزا کردن و فضیلت جهاد بر کافران (text در فضلت غزو کردن و جهاد بر کافران و دشمنان دیگر), on fol. 108b, lin. penult., on warfare, especially the holy war against infidels and other foes.

32. اندر ستدن غنیمت از لشکریان و جزیه از کافران (text از لشکریان و حشم و ستدن جزیه از کافران و ذمّیان), on fol. 111b, on taking booty from soldiers and the capitation-tax from infidels and non-Muhammadans.

33. اندر جنگ حصار و تدبیر ساختن و حیلت آن, on the siege of fortified places and its stratagems.

34. اندر لشکر صلاح و مدد و معونت ایشان, on the salvation army, i. e. the pious in the army who pray, and their help and assistance.

35. اندر علامت ظفر و پیروزی در روز حرب, on the sign, i. e. omen, of victory on a battle-day.

36. اندر آنچه پادشاه را باید که نشناسد که حق هر یك در آید از کار و خدمت ایشان, on the necessity of the king's ascertaining which reward is due to every soldier according to his services.

37. اندر آنچه لشکریان بدان سزاوار عقوبت گردند, on things by which soldiers become liable to punishment.

38. اندر آنچه از اجل بجنگ پرهنر بیشتر و مهتر شود, on the better chance a courageous man has with regard to death in battle (in Rieu's copy the wording of this heading must be different, as Major Yule sums up its contents in this way: 'on the fact that, whether you flee like a poltroon, or face the enemy like a hero, you will not die till your day come,' which would require at least نبود instead of شود and some additional words, which the blank in our text makes it impossible to supply).

39. اندر آنچه استادان نهاده اند هر یك حکمتی را, on the rules laid down by masters for every physical skill or exercise.

40. اندر پندها که پادشاه و لشکر و رعیّت باید که آنرا بکار بندد, on advices which king, army, and people must in a like manner attend to.

Beginning: حمد و ثنای بی نهایت و سپاس و ستایش آن صانعی را که از گل خاره و خاك الخ.

No date. The last pages greatly injured; a few interlinear and marginal glosses in the beginning.

No. 647, ff. 138, ll. 19; Nasta'lîk; size, 8⅝ in. by 4⅝ in.

d. *Archery.*

2768

Hidâyat-alrâmî (هداية الرّامي).

A compendium of archery (در علم تیر اندازی), compiled by Muhammad Budha'î, commonly called Sayyid Mîr 'Alî (correctly in the following copy 'Alawî), and divided into twenty-seven bâbs, the first of which is headed در بیان وجوب تیر اندازی الخ.

Beginning of the preface: حمد و ثنای مر خدایرا جلّ و علا آن توانایکه تیر چرخ اعلا همیشه در قبضهٔ قدرت و آلای او خمیده چون کمان الخ.

It is dedicated to 'Alâ-aldunyâ wa-aldîn Abû-almuzaffar Husainshâh Sultân, who reigned in Bangâlah, A. H. 904–927 (A. D. 1498–1521); comp. Rieu ii. p. 488b, and W. Pertsch, Berlin Cat., pp. 337 and 338 (in the first Berlin copy the treatise is styled اساس الرامي, respectively اساس الرّمي, in the second هداية الرّمي), where the headings of the twenty-seven bâbs are given in full.

Dated by 'Abd-alkâdir ibn Shaikh Husain the 25th of Rabî' I, A. H. 1065 (A. D. 1655, Feb. 2).

No. 2005, ff. 74, ll. 15, Nasta'lîk; size, 7¾ in. by 4⅝ in.

2769

Another copy of the same.

This copy contains twenty-eight bâbs, the first of which commences on fol. 2a. Beginning the same as in the preceding copy.

Dated the 6th of Jumâdâ II, A. H. 1143 (the thirteenth, more correctly the twelfth, year of Muhammadshâh's reign) = A. D. 1730, Dec. 17.

No. 790, ff. 47, ll. 15; Nasta'lîk, size, 10 in. by 6¼ in.

2770

Treatises on archery in prose and verse.

1. رسالهٔ تیر و کمان, on fol. 1b, compiled A. H. 1023 = A. D. 1614 (the title is a chronogram), in three سطر, found on ff. 6a, 18b and 29a respectively.

Beginning:

ای داب تو زه جوز همه در همه حال
دل گشتهٔ نشان تیر غمت را بحیال الخ

Dated at Burhânpûr the 14th of Shawwâl, A. H. 1112 (A. D. 1701, March 24). This treatise is different from one with the same title, noticed in Rieu ii. p. 797a, No. IV, and Bodleian Cat., No. 1887, which, on the contrary, is identical with the قوس نامه, described in No. 2773 below.

2. A short kaṣîdah, styled قصیدهٔ در بیان قواعد تیر اندازی, on fol. 36ᵃ; see a similar one in No. 2772 below.

3. کشف اسرار رمی, on fol. 37ᵇ, compiled A.H. 1112 = A.D. 1700, 1701 (the title is a chronogram), by Khwâjah Muḥammad Fâḍil bin Khwâjah Muḥammad Ḳâsim, in twenty-five bâbs, the last of which in thirty-one fasls (on fol. 85ᵃ) deals with farriery, the treatment, diseases, and cures of horses, see another copy of the same in Bodleian Cat., No. 1886; and comp. Rieu iii. p. 1047ᵃ, No. VI, 3 (where it is stated that these thirty-one fasls on veterinary art are translated from the Sanskrit work Sâlihotra, see ib. II, p. 480ᵇ sq.).

Beginning: حمد بیحدّ و سپاس بیعدّ مر صانع بیچون و بیچگون را که عالم گوناگون الخ.

Dated the 17th of Muḥarram, A.H. 1112 (forty-fourth year of 'Âlamgîr's reign) = A.D. 1700, July 4.

4. A short mathnawî, styled قواعد تیر اندازی, on fol. 119ᵃ; it is different from the versified رسالهٔ تیر اندازی by Shahbâz in Rieu ii. p. 837ᵃ, No. IV.

No 1744, ff. 121, ll 17; very careless Nasta'lîk; size, 7¼ in by 4½ in.

2771

Kulliyyât-alramy (کلیّات الرّمی)

A detailed work on archery, in a mukaddimah, twenty-five kulliyyas, and a khâtimah, by Sayyid Amîn-aldîn, son of Mîr Muhammad Hâshim bin Sayyid Ahmad Najafî Andajûdî (اندجودی, perhaps misspelt for اندخودی, Andakhûd being a town in Khurâsân between Balkh and Marw), a descendant of Sayyid Abu-albarakât, who was attached to the service of Timûr, see fol. 2ᵃ, ll. 4 and 5; the title appears on fol 2ᵃ, ll 11 and 12 It was completed A H 1132 (A D 1720), see the chronogram on the last page رسید تیر بآماج سینهٔ اعدا, and dedicated to the emperor Muhammadshâh, compare fol. 2ᵇ, first line; a complete index on fol. 3ᵃ sq The mukaddimah begins on fol. 15ᵇ, the first kulliyyah on fol 15ᵇ, the khâtimah on fol 130ᵇ

Beginning: تیر روی ترکش زبان و رو کمان معانی و بیان حمد حکیمی است که تیر را با کمان الخ.

No date. There is an entry from A H. 1197, 1st of Dhû-alka'dah (A. D. 1783, Sept. 28), at the end of the last page, and a seal, dated A.H. 1191 (A. D. 1777), on fol. 1ᵃ.

Purchased from the executors of the Marquess of Hastings.

No. 3114*, ff. 133, ll. 15, clear Nasta'lîk; size, 9¾ in. by 6⅝ in

2772

Risâla-i-tîrandâzî (رسالهٔ تیر اندازی).

A short tract on archery by an anonymous author, divided into four bâbs, each subdivided into several قاعده.

Beginning: الحمد لله .... امّا بعد این رساله ایست بی نظیر در بیان قواعد تیر اندازی. الخ

It ends on fol. 9ᵇ and is followed on fol. 10ᵃ by a short kaṣîdah on the same subject (see No. 2770, 2 above), beginning: ای برسر نشانه نشان کن تو شانه را الخ

No date.

No. 1905, ff. 1–10, ll. 23; Nasta'lîk; size, 10⅞ in. by 4⅝ in.

2773

Ḳausnâmâ (قوس نامه).

Another short tract on archery, by Mîr Muḥammad of Nîshâpûr, identical with the رسالهٔ تیر و کمان in Rieu ii. p. 797ᵃ, No. IV, and No. 1887 in the Bodleian Cat., see above, No. 2770, 1, and beginning: الحمد لله .... قال النّبیّ علیه السّلام من ترك سنّتی و من ترك رمی بعد العلم فقد ترك سنّتی و من ترك سنّتی فلیس منّی هرکسی که ترك کند تیر اندازش را الخ

It ends on fol. 119ᵇ. The remaining pages are filled with some ethical remarks, discussions on lucky and unlucky days, and some traditions, mas'alas, etc.

No 1627, ff 113–125, ll. 17, Naskhî; size, 9 in. by 4⅝ in.

2774

Two treatises on archery.

1. منتخب از قوس نامه, on fol. 11ᵇ, beginning: الحمد لله ربّ العالمین .... امّا بعد بدانکه این کلمهٔ حمد است منتخب از قوس نامه الخ

Neither this nor the following tract is identical with the preceding قوس نامه

2. رسالهٔ قوس نامه, on fol. 15ᵃ, divided into seventeen short fasls, and beginning: الحمد لله ربّ العالمین .... امّا بعد چنین گوید که نداں اندك الله الدّارس که از جملهٔ سلاح تیر و کمان افضل اسب الخ

Copied by Abu-alhasan bin Muhammad Sâdik, at Haidarnagar.

No date

No 1741, ff 11 24, ll 13, distinct Nasta'lîk; size, 8¼ in. by 5⅛ in

Cookery.

2775

Ki'tâb-i-Ni'matnâma-i-Nâṣirshâhî (کتاب نعمتنامهٔ ناصرشاهی).

A large and curious, but unfortunately defective work on Indian cookery, preparation of sweetmeats, spices, etc., without author's name and date of composition. It seems to begin on fol. 162ᵇ, where a frontispiece appears together with a kind of title or heading, which runs thus: کتاب نعمتنامهٔ ناصرشاهی و عطرنامه و ترکیب خوشبوئیها و ترکیب چووه (چوا or چوّوا i.e. و ترکیب تیلهای (a fragrant paste of four ingredients خوشبوی و ترکیب بختن کافور الخ and goes down to fol. 194, after which must be added ff. 1ᵇ–161ᵇ; there

are some leaves missing between fol. 194 and fol. 1, the latter opening abruptly thus: a wide-) . . . . پاتیلی بیارند خواه از زرینا از نقره یا از برنج الخ (mouthed cauldron

The proper place of ff. 195b and 196a is doubtful; they evidently belong to the same work, but are detached from it by an intervening blank page. Besides the lacuna already mentioned, there are several others, for instance, one leaf is missing after ff. 16, 17, 19, 37, 46, 56, 60, and 67; two leaves after ff. 80 and 151; several pages are moreover badly injured. According to a note on fol. 1a this copy must have been written before A.H. 1044 (A.D. 1634, 1635).

No. 149, ff. 196, ll. 10; very large Naskhî; illuminated frontispiece on fol. 162b; illustrations on ff. 4b, 5a, 6b, 8b, 11a, 14a, 18a, 23a, 25b, 29a, 32a, 35b, 40b, 44b, 51a, 54a, 66a, 71b, 76a, 79b, 83b, 88b, 91b, 94a, 98a, 100b, 103b, 111b, 115b, 118b, 121b, 124b, 129b, 133b, 136b, 144b, 147a, 153b, 157a, 159b, 165b, 168b, 171b, 174b, 177b, 180b, 183b, 186b, 189b, and 192b; size, 12⅜ in. by 8 in.

2776

A short tract on the art of cookery, without title, preface, or author's name. There appears at the top of fol. 1a a heading, added by a later hand: ترتیب بریدن (؟ بزیدن) طعام, and the tract begins at once with the first bâb: باب اوّل در بیان اقسام کهچری (hodge-podge).

No date.

No. 717, ff. 17, ll. 11–13; Shikasta; size, 7⅝ in. by 6 in.

2777

Another short tract on culinary art, containing a series of tartîbs, likewise without author's name and preface.

No date

No. 230, ff. 113–124, ll. 18; Shikasta, two pages and a half (ff. 115b–116b) are supplied later by another hand, size, 8¾ in. by 5 in.

f. *Mineralogy.*

2778

Jawâhirnâma (جواهر نامه).

A work on precious stones and metals by Muhammad bin Manṣûr, who wrote it at the desire of prince Abûalfatḥ Khalîl Bahâdurkhân, the son of the reigning monarch Sulṭân Abû-alnaṣr Bahâdurkhân, who according to Rieu, Supplement, p. 113 (in which the old time-honoured idea, that the book was written about A.H. 700=A.D. 1300, 1301, has been demolished for ever), was the founder of the Âk-Koyunlû dynasty and ruled over Persia from A.H. 873 to 882 (A.D. 1468–1477); other copies of the same are described in Rieu ii. pp. 464b and 465a, and Supplement, loc. cit.; Bodleian Cat., Nos. 1877 and 1878; and G. Flügel ii. p. 516, where a detailed table of contents is given; compare also Hammer in 'Fundgruben des Orients, vi. pp. 126–142, and Wiener Jahrbücher, vol. 66, Anzeigeblatt, p. 52. It is divided into a muḳaddimah (در ماهیّت اجسام معدنی و کیفیّت تکوّن ایشان و امور متعلّقه بآن), on fol. 4a, and two maḳâlas, the first of which (on fol. 5b) deals, in twenty bâbs and a khâtimah, with precious stones (در جواهر), the second (on fol. 43a), in seven bâbs and a khâtimah, with metals (در فلزّات).

Beginning: ستایش و سپاس بی اندازه و قیاس صانعی را که جوهری (read جوهر) صنعش الخ.

Several additions on the margin by another hand.

Dated the 8th of Ramaḍân, A.H. 1071 (A.D. 1661, May 7).

No. 357, ff. 51, ll. 23; Nasta'lîḳ; worm-eaten on the first leaves; size, 10¾ in. by 5¾ in.

2779

Another copy of the same.

The work is styled here رساله در بیان احوال جواهر, and begins (with a transposition of the first two words): سپاس و ستایش بی اندازه و قیاس صانعی را که جوهر صنعش الخ.

Muḳaddimah, on fol. 78a; *first* maḳâlah, on fol. 80b, *second*, on fol. 117b. Copied by Shâh Muḥammad Uzbeg.

No date.

No. 1097, margin-col., ff. 77b–124b, ll. 41–43; large and distinct Nasta'lîḳ.

2780

Mukhtasar az Jawâhirpâma (مختصر از جواهر نامه).

An abridgement of an older book on precious stones (whether the preceding جواهر نامه or another unknown work), compiled, according to the Bodleian copy, Bodleian Cat., No. 1879, by Aḥmad bin Abd-al'azîz Jauharî (the author's name does not appear either in the present copy or in that of the British Museum, Rieu ii. pp. 789b and 790a), and divided into twelve short chapters. It is styled here جواهر نامه like the preceding work, and begins: الحمد لله . . . . امّا بعد بدانکه منتخبی (مختصری Rieu) از جواهر (جواهر نامهٔ) اصل (اصلی) مشتمل بر دوازده باب الخ.

The twelve bâbs are headed as follows.

باب اوّل در معرفت الماس (diamond)
باب دویم در معرفت یاقوت (sapphire)
باب سیم در معرفت لعل (ruby)
باب چهارم در معرفت زمرّد (emerald)
باب پنجم در معرفت مروارید (pearl)
باب ششم در معرفت فیروزه (turquoise)
باب هفتم در معرفت پازهر (the bezoar stone)
باب هشتم در معرفت عنبر اشهب (amber)
باب نهم در معرفت لاجورد (lapis-lazuli)
باب دهم در معرفت مرجان (coral)

باب یازدهم در معرفت عقیق (cornelian)

باب دوازدهم در معرفت یشم (jasper)

Copied in the reign of the emperor Aḥmadshâh (A. H. 1161–1167 = A. D. 1748–1754).

No. 1997, ff. 1–13a, ll. 15; careless Nasta'lîk, mixed with Shikasta; size, 8¾ in. by 6 in.

g. *Polytechnics.*

2781

Majmû'at-alṣanâ'i' (مجموعة الصّنائع).

The collection of arts, in the usual redaction which is described in Bodleian Cat., Nos. 1869 and 1870, and Rieu ii. pp. 489b and 490a, i. e. in forty-two bâbs and 140 fâṣls; the work deals with all the various branches of artificial, especially alchemical, handicraft, for instance, the art of imitating precious stones, of dissolving gold for writing and painting purposes, dyeing ivory, preparing all kinds of colours, poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, sympathetic inks, Greek fire (here called روغن اسکندری = alexandrine oil), etc. According to fol. 333b the author was Mir Yaḥyâ, whereas in the larger and amplified edition (see No. 2783 below) he is called Ḥakîm Failaṣûf-i-Maghribî, and the book must have been composed before A. H. 1033 (A. D. 1624), the date of the second copy in the Bodleian Library. A Turkish translation was made at the request of Abdâlkhân, the Khân of Bidlis, who was beheaded at Constantinople 1668 (A. H. 1078, 1079), see G. Flügel ii. pp. 525 and 526.

Beginning: حمد و سپاس بدیع الاساس حضرت صانعی را که مجموعهٔ موجودات نقطه از پرتو صنع و کمال قدرت الخ.

The work seems to end on fol. 332a, but a separate chapter on the elixir of life, باب در دانستن اسماء رموزات اک س ی ر (اکسیر) زر شمس آب الخ, is found on ff. 332b–333b; fol. 334 contains a sort of index to the مجموعة الصّنائع.

Dated the 22nd of Rajab, A. H. 1147 (A. D. 1734, Dec. 18), at Jahângîrnagar by Muḥammad 'Alî bin Nasr-allâh.

No. 1752, ff. 261–335, ll. 18; Nasta'lîk; size, 9 in. by 5½ in.

2782

Another copy of the same.

A rather badly and incorrectly written copy, not dated.

Beginning: حمد و سپاس بدیع الاساس حضرت صانع مجموعهٔ وجود و جمیع موجودات نقطه از پرتو الخ.

The title appears on fol. 2a, l. 8; on fol. 67b a short tract is added (see bâb XLIII in the following copy): نسخهٔ آتشبازی بابت سیّد حسین (on fireworks).

No. 1945, ff. 1–68, ll. 17; careless Nasta'lîk; size, 8 in. by 5½ in.

2783

An enlarged copy of the same.

This one differs from the preceding one in essential points, viz. (1) it contains forty-three bâbs, (2) the number of fâṣls is 212, and (3) the author's name is given here as Ḥakîm Failaṣûf-i-Maghribî. The preface besides is wanting; the copy opens with an index of the forty-three bâbs, after which the *first* fâṣl of the *first* bâb begins at once.

List of contents:

Bâb I. در ساختن مروارید, on fol. 2b, in seven fâṣls.

Bâb II. در ساختن لعل و یاقوت, on fol. 7b, in two fâṣls.

Bâb III. در جلا دادن مروارید بحری, on fol. 9a, in four fâṣls.

Bâb IV. در حلّ کردن طلا و نقره, on fol. 11a, in three fâṣls.

Bâb V. در ساختن زمرّد و زبرجد, on fol. 13a, in three fâṣls.

Bâb VI. در ساختن فیروزه و الماس و نیلم و مرجان, on fol. 14a, in four fâṣls.

Bâb VII. در رنگ کردن فیلدندان (عاج) از هر رنگ, on fol. 16a, in six fâṣls.

Bâb VIII. در تلاوهٔ (read طلاوهٔ) سنگ بلور, on fol. 17b, in two fâṣls.

Bâb IX. در ساختن روغن گونهٔ فرنگ و نطانهٔ چینی, on fol. 19b, in four fâṣls.

Bâb X. در ساختن تیغ فرنگ, on fol. 22b, in two fâṣls.

Bâb XI. در ساختن تمغ و پمکان و تیر و تیرهٔ مُهْلِك, on fol. 23b, in two fâṣls.

Bâb XII (read آلات) در آب دادن تیغ و غیره اعلات حرب, on fol. 24a, in four fâṣls.

Bâb XIII. در صنعت رنگ کردن سنگ بلور مکرّر, on fol. 25a, in seven fâṣls.

Bâb XIV در عمل سیماکاری غایب اعلی, on fol. 27b, in five fâṣls.

Bâb XV در صنعت آراستن کردن نگینهٔ یاقوت, on fol. 29a, in one fâṣl.

Bâb XVI. در صنعت حصاب انسان و اسپ, on fol. 29a, in seven fâṣls.

Bâb XVII. در بستن شنگرف از هفت نوع, on fol. 30b, in seven fâṣls.

Bâb XVIII. در رنگ کردن کاغذ بانواع روش, on fol. 34a, in twenty-seven fâṣls.

Bâb XIX. در ساختن زنگار بهفت نوع, on fol. 40a, in eight fâṣls.

Bâb XX. در ساختن سنگ لاجورد, on fol. 42b, in three fâṣls.

Bâb XXI. در صاف کردن شنگرف, on fol. 44a, in six fâṣls.

Bâb XXII. در صنعت پختن کرهٔ شنگرف, on fol. 45a, in seven fâṣls.

Bâb XXIII. در رنگ کردن ظروفهای گلی, on fol. 47b, in one fâṣl.

Bâb XXIV. در حلّ کردن اجسادهائی, on fol. 48ᵃ, in five faṣls.

Bâb XXV. در کُشتن زر ونقره و مس و طلق, on fol. 49ᵃ, in six faṣls.

Bâb XXVI. در ساختن بگینه نان تابنه (؟تابناك), on fol. 55ᵇ, in two faṣls.

Bâb XXVII. در حکمت ساختن روغن اسکندری, on fol. 57ᵃ, in four faṣls.

Bâb XXVIII. اندر ساختن گُنْکه های جهت امساك, on fol. 59ᵃ, in twelve faṣls.

Bâb XXIX. در عمل سفید آب کاشغری, on fol. 67ᵃ, in three faṣls.

Bâb XXX. در صنعت نخل‌بندی از زر و سیم, on fol. 67ᵇ, in one faṣl.

Bâb XXXI. در صنعت حلب (؟) الکتاب و روغن از کاغذ بر داشتن, on fol. 69ᵇ, in nine faṣls.

Bâb XXXII. در صنعت نوشتن خطّ آتشی و آبی, on fol. 74ᵃ, in one faṣl.

Bâb XXXIII. در صنعت ساختن دستهای کارد لاجوردی, on fol. 75ᵃ, in two faṣls.

Bâb XXXIV. در عجائبهای طلسم که حق تعالی از سبب آن روی زرق نماید, on fol. 76ᵃ, in thirteen faṣls.

Bâb XXXV. در صنعت ساختن سریشم پنیر, on fol. 79ᵇ, in one faṣl.

Bâb XXXVI. در چشپانیدن (read چسپانیدن) پر تیر که در باران و آب خراب نشود, on fol. 81ᵃ, in one faṣl.

Bâb XXXVII. در صنعت ساختن سیب سحق (؟) که اورا هر بار بچسبانند چون بلبل آواز دهد و بوی مشك از او آید الخ, on fol. 81ᵇ, in two faṣls.

Bâb XXXVIII. در صنعت ساختن بریج دمشقی و زیبق الخ, on fol. 82ᵇ, in seven faṣls.

Bâb XXXIX. در رنگ کردن یاقوت سفید که سرخ گردد و قیمتی شود, on fol. 87ᵇ, in one faṣl

Bâb XL. در نوشتن در عقیق و حواصّ سنگها و ساختن مس, on fol. 88ᵃ, in four faṣls.

Bâb XLI. اگر رنگ در جامه ویا روغن ویا سیاهی از ابریشمی و کمخواب و اطلس و قطنی و صوف بآسانی از آن دور توان کرد, on fol. 91ᵇ, in one faṣl.

Bâb XLII. در رنگ کردن و دراز کردن موی و داروی الخ, on fol. 93ᵃ, in four faṣls.

Bâb XLIII. در ساختن آتشبازی بانواع قسم الخ, on fol. 98ᵇ, in one faṣl.

Copied by Sayyid Ghulâm Murtaḍâ Ja'farî for Sir Charles Wilkins and finished the 26th of Rajab, in the twenty-second year of the reign of شاهنشاه عالمگیر ثانی (read, of Shâh 'Âlam, that is, A. H. 1194=A. D. 1780, July 28, for 'Âlamgîr II barely ruled six years and was assassinated A. H. 1173, 8th of Rabî' II=A. D. 1759, 29th of November).

No. 2863, ff. 101, ll. 13; Nasta'lîk; size, 8½ in. by 6 in.

2784

Bayâḍ-i-khushbû'î (بیاض خوشبوئی).

A work on general household management by an anonymous author, giving advices and prescriptions on the preparation of perfumes, essences, salves, sweetmeats, beverages, meals, on baking, on the arrangement of houses and gardens, on the different receptacles for animals, carpets, furniture, etc.; on the wardrobe, and general outfitting of the library, etc.; on fireworks, games of chance, weights and measures, chess, etc., divided into seventeen bâbs, viz.:

1. در عطریّات, on fol. 5ᵃ.
2. در معجونیّات, on fol. 12ᵃ.
3. در بیان مراهم, on fol. 26ᵃ.
4. در حلویّات و اشربه (the beginning of this chapter is not marked in the text).
5. در اطعمهٔ الوان, on fol. 96ᵃ.
6. در قرص موم و شمع موم و موم جامه, on fol. 103ᵇ.
7. در ساختن عماراب و باغ, on fol. 108ᵃ.
8. در رنگهای الوان از کاغذ و غیره, on fol. 111ᵃ.
9. در اسباب شترخانه و فیلخانه و غیره, on fol. 126ᵇ.
10. در اسباب فراشخانه و توشکخانه, on fol. 130ᵇ.
11. در اسباب قورخانه, on fol. 135ᵇ.
12. در اسباب کتابخانه از قلمدان و غیره, on fol. 137ᵇ.
13. در آتشبازی, on fol. 139ᵇ.
14. در ایّام سعد و نحس رخت بریدن و عسیل کردن و سفر کردن, on fol. 154ᵃ.
15. در بازیها, on fol. 156ᵃ.
16. در بیان اوزان, on fol. 162ᵇ.
17. در بیان حساب شطرنج و حقیقت ممالك محروسه و جریب, on fol. 174ᵇ.

A full index is found on ff. 1ᵇ–3ᵃ.

Beginning of the book, on fol. 3ᵇ: روائح حمد شائقه که شمّهٔ از شمائم نکهتش لحلحهٔ مشامّ قدسیّان ملائك و مادّهٔ انشراح ارواح سکّان سبع ارائك باشد الخ.

Dated in the month Sha'ban, A. H. 1109 (forty-first year of 'Âlamgîr's reign)=A. D. 1698, Feb.–March, by Muḥammad A'ẓam.

No 828, ff. 182, ll. 11, Nasta'lîk; size, 8¼ in. by 4⅜ in

2785

A treatise on the preparation of perfumes, the art of dyeing and colouring, etc., drawn from the writings of Tipû Sulṭân (ابو الفتح تیپو سلطان), and divided into two bâbs, viz.:

1. در تراکیب گلرنگجه و عود بتّی و عبیر حاصّه و غیره, on fol. 1ᵇ.
2. در رنگ کردن پارچه, on fol. 8ᵃ.

Beginning: الحمد لله الّذی عطّر مشامّ العارفین بروائح الایمان و نوّر قلوب المؤمنین بانوار العرفان والصّلوة علی من ارسله بدین الحقّ الخ.

Dated in the month of Rajab, A. H. 1211 (A. D. 1797, Jan.), by Sayyid Ḥusain.

No. 948, ff. 30, ll. 12–13; Nasta'lîk; size, 7⅝ in. by 4¾ in.

h. *Alchemy.*

2786

Risâlah dar kîmiyâ (رساله در کیمیا).

A tract on alchemy, dealing particularly with the elixir of life and the philosopher's stone, with frequent references to Hermes Trismegistus (هرمس حکیم), by an anonymous author.

Beginning: سپاس فراوان که از اعداد ارقام عطارد افزون بود بحضرت ذو الجلال خالقی که از کواکب و بروج آسمان الخ.

No date.

No. 1741, ff. 25–44, ll. 11–12; Shikasta; size, 8¼ in. by 5⅝ in.

2787

Risâlah dar shinakhtan-i-khawâss-i-âwâz-i-karfash ai čalpâsa (رساله در شناختن خواص آواز کرفش ای چلپاسه).

A curious tract on the small venomous lizard, called کرفش or چلپاسه or وزغه, or سپلك in India, its peculiar sound and the hidden influences thereof.

Beginning, on fol. 46ᵃ: کرفش .... چلپاسه و وزغه را کویند که هندش سپلك نامند کیفیّت دریافت آواز اینکه روز یکشنبه الخ.

On the page immediately before this tract (fol. 45ᵇ) a figure dealing with the peculiar star called (?) سکر یلدوز is exhibited, headed by a few lines, beginning thus: طریق دانستن سکر (?) یلدوز که آن ساره است که بصورت شتر بغدی میباشد الخ.

No. 1741, ff. 45ᵇ–51ᵃ, ll. 7; Shikasta, size, 8¼ in. by 5⅝ in.

2788

A short tract on quicksilver (سماب).

Beginning: نسخهٔ مسکهٔ سیماب و نشانیدن قصّهٔ آن نیارد سماب چهار دام الخ.

No. 1752, ff. 336–340, written partly in diagonal lines; Nasta'lîk; size, 9 in. by 5⅝ in.

i. *Coins and Coinage.*

2789

Tafsîl-i-Sikkah (تفصیل سکّه).

A treatise on Indian coins and the art of coining from the early Râjahs down to Shâh 'Âlam, with numerous illustrations and short historical notices of the various dynasties; the Muhammadan era begins on fol. 5ᵃ with Nâsir-aldîn Sabuktagîn; the last chapter deals with Nâdirshâh (on fol. 17ᵃ sq.). The little work was compiled for the Nawwâb Yahyâkhân Bahâdur Hizbarjang, at Faidâbâd, and dated the 5th of Dhû-alka'dah, A.H. 1186 (A.D. 1773, Jan. 28).

No. 1939, ff. 22, ll. 12; clear and distinct Nasta'lîk: size, 9¾ in. by 7½ in.

2790

Copies of inscriptions on coins, particula Moghul emperors of India from Jahângîr to Shâh 'Alam, presented by Edward Smith, Esq.

No. 2071, ff. 7; large Naskhî; size, 8¾ in. by 7¼ in.

k. *Agriculture.*

2791

Nuskhah dar fann-i-falâhat (نسخه در فن فلاحت).

A tract on agriculture, forming the eleventh 'amal of a larger anonymous work, with a few marginal glosses.

Beginning: عمل یازدهم از فلاحت زمین صالح و زمین بد و در دانستن خوبی و بدی زمین الخ.

No. 479, ff. 37, ll. 13; large and distinct Nasta'lîk; size, 8¾ in. by 4⅝ in.

Appendix: A MS. of Mixed Contents.

2792

A collection of treatises on sanitary, mineralogical chemical and alchemistic, medical, and culinary matters

I on ff. 1ᵇ–36ᵃ: رسالهٔ حفظیّه. A treatise on hygiene or the art of preserving health, ascribed to Abû 'Al Ibn Sînâ. There is no preface, the treatise begins (like all the following ones, without exception) at once with the index, after which the first گفتار opens without further remark. It is divided into six گفتار, viz.:

1. در بیان اهویه و ازمنه و اماکن و منفعت و مضرّت و دفع مضرّت هر یك (on the climate), in three fasls, on fol 1ᵇ.

2. در بیان ماکول و مشروب (on diet), in two جزء and five fasls, on fol 6ᵃ.

3 در بارهٔ حرکات یعنی راه رفتن و غیره, or according to the index در تدبیر حرکت و سکون (on motion and rest), on fol. 25ᵇ.

4. در خواب و بیداری یعنی حرکت و سکون, or according to the index در تدبیر نوم و یقظ (on sleep and waking), on fol. 27ᵃ.

5. در تدبیر استفراغ و احتباس (on depletion and repletion), in six fasls, on fol. 28ᵇ.

6. در بیان عوارض و حوادث نفسانی (on casualties etc.), on fol. 35ᵃ.

II. on ff. 36ᵇ–58ᵃ: منتخب جواهر نامه. Abridgement of a book on precious stones, without author's name and date. It begins, like the preceding treatise, at once with the index, and is divided into fifteen bâbs which set forth the mines, where the following stones are found, their peculiar qualities, colour, and value;

1. Diamond (الماس), on fol. 37ᵃ.
2. Sapphire (یاقوت), on fol. 40ᵃ
3. Pearls (مروارید), on fol. 42ᵃ.

4. Turquoise (فیروزه), on fol. 44b.
5. The bezoar stone (پازهر حیوانی), on fol. 46a.
6. Amber (عنبر اشهب), on fol. 48a.
7. Lapis lazuli (سنگ لاجورد), on fol. 49b.
8. Coral (مرجان), on fol. 52b.
9. Cornelian (عقیق), on fol. 53b.
10. Jasper (سنگ یشم), on fol. 54b.
11. Loadstone (سنگ مقناطیس یعنی آهن ربا), on fol. 55b.
12. Malachite (دهنهٔ فرنگ), on fol. 55b.
13. Crystal (سنگ بلور), on fol. 56a.
14. Ruby (لعل), on fol. 56b.
15. Emerald (زمرّد), on fol. 57b.

III. on ff. 57a–90a: مقالید الکنوز. The keys of treasures, a treatise on chemistry and alchemy, the nature of metals, like gold, silver, copper, iron, steel, tin, lead, quicksilver, brass, etc., sublimation, precipitation, solution and combination, distillation and many similar matters, compiled by Ahmad bin Arslan on the basis of Hindû works chiefly, as it seems, because so many Hindûstânî terms are found in the treatise. According to the index it contains twelve bâbs, but the text, pretending to be complete, only exhibits nine, viz.

1. در تعریف بعضی اشیا و اسم هر چیز, on fol. 59b.
2. در مصفّا کردن هر اجساد و غیره و گفتن بعضی اشیا, on fol. 63a.
3. در ثبوت هر اشیا و بستن نمکها الخ, on fol. 67b.
4. در بیان حلّ و عقد اجسادهای, on fol. 70a.
5. در تصعید و طبخ و موازنهای آتش, on fol. 75b.
6. در کشیدن جسدهای و روغنهای, on fol. 77a.
7. در شکل جنترها و بهتبهای (کره=), on fol. 81a.
8. در ساختن و شکل بوتهها و مُهرها و مُهر سلیمانی و گِل حکمت, on fol. 86b.
9. در امتحان زهرها و کرسنه (؟) کردن سیماب و غیره, on fol. 88b.

The remaining three bâbs of the index have the following headings:

10. در مزید عیار شمس و نرم کردن اجساد شکننده
11. در جمّلان قمر و ترتیب قمر یعنی ساختن قمر
12. در جمّلان شمس و ترتیب شمس یعنی ساختن آن

Copied by Munshî Ghulâm Murtadâ Rıdawî alja'farî.

IV. on ff. 90b–94a: دستور العمل بقول اطبّای هندی. A treatise on the climate of India, the nature of its seasons, their effects upon the human constitution and rules to counteract them, according to the practice of Indian physicians, ascribed to Abû 'Alî Ibn Sînâ.

V. on ff. 94a–97b: نسخه در گشادن یعنی فصد کردن رگهای که آن هفده رگ است. A treatise on bleeding. Beginning: شرائط گشادن رگهای اینست که در موسم بهار الخ.

VI. on fol. 97b: اوزان طبابت. Pharmaceutical weights and measures, taken from the مجموعه of Sayyid Nûr-allâh Najafî and other works.

VII. on ff. 98a–136a: مختصرات نسخهٔ چند در باب پختن نان و پلاو و قلیه و غیره. Recipes for baking and cooking, taken from the کتاب خوان نعمت (which may be the famous cookery-book of the poet Ni'matkhan 'Alî, who died A.H. 1121 or 1122 = A.D. 1709, 1710, see above, Nos. 1659–1671, and W. Pertsch, Berlin Cat., p. 343, or another work of the same title, ib., p. 344).

Index, on ff. 98a–102a; the twelve bâbs mentioned therein are not marked in the text, but the order of subjects, as indicated in the index, is strictly adhered to.

1. On baking bread (در پختن نان).
2. On making soups (در پختن آش).
3. On making broiled flesh-meat, dressed with anything (در پختن قلیه).
4. On making rich meat-curries (در پختن دوپیازه).
5. On making mash of boiled or fried vegetables (در پختن بهرته).
6. On baking underdone meat (در پختن زیر دریای).
7. On making Pulâ'o or rice-dishes (در پختن پلاو).
8. On making hodge-podge (در پختن کهچری).
9. On making Harîsah (در پختن حریسه), a kind of thick pottage, mixed with meat, butter, cinnamon, and aromatic herbs.
10. On making pancakes (در پختن کوکو).
11. On making fried eggs (در پختن حاگینهٔ چاشنیدار).
12. On roasting fowls (در پختن کباب مرغ).

This MS. belonged originally to Sir Charles Wilkins.

No date

No 2362, ff 136, ll 13; clear and distinct Nasta'lîk, written throughout by the same hand, size, 8¾ in. by 6¾ in.

6. Sport (Falconry and Hunting).

2793

Shahbâznâma (شهبازنامه).

An elaborate work on falconry, which is divided into sixty-one short bâbs and seems (in spite of a somewhat different beginning) to be identical with the بازنامه of Muhibb 'Alî, surnamed Khân Khâss Muhalli bin Nizâm-aldîn 'Alî Marghulânî, who died as governor of Dihlî, A.H. 989 (A.D. 1581), see Rieu ii. p. 485.

Beginning: خطبهٔ ذی بال همایون خطاب حال و خطّ عارض امّ الکتاب نقطهٔ این بسملهٔ پر فتوح دانهٔ مرغان گلستان روح الخ. No author's name is mentioned in this copy. The first bâb, در بیان دلائل بر جواز صید کردن, begins on fol. 11b. Fol. 91 is left blank, but the text is uninterrupted. A real lacuna seems to occur on fol. 96b. The work ends on fol. 102a and is followed on ff. 102b–134 by another treatise on the best cure of and proper remedies for the weak sight and sore eyes of falcons, etc.

No date.

No. 718, ff. 134, ll. 11–14; very irregular Shikasta; size, 8¾ in. by 6 in.

2794

Baznama (بازنامه).

Another, very short, tract on falconry.

Beginning: بازنامه که میر شکاران نیك تجربه آزموده اند الخ.

It deals particularly with the different diseases of falcons and their cure.

No date.

No. 956, ff 14, ll. 10–13; Shikasta; size, 6⅞ in. by 4⅜ in.

2795

Risala-i-jânwarân-i-shikârî u ḥakîkat u 'ilâj-i-ân (رسالهٔ جانوران شکاری و حقیقت و علاج آن).

Books of the chase, or rather, fragments of different treatises on falconry, hunting in general, cures of diseases of animals, etc. The collection begins with a large portion of the دولت نامه, an extract from the جامع العلوم, which opens abruptly in the middle of bâb 2, on fol. 1ᵃ; bâbs 3–9 are found on ff 1ᵇ–23ᵇ, bâbs 10–13 on ff. 87ᵃ–94ᵇ, the continuation of bâb 13 and bâbs 14–43 on ff. 24ᵃ–82ᵃ, the intervening leaves, ff. 82ᵇ–86ᵇ, contain an incomplete abridgement of a treatise on the cure of special diseases of falcons in nine اصل, the extracts from the جامع العلوم are followed on ff 95ᵃ–123ᵃ by another fragment of veterinary surgery, and on ff. 126ᵃ–132 by the same بازنامه, which has been noticed in the preceding copy, beginning بازنامه که میر شکاران الخ, it is defective at the end, many lacunas besides.

No 959, ff 132, ll 9, written by many different hands in Nasta'lîk and Shikasta, size, 6¾ in by 4⅜ in

7 Miscellaneous.

2796

Khawâss-alhaiwân (خواص الحیوان)

The medicinal properties of animals an extract made in Persian from Kamâl-aldîn Muhammad bin Mûsa Damîrî's (died A H 808 = A D 1405, 1406) famous Zoological Dictionary, entitled حیاة الحیوان (see H. Khalfa iii. p. 122; Arabic Cat. of the British Museum, p 215 G. Flügel ii. p. 509 sq; Loth, Arabic Cat., p 279 sq, etc; printed in Bûlâk, A H 1283), by Muhammad Taḳî Tabrîzî, son of Khwâjah Muhammad, and dedicated to his patron, Mirzâ Muhammad Ibrâhîm bin Ṣadr-aldîn Muḥammad in the reign of Shâh 'Abbâs II (A. H. 1052–1077 = A. D. 1642–1666).

Beginning: حمد بیحدّ و ثنای بیعدد خداوندی را سزاوارست که مشکوة تبیان (Rieu دنیان) حیوان را بچراغ جان بر افروخت و قلوب بنی نوع انسان را طریقهٔ ادراك الخ.

The alphabetical order of the Arabic original in twenty-eight bâbs, according to the twenty-eight letters, is preserved, and each bâb divided into three faṣls according to the three vowels *a*, *i*, and *u* in the first syllable of the respective words. It begins with اسد; see Rieu ii. p. 842ᵇ, and Bodleian Cat., No. 1862 (khâtimah).

Dated by 'Alî 'Imâd bin Muḥammad of Tihran in Rajab, A. H. 1121 (سنة الواحدة من العشر الثالث من المائة بعد الالف) = A. D. 1709, Sept.

No. 912, ff. 149, ll. 12 (the last full page ll. 16); Nasta'lîk; some leaves damaged by worms; size, 8⅞ in. by 6⅝ in.

2797

Tarjuma-i-Kashkûl (ترجمهٔ کشکول).

An incomplete Persian translation of the well-known collectanea of Shaikh Bahâ-aldîn Muḥammad Amilî the author of the mathnawîs شیر و شکر, نان و حلوا, etc. (who died A. H. 1030 or 1031 = A. D. 1621 or 1622, see No. 1517 above), which is styled کچکول or کشکول, 'the beggar's bowl' (chiefly Arabic, with some Persian extracts), comp G. Flügel i. p. 409; Loth, Arabic Cat., p. 241, Rieu ii. p. 774ᵃ; Goldziher in 'Sitzungsberichte der Wiener Akademie, histor.-philol. Classe 78, p. 462 sq; Mélanges Asiatiques, vi. p. 108, etc.; extracts in W. Pertsch, Berlin Cat., p. 45, No. 46; p. 50, No. 74; lithographed in Teheran A. H. 1266, printed in Tabrîz A H 1260, and in Bûlâk A. H. 1288. The present translation was made at the request of Shâh 'Abdallâh Kutbshâh (A H. 1035–1083 = A. D. 1626–1672) by Ahmad alshahîdî al'âmilî, see fol. 2ᵃ, last line.

Beginning مجموعهٔ حمد و سپاس واجب الوجود سفینهٔ شکر و ستایش واجب الجود از آن جامعتر است که بدستیاری الخ

Of the five مجلّد, of which the original consists, the *first* begins here on fol 6ᵇ, the *second* is not marked; the *third* begins on fol 119ᵇ; the *fourth* on fol. 176ᵃ, the *fifth* is missing altogether

Dated by Bahâ-aldîn ibn Ḥâjî, the 4th of Rabî'-alawwal A. H 1151 (A D. 1738, June 22).

No 1879, ff. 209, 12–13 diagonal lines in a page, a little worm eaten, size, 8½ in by 4⅜ in

2798

Lata'if-i-shahî (لطائف شاهی).

Royal delights, a mixed collection of historical, mystical psychological, and medical aphorisms, discussions on sexual intercourse, etc., interwoven with Kurân-verses, traditions, and many poetical specimens, for instance, from Jalâl-aldîn Rûmî's mathnawî, from Amir Khusrau's dîwâns and other sources, by an anonymous compiler

Beginning

آنرا که جائی نیست بجهان جمله جای اوست
درویش هر کجا که شب آمد سرای اوست

At the end, on fol. 221ᵇ, an index of 'Alî bin al-Ḥusain al-Wâ'iẓ alkâshifî's رشحات عین الحیات (completed A. H. 909 = A. D. 1503, 1504, see Nos. 633–635 above).

No. 1880, ff. 104–223, ll. 11–20, for the greater part in diagonal lines, Nasta'lîk; size, 10½ in. by 5½ in.

2799

A MS., written in many different styles and by different hands, containing scattered pieces and fragments in prose and verse, both in Hindûstânî and Persian, short letters, treatises on medicaments, etc. The few more important portions are:

1. A short theosophical mathnawî in *Hindûstânî*, on ff. 1b–14b, dated the 4th of Jumâdâ I in the fifth year of Muhammadshâh's reign = A. H. 1136 (A. D. 1724, Jan. 30).

2. A short treatise on measures and weights, in *Persian*, on ff. 135a–138a.

3. رموزات (riddles), in *Persian*, on ff. 169b–176b.

4. One of the many translations or adaptations of the Indian standard-book on sexual intercourse, the Koka-çâstra (كوك شاستر), by Koka-pandita, in *Persian*, on ff. 188b–210b, beginning: بدان اسعد (؟ اسعدك) الله تعالى فى الدّارين كه اين كتاب اوّل بزبان هندوى بود تصنيف كوكا پندت الخ, comp. on the various versions (several of which are called الدّت النّسا), Bodleian Cat., Nos. 1622–1629; Rieu ii. p. 680a (a poetical paraphrase by Muhammad Kulî Jâmî, completed A. H. 1036 = A. D. 1626, 1627); W. Pertsch, Berlin Cat., pp. 589 and 590, etc. The present version is identical with that in No. 1626 of the Bodleian Cat., styled there رسالة در عورت.

5. A large tract on magic art and exorcism, and other mysterious crafts, on ff. 212a–263b, in *Persian*.

No. 908, ff. 265; written in various styles of Nasta'lîk and Shikasta; size, 8½ in. by 4⅝ in.

2800

The first twenty-two leaves of this copy are filled with worthless scraps in prose and verse, a رسالهٔ رموزات (see No. 3 in the preceding copy), عدد اسامى حضرات ائمّهٔ معصومين, tales, traditions, anecdotes, and a small collection of lyrical poems; ff. 23–161 contain an incomplete book of *Collectanea* from the most renowned Persian (and also Arabic) writers in prose and verse, from books on ethics, theology, law, Çûfism, from epic and lyric poems, and collections of tales; it is a Persian كشكول (see above, No. 2797); both beginning and end are missing, and no compiler's name appears.

No. 1806, ff. 161, the first twenty-two leaves in Shikasta, the remainder in good Nasta'lîk, 3 coll. in the page, ll. 19–24; size, 10⅞ in. by 6¼ in.

2801

Fragments of grammatical, mystical, and theological treatises.

1. Ff. 1–44: Mîr Sayyid Sharîf Jurjânî's صرف مير (see Nos. 2406–2409 and 2413, 2 above), beginning as usual. It breaks off, on fol. 44b, with these words: وتاء مضمون در تَمَرْتُ ضمير واحد متكلّم است خواه مذكّر و خواه مؤنّث و فاعل فعلست ونا در تَمَرْنَا ضمير متكلّمست با غير خواه تثنيه خواه ...

The last faṣl is marked on fol. 44a and begins thus: الف در تَمَرَا علامة تثنيه مذكّر و ضمير فاعل است و واو در تَمَرُوا علامة جمع مذكّر و ضمير فاعلست الخ.

2. Ff. 45–118: a Çûfic tract, without beginning or end; it opens abruptly thus: اظهار كرد خَلَقَ السّموات والأرض و ما بينهما تا شريف الانس والجنّ ملك و ملكوت الخ.

The following four faṣls are marked in the text 1. در توحيد, on fol. 46a; 2. نمودن در بيان مشاهدهٔ حقّ, on fol. 49b; 3. در بيان خود را شناختن, on fol. 62b 4. در بيان عبادت, on fol. 88b.

3. Ff. 119–130: a tract on the rites and observances of Islâm, without beginning or end. It opens abruptly thus: مجامعت واجب است پس اگر زن يا كنيزك آنكس روزهٔ واجب داشته باشند الخ.

It deals with روزه, اعتكاف (see fol. 122b), نماز, غسل, حجّ, and زكوة.

An entry from the 12th of Jumâdâ-althânî, A. H. 1185 (A. D. 1771, Sept. 22), on fol. 1a. One of the fly-leaves contains the following note: 'Purchased with Dr. Leyden's books, but evidently belonged to Tippu's Library, his marks being on the binding.' These marks, just mentioned, are Arabic and Persian inscriptions, pressed into the leather of the binding both on the front and back, in seven rubrics, viz.. front and back, top and bottom, four times: الله كافي; front, middle: الله, محمّد, علي, فاطمه, حسن, حسين; front, left side: سركار خدادادى; back, middle: سبحانك لا علم لنا الّا ما علّمتنا إنّك انت العليم الحكيم.

No 2639, ff 130, ll 11 on ff. 1–44, ll 13 on ff 45–118, ll. 14 on ff 119–130, Naskhî by two different hands in the first two fragments, Nasta'lîk (with Naskhî in the Arabic quotations) in the third, size, 7⅞–7⅞ in. by 4⅞–5⅝ in.

2802

Tracts on mystical, theological, and magic subjects

1. A few prayers, the first of which, on fol. 66b, begins thus: مناجات بندگى حضرت رسول الله صلّى الله عليه و سلّم كه در شب جمعه يكبار اين مناجات بخواند الخ.

2. رسالهٔ طالبين ذر سلوك, by Aḥmad bin 'Îsâ bin Tâj Aḥmad الدّلوى, on fol. 71b, beginning: الحمد لله الّذى وهب العلماء الرّاسخين الشّريعة والطّريقة والحقيقة الخ.

3. رسالهٔ يارى در بيان شرح معرفت دل و ماهيّت آن, by Darwîsh Farîd-i-Mas'ûd-i-Sulaimân-i-Abû Bakr-i-'Umar Çalâḥ of Bukhârâ, on fol. 79b, beginning: الحمد لله ربّ العالمين والعاقبة للمتّقين والصّلوة على رسوله محمّد و آله اجمعين درويش فريد مسعود الخ. This tract seems identical with the same author's comments on a tradition, noticed in Rieu ii. p. 862b, No. VII.

4. Short explanations of different Sûras of the Kurân, beginning, on fol. 87a, with a خاصّيّت سورهٔ مزمّل (that is the seventy-third Sûrah).

5. علم دعوة, a treatise on invocations in four chapters, viz.: باب اوّل در دعوت اسماء اعظم باب دوم در بيان دعوت اسماء الحسنى باب سيوم در دعوت كلام الله باب چهارم در دعاهاى و نمازيكه حقّ تعالى بنده را بيد قدرت خويش تعليم كرده است.

Beginning, on fol. 114a: الحمد لوليّه والصّلوة على نبيّه محمّد و آله اجمعين بدان اى عزيز صد باب اسرار بارى تبارك و تعالى الخ.

6. باب نهم در بيان تسخيرات من نسخة حوض الحيوة, on fol. 131b, beginning: چون سالك از كدّ و رياضت و عرفان علم ابدان و معرفت قلب و اجمال انسان الخ.

7. پندنامه, with its correct title مناجات, as the initial words prove, by the famous Shaikh 'Abdallâh Anṣârî (who died A.H. 481 = A.D. 1088), on fol. 139b, beginning: مناجات اسرارى (read اسرار) نديم بارگاه حضرت جبّارى خواجه عبد الله انصارى الخ اى زردرد بيدلانرا بوى درمان آمده الخ. Other copies of the same, see above in Nos. 1779 and 1923, 14; the title پندنامه is sometimes given to another little treatise of the same Anṣârî, the نصيحت, see No. 1780 above.

8. حكايت خواجه حسن بصرى الخ, on fol. 153a (comp. on Ḥasan Baṣrî, Safînat-alauliya, No. 19, col 277 in this Cat.).

9. رسالة تجويد or رسالة قراءت (as it is styled in the colophon), on fol. 154b, beginning: الحمد لله ربّ العالمين .... ذكر احكام النّون السّاكنة والتّنوين الخ. See fuller treatises on the correct reading and reciting of the Kurân in Nos. 2702–2705 above. Copied by the same Aḥmad ibn Shaikh (the name is here omitted) ibn Shaikh 'Abd-alghafûr Kutb-i-'âlam Shar'î, as the راحة القلوب, see No. 2208 above, about A.H. 1043 (A.D. 1633, 1634).

10. زينة القارى, another treatise on the reading of the Kurân, by Nuṣrat bin 'Umar, called Sikandar, on fol. 160a, beginning: الحمد لله ربّ العالمين .... ترتيب كلام الله تعالى بتحرير و تأليف بندهٔ كمينه الخ.

No. 541, ff. 66–161, ll. 10–26; written by many different hands in all kinds of Nasta'lîk, size, 7⅞ in. by 4¼ in.

2803

Grammatical treatises, and stories in Persian and Dakhanî.

1. A treatise on the Arabic verb, in Arabic, consisting of two parts, the *first* كتاب الميزان, on ff. 1b–14b, beginning: الحمد لله ربّ العالمين .... إعلم اسعدك الله تعالى و ايّانا فى الدّارين انّ الافعال كلّها على اربعة اقسام ماضٍ و مضارع و امر و نهى الخ. The *second* كتاب الاوزان, on ff. 15a–37b, beginning: الحمد لله .... إعلم اسعدك الله تعالى و ايّانا فى الدّارين انّ الفعل من حيث المعنى نوعان لازم و متعدّى الخ.

2. Lists of Persian verbs, nouns, and particles, with their Hindûstânî equivalents, on ff. 38b–50a, styled at the end: كليد الفاظ عجم 'the key to Persian words.' It begins: كردن كردنها كرنا كرنى الخ.

3. A more detailed treatise on Persian accidence, also partly with Hindûstânî (or rather Dakhanî) paraphrase, styled at the end نسخة تمهيد and composed by Sayyid Muḥammad Sharîf Kâdirî, on ff. 51b–66a. It is dated the 22nd of Shawwâl, A.H. 1206 (A.D. 1792, June 13).

4. A story, in Dakhanî prose, styled قصّة انار رانى, on ff. 67a–90b.

5. Another story, in Dakhanî prose, styled قصّة بندلان على, on ff. 91a–114b.

6. A story in Persian, prose and verse mixed, containing the description of a journey from Malabar to Penang, on ff. 115a–128b. Beginning:

بشنويد اى دوستان حال اين بنده غريب
چون شدم از بهركارى بر چهار بو العجيب

No date. Worm-eaten.
Bibliotheca Leydeniana.

No. 2624, ff. 128, ll. 9–13; the Arabic treatise in Naskhî, the Persian and Dakhanî pieces in various styles of careless Nasta'lîk; size, 8½ in. by 6⅛ in.

2804

Tracts on magic art and the peculiarities of letters.

1. Fragments of a work on invocations, amulets (تعويذ), conjurations, talismans, magic charms and cures with regard to sexual intercourse, etc., styled: دخيرهٔ سكندر; the first of these scattered and often incoherent fragments begins, on fol. 1b, thus: جواهر سيوم در عمل دعوة اسماء عظام و غيره الخ.

2. مختصر در علم حروف تهجّى و خواصّ آن, a Persian translation of a treatise on the letters of the alphabet and their peculiarities, by Shaikh Shihâb-aldîn Maktûb, made by Abû-almahâsin Muḥammad bin Sa'îd alnahjuwânî, usually called Ibn Sâwajî, and beginning, on fol. 41a: الحمد لله ربّ العالمين .... امّا بعد چنين گويد مترجم اين عبارت مختصر و بشارت معتبر و هو ابو المحاسن الخ.

Frequent illustrations in both.

Some other scattered pieces, without any value, on the last two pages, fol. 55b and fol. 56a. Some pages damaged.

No. 928, ff. 56, ll. 17–24; written by several hands in different styles of Nasta'lîk; size, 8¾ in. by 5⅝ in.

2805

Tracts on magic art.

An anonymous treatise, or rather, a collection of several loosely connected tracts on exorcism, conjuring prayers, and other branches of magic art and astrology, beginning with a number of Arabic prayers, and ending with sympathetic prescriptions for fever-fits. Between both an endless number of invocations, an Arabic

kasîdah with Persian interlinear translation, other prayers in Arabic and Persian, etc.

Beginning: بسم الله الرّحمٰن الرّحيم و اعيذ نفسي بالله العلىّ العظيم الله لا اله الّا هو الحىّ القيوم الخ.

Many marginal additions, tables, and interlinear glosses.

No. 646; ff. 48, ll. 15–21; written partly in Naskhî (especially in the Arabic portions), partly in Nasta'lîk; size, 8⅞ in. by 6¼ in.

2806

A collection of similar tracts.

Tracts without any value, partly fragmentary and incomplete at the end, on astrology, geomancy, archery, and other arts and crafts of a similar kind, with many tables.

Beginning: دائرهٔ ادح اينست حكم دارد آتشى باد آب الخ.

No compiler's name appears, nor any date.

No. 534, ff. 120, ll. 9–15; very unequal and inelegant Nasta'lîk; size, 6⅝ in. by 4⅛ in.

2807

Miscellanies.

1. A long kasîdah by 'Ain-alkudât of Hamadân, the pupil of Aḥmad Ghazâlî (died A.H. 517 = A.D. 1123, 1124); the poet was killed by order of Sulṭân Sanjar's wazir, A.H. 533 (A.D. 1138, 1139), comp. No. 1793 above, and Bodleian Cat., No. 1247.

Beginning, on fol. 10a:

چشم بگشا كه جلوهٔ دلدار
متجلّى است از در و ديوار

2. A few mathnawî-baits and a tradition of the prophet, on fol. 19.

3. Scattered verses, on fol. 20b, and a few prose-pieces, beginning with a saying of Shaikh Bahâ-aldîn Muḥammad 'Âmilî (see No. 2797 above), on fol. 22a. Explanation of the three kinds of وجود, on fol. 23a, of the منزل ملكوت, منزل ناسوت, مقام شبطانى, منزل لاهوت, جبروت, etc., on fol. 25a; verses of the Kurân, beginning with Sûrah 33, 72: انّا عرضنا الامانة على السّموات الخ, on fol. 25b, followed by other indifferent fragments of verses and traditions.

College of Fort William.

No. 2355, ff. 10–30, 2 coll., each ll. 11 (on ff. 10–19) in Shikasta; diagonal lines and others without any fixed number, by various hands, in Shikasta and Naskhî (on ff. 20–30); size, 5⅝ in. by 3⅞ in.

2808

Miscellanies.

1. Fragment of a collection of short نصائح or admonitions, on ff. 75a–78b, entitled at the end: الرّسالة الشّريفة. It begins abruptly: بدان عمل كنى سخن باندازهٔ خويش گوى قدر مردم بشناس و حقّ هركس بر خود منه راز خويش نگاهدار الخ. Dated A.H. 1002 (A.D. 1593, 1594).

2. A farmân by the emperor Akbar, on ff. 79–81b, beginning: فرمان عاليشان جلال الدّين محمّد اكبر پادشاه غازى كه بنوّاب خان خانان سپهسالار شرف صدور و عزّ ورود يافت اعتضاد خلافت و فرمان روائى اعتماد سلطنت و كشور گشائى فصّ خاتم شجاعت و بختيارى آبروى فتوّت الخ.

3. A fâlnâma (فالنامه), containing good omens, drawn from the names of all the prophets, viz. Âdam, Nûḥ, Ibrâhîm, Isḥâk, Isma'îl, Ya'kûb, Zakariyyâ, Yaḥyâ, Mûsâ, Hârûn, Shu'aib, Ṣâliḥ, Lûṭ, Khidr, Yûnus, Idrîs, Azîz, Dhû-alkarnain, Hûd, 'Îsâ, Dâ'ûd, Sulaimân, Yûsuf, Ayyûb and Muḥammad, on ff. 82b–89a, beginning: اين اسمهاى پيغمبران عليه (!) السّلام است اگر كسى خواهد كه فال به بيند الخ. Dated by Yârbeg the 29th of Shawwâl, A.H. 1074 (A.D. 1664, May 25).

4. Another fâlnâma, made by the wazîr Yaḥyâ Barmakî bin Khâlid for Hârûn alrashîd, on ff. 91b–95a, beginning: اين فال ايست كه يحيى برمكى بن خالد (كه) وزير پادشاه بود بجهت هارون الرّشيد انار الله برهانه بر سبيل اختصار ساخته و در صفر (سفر) و حضر با خود داشتى و صلاح و فساد در هر امورى در آن ديدى الخ. Dated on a Friday in the month of Dhû-alka'dah, A.H. 1074 (A.D. 1664, May–June).

5. Traditions (تعليقات), on ff. 96b–97b, beginning: منقولست بزرگان گفته اند هر كس كه اين شش كار نكند هيچ بد بدو نرسد الخ. On fol. 98a a few poems by Amîr Khusrau.

6. A few extracts from the dîwâns of Sa'dî, Khâkânî, Nâṣiḥî, etc., on ff. 101–106. Dated by Muḥammad Ṭâhir of Âgra, the 20th of Sha'bân, A.H. 1069 (A.D. 1659, May 13).

No. 208, ff. 75–106, written by many different hands, partly in Nasta'lîk, partly in Shikasta, 1–3 coll., ll. 9–15, size, 9½ in. by 5½ in.

2809

Fâlnama az dîwan-i-Hâfiẓ (فالنامه از ديوان حافظ).

A fâlnama or book of divination applied to the lyrical poems of Ḥâfiẓ of Shîrâz, the عمّ اللّسان, as he is called here (instead of the more correct لسان الغيب), beginning: حمد عالم العمى كه داناى مطالب حقيّهٔ خواطر بندگان الخ. It ends on fol. 13b and is followed on ff. 14a–16a by a short tract, styled نامهاى شياطين و غيره, containing mainly a string of various names and appellations of the devil.

No date. Bibliotheca Leydeniana.

No. 2641, ff. 16, ll. 7–11; Nasta'lîk; size, 7½ in. by 4¾ in.

2810

Miscellanies.

1. On ff. 200–205: a tarkîbband, styled ما مقيما, with the always returning refrain:

که بچشمان دل مبین جز دوست
هر چه بینی بدانکه مظهر اوست

Incomplete at the end.

2. On ff. 206–211: fragments of an Arabic grammar and vocabulary with Persian explanation.

No. 2420, ff. 200–211, ll. 17–18 in the tarkîbband; Shikasta by different hands; size, 9½ in. by 5¾ in.

2811

Miscellanies.

1. A tarkîbband in honour of 'Alî, in fifteen bands (یازده بند منقبت حضرت مرتضا علی الخ), beginning, on fol. 336a: ای که از نور جمالت شد منوّر آفتاب الخ. Dated the 20th of Ṣafar, A.H. 1198 (A.D. 1784, Jan. 14).

2. Topographical description of some fortresses in Kashmîr and other matters connected with that country, beginning, on fol. 341a: در کشمیر دولتخانه قلعهٔ مبارک بنا کرده حضرت جهانگیر پادشاه الخ.

No date.

No. 2486, ff. 336–345, ll. 10 in the first piece, the second in diagonal lines; Shikasta, size, 6½ in. by 4¼ in.

2812

Miscellanies.

1. An anonymous geographical tract on the wonders of the inhabited quarter of the earth and the seven climates, beginning abruptly thus: اکنون شروع کنم در شرح بعضی از آثار و علامات ایّام سابق و ذکر ترجمی از عجائبات و غرائبات ربع مسکون الخ, on ff. 181a–203b.

2. A short fragment of a collection of letters, without beginning or end, on ff. 207a–211b.

No. 1945, ff. 181–203, ll. 19, and 207–211, ll. 21, Nasta'lîk by different hands, size, 9½ in. by 5½ in.

2813

Aḥwâl-i-Bâgh-i-Iram (احوال باغ ارم).

Account of the wonderful garden, called باغ ارم, in the Carnatic, in Tipû's realm, by Mirzâ Akbal (this name appears only on fol. 76a, not in the text, as it seems).

Beginning: حامهٔ عجز صریر حقائق نگار نظر به عدم معرفت جملهٔ حقیقت باغ معلوم الخ.

No date.

No. 1978, ff. 76–80, ll. 13; Shikasta; size, 9¼ in. by 5 in.

2814

Tables of alphabets, for the greater part purely imaginary, as it seems; they begin with the قلم برناوی, that is the alphabet of the Egyptian Pharaohs at the time of Moses, in five different kisms; after that follows a so-called Greek alphabet (قلم یونانی), then a Hebrew one (قلم عبرانی) in various kisms, a Syriac one in two kisms, and many more, among which some very fantastic ones appear, for instance, the alphabet of Solomon, with which talismans were written, a Zoroastrian one (قلم زردشتیان), which is entirely cuneiform, a Coptic one, a very funny alphabet of the Franks, with the additional statement, that these people write from the left to the right, a secret alphabet (قلم الاسرار), and many similar oddities.

This little MS. was presented by Lord Teignmouth.

No. 2074, ff. 16; size, 9 in. by 6 in.

2815

A farmân of the emperor 'Âlamgîr (نقل فرمان اورنگزیب پادشاه).

Beginning: کفایت شعار مطیع الاسلام رسك داس بمرحمت پادشاهانه امیدوار بوده بداند از آنجا که همگی همّت والا و تمامی الخ.

No. 1146, ff. 8, ll. 9; large ornamental Nasta'lîk; illuminated frontispiece, all the lines on the first two pages surrounded by gilt stripes; size, 10⅝ in. by 7¾ in.

2816

Another farmân of 'Âlamgîr (فرمان مرتّب پادشاه اورنگزیب عالمگیر راری), beginning with the same initial words as the preceding one: کفایت شعار مطیع الاسلام الخ.

It is followed, on fol. 27a, by another short document, headed: (Johnson) مطابق فرمایش ملازمان مستر جانسیں مرقوم شده; and beginning: کیفیّت صورتحال بطور احسن اینکه در صوبهٔ بنگاله شش قسم محال است الخ.

On the fly-leaf is written: 'Regulations reg. the Revenues by Aurungzebe received from Moonshee Sudder ul deen, who found it in his father's Byâz or commonplace book, March, 1786.'

No. 1566, ff. 23–28, ll. 15; Shikasta; size, 9¾ in. by 6¼ in.

2817

An alphabetical index to some Persian work, arranged in European manner and beginning from the left. There is no indication to which book it refers, nor is it clear whether the figures refer to pages in a printed edition or to verses in a poem. The first word is آب with five references, beginning with ١٧٨, and ending with ٢٠٥.

Sir Charles Wilkins.

No. 2359, ff. 38, 6 colls. in a page, each ll. 28; European handwriting, size, 8¾ in. by 6¾ in.

D. PARSEE LITERATURE

2818

Ardâi-Virâfnâma in prose (ارداى ویراف نامهٔ نثر).

A Persian prose-version of the Pâhlavî original of the Artâ-Virâf-nâmak, beginning, on fol. 1b: چون اردشیر بابکان بپادشاهی بنشست نود پادشاه را بکشت و جهان

را از دشمنان خالی کرد و آرمیده شد و دستوران و موبدان که در آن روزگار بودند الخ.

This beginning differs only very slightly from that in MS. 28 of Haug's Collection and the two versions are no doubt identical, see another copy of the same in Bodleian Cat., No. 1950. The Pahlavî original was published, with an English translation and introduction, by Dr. M. Haug, Bombay and London, 1872 (comp. on our prose-version the Introductory Essays of that edition, pp. xv–xx); French translation by Adrien Barthélemy, Paris, 1887; see also F. Spiegel, Die traditionelle Literatur der Parsen, pp. 120–128. This version is probably the same on which the poetical paraphrase of Dastûr Zartusht bin Bahrâm bin Pazhdû (see the immediately following copy) was based.

As title appears here: آغاز داستان ویراف‌نامه و قصهٔ شاه اردشیر بابکان انوشیروان.

No date.

No. 830, ff. 1–50, ll. 11; large and distinct Nasta'lîk; size, 8 in. by 5 in.

2819

Ardâi-Vîrâfnâma in verse (اردای ویراف‌نامهٔ نظم).

The Persian poetical version of the same Arṭâ-Vîrâf-nâmak, probably based on the preceding prose-version, by Zartusht bin Bahrâm bin Pazhdû, who composed it immediately after the completion of the Zarâtushtnâma or Zartushtnâma (a translation in Persian verse of the life of Zoroaster, written originally in Pahlavî), in the year 647 of the Yazdajird era (=A. D. 1277, 1278), comp. Rieu i. p. 47 sq. On this poetical paraphrase the English version of J. A. Pope, 'Ardai Viraf Nameh or the revelation of Ardai Viraf, translated from the Persian and Guzeratee versions,' London, 1816, is principally based; see also J. Wilson, Religion of the Parsis, pp. 435–444; Anquetil, Zend-Avesta, ii. p. xxxii, Sachau, Contributions to the knowledge of Parsee Literature, Journal of the Royal Asiatic Society, 1870 p. 279, etc.

The author's name appears here, on fol. 77ᵃ, l. 4:

کسی زرتشت بن بهرام بزدو بیاور شرح حال قصّه برگو

The Zartushtnâma, here called مولود زرتشت, and its poetical paraphrase, are mentioned on fol. 75ᵃ, l. 13; the Ardâi-Vîrâfnâma itself, and the heavenly voice which bade the author write a poetical version of this work too, on fol. 75ᵇ, l. 9 sq.

Beginning (different from that in Rieu):

سر دفتر بنام پاک یزدان
نگهدار زمین و چرخ گردان

The present copy, which is not dated, seems more an abridgement of the book than a complete representation of it. Another poetical version of the Ardâi-Vîrâfnâma, by Kâ'ûs, Herbad of Nausârî, is noticed by Anquetil, Zend-Avesta, ii. p. xxx.

No. 2506, ff. 47–78, 2 coll., each ll. 15; Nasta'lîk, the last page supplied later; size, 7¾ in. by 4¾ in.

2820

Ṣad Dar (صد در).

A popular exposition of the Zoroastrian law, called the Hundred Gates from the hundred sections into which it is divided, in Persian prose, derived in its contents from the Avastâ, Zand and Pâzand, and beginning, on fol. 51ᵇ: سپاس و ستایش مر خدایرا الخ.

It is, no doubt, the basis of the better-known poetical version, made by Îrânshâh bin Malikshâh at the request of the illustrious Dastûr Shahriyâr bin Dastûr Ardashîr bin Bahrâmshâh, in the year 864 of the Yazdajird era (A. D. 1495=A. H. 900), comp. Rieu i. pp. 48 and 49; Bodleian Cat., Nos. 1945 and 1946; translated into Latin by Th. Hyde in 'Veterum Persarum, etc., religionis historia,' Oxford, 1760 (second edition), pp. 431–488; Anquetil, Zend-Avesta, ii. p. xxxiv; Sachau, Contributions, p. 280, etc. The present prose-version has been translated into English by West, S. B. E., xxiv. pp. 253–361, Oxford, 1885.

No date.

No. 830, ff. 51–155, ll. 11, large and distinct Nasta'lîk; size, 8 in. by 5 in.

2821

Kitâb-i-shâyist u nâshâyist (کتاب شایست و ناشایست).

Exposition of the chief doctrines and religious ordinances of the Parsees, in Persian prose, intermixed with some pieces in Zend, and beginning این کتابیست که در شایست و ناشایست که از دین الخ.

On account of its being divided, like the صد در (see the preceding copy), into 100 sections, it is called here کتاب صد در just as in the Paris MS., where it appears as Sadder Bundehesh, other copies are noticed in Bodleian Cat., Nos. 1952 and 1953, and in Rieu iii. p. 1067, No. II, comp. also Spiegel, Die traditionelle Literatur der Parsen, p. 168 sq., where extracts are given, and J. Wilson, Religion of the Parsis, pp. 444 and 445.

This copy was presented by Mr. Romer, August 31, 1837.

No. 2506, ff. 1–46, ll. 15, Nasta'lîk, ff. 41–46 greatly injured, size, 7¾ in. by 4¾ in.

2822

Parsee mathnawis.

A curious collection of mathnawis, written apparently by a disciple of the Zoroastrian creed who may be identical with the author of the poetical version of the Sad Dar or the Hundred Gates, Îrânshâh bin Malikshâh, who wrote about 864 of the Yazdajird era (=A. D. 1495), see No. 2820 above. We conjecture this from one of the last chapters of the third mathnawî (fol. 180ᵃ sq.) where the author enumerates with similar praises, as in the Ṣad Dar, a number of illustrious Dastûrs, among others Ardashîr and Shahriyâr, and repeatedly mentions Malikshâh and Îrânshâh, the latter of which might very well be his own name. The principal Dastûr who encouraged him to write these mathnawis was Dastûr

Nûshîrwân, see fol. 74b, l. 8: بمن گفت دستور نوشیروان and in many other places.

The *first mathnawî*, a poetical version of an older prose-treatise (see fol. 74a, lin. penult.: که این نسر زیبا به نظم آورم (read نثر); and 74b, l. 1: کنم نظم امشاسفندان روا), is styled امشاسفندنامه, and gives a poetical account of the duties and performances of the thirty-one (not thirty-three سی و سه as both the preface and epilogue state) Amshâspands, viz.: 1. بَهْمَن; 2. اَرْدِی بَهِشت; 3. شَهْرِیور; 4. سِفَنْدار مَزْد; 5. خُرْداد; 6. مُرْداد; 7. دی بادر; 8. آذر; 9. آبان; 10. خورشید; 11. ماه; 12. تیر (or in the heading of the chapter تشتر); 13. گوشَرَنگ; 14. دَی بَمِهر; 15. مِهْر; 16. سَرُوش; 17. رُشن; 18. فَرْوَرْدین; 19. وَرْهَرام; 20. رام; 21. باد; 22. دی بدین; 23. دِین; 24. آرْد (in the heading of the chapter ارشوانگ); 25. اَشْتاد; 26. آسمان; 27 زامیاد; 28. مانتره; 29. انارام; 30. هوم; 31. نُرز, and begins, on fol. 73b:

بنام خداوند روزی رسان — که هست آگه اندر دل بندگان

The *second mathnawî* looks like an extract from the Shâhnâma and contains the story of Rustam and Isfandiyâr, beginning, on fol. 114a:

بنام خداوند دستار زند — خداوند دارندهٔ ارجمند

The first chapter-heading is آغاز داستان رفتن اسفندیار بزابلستان نزد رستم زال.

The *third mathnawî* is styled حکایت شاه نظام and treats of the killing of several Dastûrs by order of Shâh Nizâm in the year 724 (of the Yazdagird era, we suppose), see fol. 174a l. 4 ab infra. Beginning.

بنام یکی داور عیب دان
که او هست در بندگان کامران

To one of these martyrs, بندار and his offspring بهرام, بندار, the pedigree of the three Dastûrs, mentioned above, viz. Nûshirwân, Ardashîr, Shahriyâr, etc., is traced in the epilogue, beginning on fol. 180a, last line.

A more detailed investigation into these mathnawis and especially into the very elaborate genealogy of these Parsee Dastûrs would be of great interest and importance for the history of the Zoroastrian creed in Khurâsân and Kirmân.

No date. Bibliotheca Leydeniana.

No. 2786, ff. 73–186, 2 coll., each ll. 13; Nasta'lîk, size, 8¾ in. by 6½ in.

2823

Another copy of the same three Parsee mathnawis.

1. The Amshâsfandnâma, on fol. 1a, beginning:

بنام خداوند روزی رسان
که هست آگه اندر دل بندگان

For the mention of Dastûr Nûshirwân and of the older prose-treatise which has here been put into verse, see on fol. 2a, l. 6, and fol. 1b, ll. 9 and 12 (که این نصر (بمن نصر) برخواند الخ and زیبا به نظم آورم (read نثر).

The thirty-one Amshâspands are found here: 1. on fol. 3b; 2. on fol. 5a; 3. on fol. 7a; 4. on fol. 8a; 5. on fol. 9b; 6. on fol. 11a; 7. on fol. 16b; 8. on fol. 17b (from آذر onwards they are called ایزد instead of امشاسفند); 9. on fol. 19a; 10. on fol. 20a; 11. on fol. 21a; 12. تیر or تشتر, on fol. 21b; 13. گوشورنگ or گوشرنگ, on fol. 23a; 14. on fol. 24b; 15. on fol. 26b; 16. on fol. 29b; 17. on fol. 34a; 18. on fol. 34b; 19. on fol. 35b; 20. on fol. 37a; 21. on fol. 37b; 22. on fol. 38b; 23. on fol. 39b; 24. ارشونگ or ارد, on fol. 40a; 25. on fol. 40b; 26. on fol. 41a; 27. on fol. 41b; 28. on fol. 42b; 29. on fol. 43a; 30. on fol. 43b; 31. on fol. 44a. Here as in the preceding copy both preface and epilogue speak of thirty-three (سی و سه) Amshâspands, see fol. 2a, l. 3 ab infra, and fol. 44b, l. 8.

2. Rustam and Isfandiyâr (first heading: آغاز داستان رفتن اسفندیار بزابلستان نزد رستم زال), on fol. 45b, beginning: بنام خداوند دستار زند الخ.

3. Hikâyat-i-Shâh Nizâm, on fol. 110b, beginning: بنام یکی داور غیب دان الخ.

The date 724 of the Yazdajird era appears here, on fol. 111a, l. 1.

Bibliotheca Leydeniana.

No date. The transcriber was Kaikubâd, son of Rustam.

No 2777, ff. 124, 2 coll., each ll. 12; Nasta'lîk; size, 8¼ in. by 6¾ in.

2824

Kissa-i-Sanjân (قصهٔ سنجان).

The history of the settlement of the Parsees in India, told in Persian verse by Bahman bin Kaikubâd bin Hurmuzyâr Sunjâni (see fol. 19a, l. 8 sq.) at Nausârî in the year 969 of the Yazdajird era = A. D. 1600 (see fol. 19b, lin. penult.). It begins:

بنام ایزد دانای سبحان
بهر دم می سرایم نکته از جان

This poem, which was translated into English by E. B. Eastwick, with notes by John Wilson, in the Journal of the Bombay Branch of the Asiatic Society, vol. i. pp. 167–191, has been noticed by Rieu i. p. 50; comp. also W. Hamilton, Description of Hindostan, vol. i. p. 613; Dosabhoy Framjee, The Parsees, London, 1858, pp. 7–21; Anquetil, Zend-Avesta, Discours Préliminaires, pp. 318–324; ii. p. xxxiv; and J. Wilson, Religion of the Parsis, pp. 210–213. The present copy is apparently a transcript of that in the British Museum, as the name of the copyist, Rustam ibn Mobad Bahrâm (see fol. 21b, ll. 3 and 4, and fol. 23b, l. 1), as well as the date 1107 of the Yazdajird era, month of Bahman = A. H. 1151, Jumâdâ II. (A. D. 1738), and the place, viz. Sûrat (see fol. 20b ll. 7, 8, and 11), are exactly the same. In a versified epilogue of the transcriber.

on fol. 23ᵃ, last line, the date appears once more in this form:

سنه از یزدجردی گر بدانی — میان غرق را با نقطه خوانی

that is غرق = 1107.

Bibliotheca Leydeniana.

The proper order of the leaves is: 1–17, 22, 18–21, 23.

No. 2572, ff. 23, 2 coll., each ll. 11; large and distinct Nasta'lîk; size, 8½ in. by 6¾ in.

2825

نکاح بستن بروش موبدان هندوستان.

The Marriage Ritual of the Parsees, beginning:

بنام ایزد بخشایندهٔ بخشا بشکر مهربان الخ.

No date.

No. 1619, ff. 6, ll. 11; Nasta'lîk; size, 7⅛ in. by 5¾ in.

2826

Dasâtîr (دساتیر).

A complete but unfortunately very worm-eaten copy of the Dasâtîr or words of the ancient prophets, twelve before Zartusht and three after him, written in a kind of fictitious language, which most likely formed the secret medium of communication between the members of a particular theosophical sect, nearly related to the Parsees, and accompanied with a Persian paraphrase, see for fuller information the description of this work in Bodleian Cat., No. 2402, and compare De Sacy in Journal des Savans, Jun. 1821, p. 16 sq.; Dabistan, translated by D. Shea and A. Troyer, Paris, 1843, vol. i. pp. xix–lxv, and p. 20 sq.; Spiegel's review of this work in 'Jahrbuch fur wissenschaftliche Kritik,' Aug. 1844; J. Darmesteter, Le Zend-Avesta, i. avant-propos, pp. xv and xvi; and A. Chodzko, Le Deçatir (no date). The text with English translation and glossary was published by Mullâ Fîrûz bin Kâ'us in 2 vols., Bombay, 1818, new edition of the translation only, Bombay, 1888, with a reprint of the 'Discussion on the Desatir' from the introduction to the Dabistân, a Gujeratî version appeared in Bombay, 1848.

Beginning: هوزامیم ده مزدان هزما هرس و ز ماس هر شیور هر دیور پناهم ده یزدان الخ.

The *first chapter* (not marked by a special heading) deals with Mâhâbâd, on fol. 1ᵇ or 2ᵃ; the *second* is headed افرام (؟ جی) شت اوحشور حی, on fol. 20ᵇ; the *third*, شت شای کلیو, on fol. 28ᵇ; the *fourth*, شت وخشور یاسان, on fol. 34ᵃ; the *fifth*, شت وخشور گلشاه, on fol. 39ᵇ; the *sixth*, نامهٔ سیامك, on fol. 42ᵇ; the *seventh*, نامهٔ شت وخشور هوشنگ, on fol. 45ᵃ; the *eighth*, نامهٔ طهمورس, on fol. 47ᵃ, first line; the *ninth*, نامهٔ جمشید, on fol. 50ᵃ, first line; the *tenth*, نامهٔ فریدون, on fol. 56ᵃ, lin. penult.; the *eleventh*, نامهٔ منوچهر, on fol. 59ᵃ; the *twelfth*, نامهٔ کیخسرو, on fol. 60ᵇ; the *thirteenth*, نامهٔ زرتشت, on fol. 63ᵃ; the *fourteenth*, نامهٔ سکندر, on fol. 80ᵃ, first line; the *fifteenth*, نامهٔ ساسان نخست, on fol. 81ᵃ; the *sixteenth*, نامهٔ پنجم ساسان, on fol. 108ᵇ.

According to a note on fol. 1ᵃ this copy had come into the possession of Mullâ Kâ'us, the father of Mullâ Fîrûz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766, 1767), and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Fîrûz. A commentary on the Dasâtîr (شرح دساتیر) by Najaf 'Alî, son of Muhammad 'Azîm-aldîn, which was dedicated to Sir Henry Elliot, is mentioned in Rieu iii. p. 1038ᵇ, No. I.

Bibliotheca Leydeniana.

No. 2718, ff. 111, ll. 14; Nasta'lîk; size, 9¾ in. by 5⅝ in.

2827

Another copy of the same.

Beginning as in the preceding copy; the book is styled here تاریخ گبران or قصهٔ آتش پرستان.

Dated the 19th of Rabî'-alâkhar, A.H. 1214 (A.D. 1799, Sept. 20); presented by Lieut.-Col. Wm. Kirkpatrick, May 30, 1804.

No 245, ff. 102, ll. 15, clear and distinct Nasta'lîk; size, 8 in. by 5¾ in.

ADDITIONAL MSS.

I. General History.

2828

Jâmi'-altawârîkh (جامع التواریخ).

A very valuable (despite some occasional misspellings) and, comparatively speaking, one of the most complete copies of Rashîd Ṭabîb or Rashîd-aldîn's rare general history, see above, No. 17, almost identical in its contents with the British Museum copy, Add. 7628 (Rieu i p 74 sq.), and arranged in the same peculiar manner viz. beginning with the *second* volume and concluding with the *first*. It is the same MS. which Mr. W. Morley has described in the J. R. A. S., vol. vii. pp. 267–272 and to which he refers in his Descriptive Cat., p. 5, No. ii.

Contents:

General preface of the whole work, on ff. 403ᵇ–407ᵃ, headed: هذا کتاب جامع التواریخ, and beginning: فهرست کتاب داستانها و فذلك حساب نیاتها حمد و ثناء و آفرین حضرت مقدس جهان آفرین الخ.

On ff. 405ᵃ, l. 11, and 406ᵃ, l. 10, the title is given incorrectly as جوامع التواریخ. According to the statement on fol. 406ᵃ sq. the whole work was originally divided into three volumes (مجلد); the *first volume*, containing two bâbs, on the origin and history of the Turkish tribes, and on the history of C'ingizkhân, his ancestors and descendants, down to the accession of Uljâ'itû Sulṭân respectively, the first subdivided into a dîbâca and four faṣls, the second into two faṣls; the *second volume*, containing likewise two bâbs, on the life of Uljâ'itû to the time of the composition of

this work, and on the general history of the world, from Âdam to A.H. 700 (A.D. 1300, 1301) respectively, the second bâb being subdivided into two kisms, the first of which contains two fasls; the *third volume* containing a geographical description of the world.

First volume, on ff. 408b–599a, composed by order of Ghâzânkhân (A.H. 694–703 = A.D. 1295–1304) and therefore styled تأريخ غازانى (see fol. 410b, l. 2), beginning: حمد و ثنای فراوان و شکر و سپاس بی پایان مر آفریدگار بیچون و مبدع الخ.

Bâb I, on the Turkish tribes, etc.:

Dîbâca, on fol. 411b: در ذکر جدود بعضی مواضع اقوام اتراك و تفصیل اسامیٔ هر شعب.

Faṣl 1, on fol. 413b: در تأریخ و حکایات اقوام اغوز و بیست و چهار شعبهٔ مذکور از فرزند زادگان او (و) بعضی برادران و عمّزادگانش که با او متّفق بوده اند الخ.

Faṣl 2, on fol. 417a, l. 3: در ذکر اقوام از اتراك که ایشان را این زمان مغول گویند لیکن در قدیم هر یك قوم از ایشان علی الانفراد نه لقبی و اسمی مخصوص بوده اند الخ.

Faṣl 3, on fol. 425a: در ذکر اقوامی از اتراك که ایشان علی حدّه پادشاهی و مقدمی داشته اند لیکن ایشان را با اقوام اتراك که در فصل سابق یاد کرده شد و باقوام مغول زیادت نسبتی و خویشی نبوده امّا بشکل و زبان ایشان نزدیك بوده اند الخ.

Faṣl 4, on fol. 431a: در ذکر اقوامی از اتراك که در زمان قدیم لقب ایشان مغول بوده و از ایشان اقوام بسیار پدید آمده الخ.

Bâb II, on the history of Cingizkhân, etc.:

Faṣl 1, on fol. 443a: در بیان داستان آباء و اجداد چنگیزخان بما فیه حکایات احوال خویشان ایشان و آن ده داستان است و پیشتر دیباچه در بیان کیفیّت ظهور ایشان گفته میشود الخ

Faṣl 2, on fol. 456b, first line: در داستانهای چنگیزخان و اوزوق (اروع or اروق, اوروع) نامدار (او که) بعضی پادشاه (قاآن or) هر عهدی شده اند و بعضی پادشاه الوس معیّن بما فیه محمل حکایات پادشاهان اقالیم عالم که معاصر او ان بوده اند تا شهور سنهٔ خمس و سبعمائهٔ هجری

According to the last words of this heading the second fasl should go down to A.H. 705 (A.D. 1305, 1306) in Uljâ'itû's reign, but in the present copy it ends with the death of Abâkâkhân, A.H. 680, the 20th of Dhû-alhijjah (A.D. 1282, April 1), so that the reigns of Takûdâr, Arghûnkhân, Kaikhâtûkhân, and Ghâzânkhân, corresponding to ff. 283–394 in No. 17 above, are entirely wanting here, a fact which is *not* stated in Mr. W. Morley's account in the J.R.A.S., loc. cit. The main portion of this first volume, including the general preface, is edited with French translation and copious notes by Et. Quatremère in his 'Histoire des Mongols de la Perse,' Paris, 1836. This part is dated the 6th of Sha'bân, A.H. 1082 (A.D. 1671, Dec. 8), by Tâhir ibn Abd-albâkî 'Alâ'î.

Second volume, on ff. 1b–402a, beginning: حمد و بدء و آفرین آفرین را که صانع صنائع غریب و مبدع بدائع عجیب است الخ

Bâb I, on the life of Uljâ'itû [illegible] sing here altogether.

Bâb II, on the general history of the world to A.H. 700 (A.D. 1300, 1301), with the following subdivisions (which differ in many respects from the original scheme indicated in the general preface above):

Mukaddimah, on fol. 1a: در ذکر آدم و فرزندان نوح و اولاد و پادشاهیٔ گیومرث که اوّل پادشاهان فرس بود الخ.

Kism I, on fol. 4b, first line: در ذکر ملوك فرس و احوالی که در عهد هر یك واقع شده از ظهور انبیاء و دیگر حوادث از زمان گیومرث تا آخر عهد یزدجرد شهریاری که آخر ملوك عجم بوده است, in one fasl and four ṭabaḳât, on ff. 4b, 16b, 28a, and 36a, first line.

Kism II, on fol. 55a (here the wrong title زبدة التّواريخ is given to the جامع التّواريخ, comp. Rieu, Supplement, p. 15b, and Rosen, Persian MSS., p. 82 sq.): در ذکر سیّد الاصفیاء محمّد المصطفی علیه افضل التّحیّات والتّسلیمات و خلفاء او تا آخر روزگار المعتصم بالله و وقائع که بزمان هر یك واقع شده از فتوحات الخ, likewise in four ṭabaḳât (which, however, from the second onwards are called maḳâlah), on ff. 55a, 99a, 118a, and 140b. These two kisms, which are dated on fol. 183a, in the month Shawwâl, A.H. 1081 (A.D. 1671, Febr.–March), evidently correspond to the *first fasl* of the *first kism* only in the original scheme of the general preface, and all the following sections, which have no systematic numbering at all, represent the *second fasl* of the same *first kism*. The original *second kism*, a continuation of Uljâ'itû's history, is entirely wanting here.

History of Sulṭân Maḥmûd bin Sabuktagîn, his ancestors and descendants, with many particulars referring to the Sâmânide, Bûyide, and Dailamî dynasties (styled in the colophon تأريخ سلطان محمود بن سبكتكين), on ff. 184b–212a, beginning: اين تأريخ مختصری است مشتمل بر شرح مقامات سلطان محمود الخ.

The detailed account of the Ghaznawides goes down to the death of Sulṭân Abû-alfaṭḥ Maudûd bin Mas'ûd bin Maḥmûd (A.H. 432–441 = A.D. 1041–1049), after which a very concise summary of his successors follows, down to Khusraushâh who ascended the throne in A.H. 547 (A.D. 1152); W. Morley's statement, loc. cit., that Maudûd died A.H. 547, must be due to an extraordinary oversight. This part is dated by the same scribe as the foregoing sections, in the month Dhû-alhijjah, A.H. 1081 (A.D. 1671, April–May).

History of the Saljûḳs, on ff. 213b–234a, beginning: سپاس و ستایش خدایرا جلّ جلاله و تقدّست اسماؤه الخ, and ending with the death of Sulṭân Abû Ṭâlib Ṭoghrul bin Muḥammad bin Malikshâh, i.e. Ṭoghrul III, the last Saljûḳ ruler, in A.H. 590 (A.D. 1194, not 589, as

is stated here, which is in disagreement with the statement in the immediately following appendix). To this part is added, on ff. 234b–236a, a ذيل or appendix from the pen of Abû Ḥâmid Muḥammad bin Ibrâhîm, who composed it in Rabî' II, A.H. 599 (A.D. 1202, Dec., to 1203, Jan.), eight years and two months after Toghrul's death, containing an account of the last years of Saljûḳ rule.

History of the Sulṭâns of Khwârizm (تأريخ سلاطين خوارزم از ابتداء دولت تا انتهاء مملكت ايشان), on ff. 236a–246b, beginning: سلاطين خوارزم كه جلّ اعلىٰ ايشان نوشتگين الخ, and going down to the last independent ruler of Khwârizm, Sulṭân Jalâl-ad-dîn (A.H. 617–628=A.D. 1221–1231); but the account of his last years is wanting here, as the copy comes to an abrupt end on fol. 246b; the last distinct date that appears is A.H. 625 (A.D. 1228), on fol. 245b, l. 16 W. Morley, loc. cit., represents this history of the Khwârizmshâhs as belonging to Abû Ḥâmid's appendix—an impossibility, considering the date of the latter, viz. A.H. 599.

History of Ughûz, his descendants, and the rulers of the Turks (styled according to the colophon تأريخ اغوز و شرح احوال او و ديگر سلاطين و ملوك ترك), on ff. 247b–258a, beginning: مؤرّخان اتراك و روايات چالاك چنين تقرير ميكنند كه نوح عليه السّلام الخ The two sections mentioned in Rieu i. pp. 75 and 76, as occurring in the British Museum copy between the histories of the Khwârizmshâhs and Ughûz, viz. the history of the Salghurîs of Fârs and that of the Ismâ'îlîs, are missing here.

History of the Kings of Ćîn (or *Khaṭâ*, i.e. *China*) *and Mâćîn* (تأريخ ملوك (و) خاقان چين و ماچين) down to the final conquest of China by Uktâi Ḳâ'ân in A.H. 631, Jumâdâ I (A.D. 1234, Febr.), on ff. 259b–282a, beginning: ممالك اقوام مذكور چند پارهٔ ولايت معظّم است الخ.

History of the Jews (تأريخ بنى اسرائيل), on ff 283b–307a, in six fasls, beginning: سپاس بيقياس جدايراست كه آفرينندهٔ عقل و جان و پديد كنندهٔ زمين و آسمان است الخ. This part is dated Ṣafar, A.H. 1082 (A.D. 1671, June–July).

History of the Franks (تأريخ افرنج و قياصره) from the creation to A.H. 705 (A.D. 1305, 1306), on ff. 307b–368a, beginning with a detailed index (فهرست اقسام ابواب تأريخ افرنج از ابتداء ظهور آدم صفى عليه السّلام با (read تا) اين زمان كه شهور سنهٔ خمس و سبعمائهٔ هجرى است).

Kism I. از ابتداء ظهور آدم عليه السّلام تا زمان ولادت مسيح عليه السّلام, in four bâbs, on ff. 308a (first and second), 309a, first line, and 309b.

Kism II. از مبداء ولادت عيسى عليه السّلام الى يومنا هذا الخ, likewise in four bâbs, on ff. 310b, lin. penult., 311a, 311b, and 313b. The last and longest of these bâbs contains extensive lists of emperors and popes, often in a very curious and misleading form of spelling.

This part is dated the first of Rabî' I, A.H. 1082 (A.D. 1671, July 8).

History of India (احوال سلاطين هند و هنديان), on ff. 368b–396a, beginning: ازين جهت طول و عرض ممالك هندوستان بغايت وسيع و فسيح است الخ.

Extracts from this section in English have been published by Sir Henry Elliot in his 'Bibliographical Index,' pp. 28–47, and reprinted in the 'History of India,' i. pp. 44–73. It is divided into the following two kisms:

Kism I. در معرفت حساب قرون و ادوار و استيفاء (read و استيفاء) حبر حوك و كلب و كميّت مساحت زمين عموماً و اعداد كوهها و رودها و شهرها و قرى و ضياع و جرائر زمين هند خصوصاً; in ten (read ده instead of دو) fasls, on fol. 369a, first line. According to the detailed account of this section in the Arabic MS. of the Royal Asiatic Society (W. Morley, p. 8), the first kism ought to contain eleven fasls; the first five of our copy agree with the corresponding numbers there, but the sixth here is the seventh of that MS, and so on. This discrepancy is simply due to the fact that the copyist left out the heading فصل ششم on fol. 377b, l 4 before the words ذكر ولادت باسديو و پادشاهان هند كه پيش از سلطان محمود بوده اند, and consequently got wrong in all the following numbers.

Kism II در كيفيّت ولادت شاكمونى و حالات و مقالات و وضع تناسخ از نسخ و مسخ و فسخ و رسخ, dealing exclusively with Buddha's life and teachings, in twenty fasls, on fol 385b, here again the MS. of the Royal Asiatic Society contains twenty-one, but one of these, viz. that containing a list of Indian books, is omitted in all the Persian MSS of the جامع التّواريخ and only found in the Arabic version, see W. Morley, pp. 9 and 10, foot-note. Appended to this section, on ff 396b–402b, is the treatise on metempsychosis, or rather, in refutation of metempsychosis, extracted from the كتاب توضيحات رشيدى, as stated in the colophon of the previous section, and beginning: بدانكه اعتقاد اهل تناسخ آنست كه نفوس قديم اسب وهر نفسى كه از بدنى مفارقت كرد ببدنى ديگر غير آن بدن متعلّق شد الخ.

This part is dated the 25th of Rabî' I, A.H. 1082 (A.D. 1671, August 1), by the same Ṭâhir ibn 'Abd-albâḳî 'Alawî.

The *third volume* or geographical part is not found in this nor in any other copy extant.

A great number of smaller blank spaces, partly perhaps for the insertion of illustrations, but in many cases denoting real lacunas in the original from which this copy was transcribed, are found on ff. 156b, 161a, 161b, 209b, 210a, 373b, 374a, 374b, 378a, 378b, 381a;

452b, 455a, 455b, 456a, 494b, 495a, 524b, 536a, 536b, 538b, 539a, 540a, 557a, 568b, 569a, 569b, 570a, 572a, and 572b; besides many slight omissions of words and phrases.

To the references given above in No. 17 must be added Rieu, Supplement, pp. 15 and 16.

Bibliotheca Leydeniana.

No. 3524, ff. 599, ll. 25; excellent Nasta'lîk; size, 14⅝ in. by 9⅛ in.

2829

Fragments of general histories and biographies.

A conglomerate of incoherent pieces in an absolutely bewildering disorder, with endless lacunas; so far as the contents can be ascertained, they divide themselves into the following *two* classes:

I. Fragments of the *fourth volume* of Mîrkhwând's روضة الصفا (see above, Nos. 24–28 and 48–54), arranged in chronological order, on ff. 1–191, viz.:

1. Unconnected portions of the history of the Dailamites of Jurjân and Gîlân, and of the history of the Ghaznawides, on ff. 132–138, 186 and 187, 189, 190 and 191 (lacunas after ff. 138, 187, 189, and 191); the Ghaznawide rulers begin on fol. 136b with Nâsir-aldîn Sabuktagîn. The last item, on fol. 191b, is the accession of Sulṭân Muḥammad bin Maḥmûd bin Sabuktagîn.

2. Unconnected portions of the history of the Bûyides, from 'Aḍud-aldaulah to Abû 'Alî Kaikhusrau (fol. 142a), and of the history of the Isma'îlîs or Fâṭimides in Maghrib and Egypt, on ff. 154–164, 139–153, 182–184b, l. 3 (lacunas after ff. 164 and 153); the Isma'îlîs begin on fol. 142a, last line; the story of Ḥasan Ṣabâḥ on fol. 152b.

3. Unconnected portions of the history of the Saljûks, dealing particularly with Sulṭân Malikshâh, Sulṭân Sanjar and Tughânshâh, on ff 184b, l 4–end of 185b, 165–181, 39–75a, l. 3 (lacunas after ff. 185, 172 177, 181, and 54); the proper heading appears on fol. 184b, l. 4, ذکر طبقهٔ سلجوقی الخ, and the end on fol. 75a, l. 3, corresponding to Vullers' edition of 'Mirchondi Historia Seldschuckidarum' (Giessen, 1837), pp. 1 and 272 respectively. As dates appear A.H. 446 (A.D. 1054, 1055), on fol. 169a, first line; A.H 482 (A.D. 1089, 1090), on fol. 44a, first line; A.H. 551 (A.D. 1156), on fol. 55a, l. 12, etc.

4. Unconnected portions of the history of the Khwârizmshâhs, on ff. 75a, l. 4–82, 88–108, l. 4 ab infra (lacuna after fol. 82); the proper heading: گفتار در استیلای خوارزمشاهیان و شرح حکومت ایشان الخ, appears on fol. 75a, l. 4; the fragments deal especially with Sulṭân Muḥammad Khwârizmshâh, i.e. Muḥammad bin Tukush (A.H. 596–617 = A.D. 1200–1221), and Sulṭân Jalâl-aldîn Khwârizmshâh (A.H. 617–628 = A.D. 1221–1231). As dates appear A.H. 706 (correctly 606 = A.D. 1209, 1210), on fol. 90a, first line; A.H. 618 (A.D. 1221), on fol. 101b, l. 3; A.H. 620 (A.D. 1223), on fol. 102a, l. 5 ab infra; A.H. 621 (A.D. 1224), on fol. 103b, l. 2; A.H. 625 (A.D. 1228), on fol. 105b, l. 7 ab infra, etc.

5. Unconnected portions of the history of the Karâkhitâ'îs of Kirmân, and of the history of the Muẓaffarîs, on ff. 108a, l. 4 ab infra–116, 1–38, 188 (lacunas after 116 and 38); the latter part deals particularly with Amîr Mubâriz-aldîn Muḥammad and his son Shâh Shujâ' (A.H. 760–786 = A.D. 1359–1384). The Karâkhitâ'îs begin, on fol. 108a, l. 4 ab infra, with the proper heading: ذکر جمعی از قراختائیان که در کرمان حاکم شده اند; and the Muẓaffarîs on fol. 111b, l. 5. As dates appear A.H. 632 (A.D. 1234, 1235), on fol. 108b, l. 7; A.H. 694 (A.D. 1295), on fol. 111b, ll. 6 and 7; A.H. 719 (A.D. 1319), on fol. 114b, l. 9; A.H. 733 and 734 (A.D. 1332–1334), on fol. 115a, l. 9; A.H. 742 (A.D. 1341, 1342), on fol. 1b, l. 12; A.H. 780 (A.D. 1378, 1379), on fol. 37a, l. 3 ab infra, etc.

6. Unconnected portions of the history of the Atâbegs, and of the history of the Ghûrides, on ff. 117–131, 83–86 (lacunas after ff. 131 and 85). As dates appear A.H. 570 (A.D. 1174, 1175), on fol. 130a, l. 7; A.H. 595 (A.D. 1199), on fol. 83a, first line, etc.

7. A small portion of the history of the kings of Dihlî, on fol. 87; the death of Sulṭân Shams-aldîn Îltatmish and the accession of Sulṭân Ruku-aldîn Firûzshâh, in A.H. 633 (A.D. 1236), appear on fol. 87b, ll. 7 and 8.

II. Fragments of Nûr-allâh bin Sharif-alḥusainî's مجالس المؤمنين (see above, No. 704), on ff. 192–316, viz.

8. Unconnected portions of the eighth majlis, containing in sixteen جند the history of the sixteen Shî'ah dynasties; of these sixteen جند there appear here the second to the fifth, part of the sixth, the seventh t the eleventh, and the thirteenth to the sixteenth, on ff. 206 and 207, 274–277, 294, 289–292, 208 and 209, 192 and 193, 257–262, 235–242 (lacunas after ff. 207, 277, 294, 292, 209, and 193), viz.:

جند دوم در متقدمین از حضرت سادات ولاة ولایات که اندلس بوده اند, the earlier Sayyids who became rulers of Spain, from Idrîs bin 'Abdallâh (date here A.H. 109, correctly 169 = A.D 785, 786, see Rieu i. p. 112b) to Muḥammad bin Idrîs, styled Mahdî, on fol. 206a.

جند سیوم در سادات رفیع الدرجات که سلاطین یمن بوده, Sayyids who became kings of Yaman, on fol. 207a.

جند چهارم در شرفا و حکام مکه, the Sharîfs of Makkah, on fol. 276a.

جند پنجم در ذکر بنی فاطمه که در دیار مغرب و مصر خلیفه شدند و ایشانرا اسمعیلیه و عبیدیه نیز گویند, the Fâṭimides or Isma'îlîs of Africa and Egypt, on fol. 275a, l. 3 ab infra.

جند هفتم در آل بویه که ایشانرا دیالمه نیز خوانند, the Bûyides or Dailamites, on fol. 294b (part of جند ششم, containing the history of the Dailamites of Jurjân and Gîlân, which is not marked in our fragments, is found on fol. 294a).

جند هشتم در احوال آل حمدان, the Âl-i-Hamdân, on fol. 291b, l. 3 ab infra.

جند نهم در صفاریه, the Ṣaffârides, on fol. 208a.

چند دهم در احکام بنی عقیل, the Banû 'Ukail, on fol. 192a, l. 4 ab infra.

چند یازدهم در بنی اسد که ایشان را مزیدی نیز خوانند, the Banû Asad, on fol. 193b.

چند سیزدهم در متأخرین سلاطین علویهٔ گیلان, the late Sayyids or Kârkiyâs (see fol. 260b) of Gîlân, on fol. 257b, first line.

چند چهاردهم در سلاطین علویهٔ قوامیهٔ مرعشیهٔ مازندران (read مازندران), the Kiwâmî or Mar'ashî Sayyids of Mâzandarân, on fol. 262a.

چند پانزدهم, in two طائفه, viz.:

(a) ملوک مازندران که ایشان را باوندیه خوانند, the Bâwandî kings of Mâzandarân, in three firkas, on fol. 235b.

(b) در ملوک رستمدار که ملوک (؟ بملوک) گاوپاره اشتهار دارند, the kings of Rustamdâr or Gâopârah, on fol. 238a, second line.

چند شانزدهم در سادات مشعشع والی خوزستان, the Mushâ'sha' Sayyids of Khûzistân, on fol. 240a.

9. Unconnected portions of the purely biographical accounts in the various مجلس of the same famous Shî'ah work, with occasional specimens of Arabic and Persian poetry, on ff. 194–205, 210–234, 243–256, 263–273, 278–288, 293, 295–316 (lacunas after ff. 197, 199, 204, 205, 212, 213, 218, 225, 232, 234, 243, 245, 246, 250, 251, 252, 255, 256, 263, 265, 266, 269, 271, 273, 278, 282, 283, 285, 288, 293, 297, 300, 301, 305, and 313). The beginning of the seventh majlis on philosophers (مجلس هفتم در ذکر مشاهیر حکمای اسلام و متکلمین اعلام) appears on fol. 315a. One of the most interesting specimens of Arabic poetry, quoted in these fragments, is the kasîdah ذات الانوار by Shaikh 'Âbid bin 'Âmir albaṣrî, composed to illustrate the substance or import of Ibn-alfârid's famous قصیدهٔ تائیهٔ (see No. 1811 above), in twelve نور, of which the first eight are preserved on ff. 227b–231b.

No. 3546, ff. 316, ll. 16–28; written by many different hands and on paper of different colour, in various styles of Nasta'lîk several leaves are mutilated; size, 11¼–11⅝ in. by 7⅝–7⅞ in.

II. History of the Early Khalîfs.

2830

Kitâb-i-Futûḥ (کتاب فتوح).

Another copy of the Persian translation of Aḥmad bin A'tham al-Kûfî's Arabic work, فتوح ابن اعثم, styled کتاب فتوح or—according to the Nigâristân—تاریخ فتوح (see W. Pertsch, Berlin Cat., p. 405, first line), comp. above, Nos. 131–133.

Beginning: الحمد لله الملك القديم المنّان الكريم الخ.

No date. Additional references are Cat. Codd. Or. Lugd. Batav. v. p. 200; W. Pertsch, Berlin Cat., pp. 421–423. Parts of this Persian translation have been published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152 sq., and Rousseau's Flowers of Persian Literature, p. 88. An Arabic version is found in Gotha (W. Pertsch, Arabic Cat., iii. p. 219).

No. 200, ff. 336, ll. 19; small, but clear Nasta'lîk; illuminated frontispiece; each page surrounded by small gold stripes: size, 9⅝ in. by 5¼ in.

III History of Timûr.

2831

Zafarnâma (ظفرنامه).

Another copy of Sharaf-aldîn 'Alî Yazdî's history of Timûr, without the Iftitâḥ or Introduction, see above, Nos. 173–186.

Beginning, on fol. 3b: حمدًا كثيرًا مباركًا لمن يؤتى الملك الخ.

A break in the narrative, indicated by تمّت and a small blank, on fol. 72b, denotes the beginning of Timûr's accession to the throne; the heading, which is omitted here, appears in the following copy, on fol. 69a, last line; گفتار در جلوس حضرت صاحبقرانی در سریر سلطنت و جهانبانی.

Dated the 7th of Rabî' I, A.H. 1026 (A.D. 1617, March 15), on fol. 426b, where the text ends. Worm-eaten throughout, especially in the first half of the MS. Additional references, W. Pertsch, Berlin Cat., pp. 445–447; E. G. Browne, Cambridge Cat., pp. 143 and 144; Nallino, Manoscritti etc., Torino, 1900, No. 93. It was edited in the Bibliotheca Indica, 1885–1888.

No. 3448, ff. 428, ll. 21, small, neat Nasta'lîk; illuminated frontispiece on fol. 3b, ff. 3b and 4a splendidly adorned; larger and smaller pictures on ff. 1b, 2a (both full size), 51a, 60a, 103b, 157a, 219a, 241b, 279a, 288a, 292a, 301a, 343a, 358a, 427b, and 428a (the last two again full size; gorgeous Eastern binding; size, 10⅝ in. by 6 in.

2832

Another, slightly incomplete, copy of the same.

Beginning as usual. The statement on fol. 1a, that it is the second volume of the Timûrnâma (جلد دوم تیمورنامه), is incorrect, as there exists only *one* volume of this work; perhaps the Iftitâḥ, which is wanting in this as well as in the preceding copy, was sometimes reckoned as first volume. This copy breaks off on fol. 437b in the middle of the concluding poem, the last verse corresponding to fol. 425b, l. 5 ab infra in the preceding copy. The right order of ff. 94–103 is: 94, 101, 102, 97–100, 95, 96, 103. It was presented to the Library June 8, 1893. Slightly worm-eaten.

No. 3543, ff. 437, ll. 18; very clear Nasta'lîk; illuminated frontispiece; size, 10⅝ in. by 6⅝ in.

IV. Indian History.

a. *Kings of Dihlî, and General History.*

2833

Tûzuk-i-Jahângîrî (توزك جهانگيرى).

An excellent copy of the second edition of the emperor Jahângîr's authentic memoirs, with an introduction, a continuation of the original autobiographical work from the commencement of the nineteenth year of his reign to his death, and a list of Jahângîr's wazirs, by Muhammad Hâdî (see fol. 2b, l 3 ab infra), which has been edited, 1864, by Sayyid Ahmad at Ally Gurh; comp. De Sacy in Journal des Savants, 1830, pp. 359 and 430; Elliot, History of India, vi. pp. 251–391; W. Morley, pp. 118–120; Bodleian Cat., No. 221; see also the first edition of these memoirs, Rieu i pp. 253 and 254, and Supplement, p. 53b; E. G. Browne, Cambridge Cat., pp. 169–171; and No. 305 above, where Muhammad Hâdî's edition is also mentioned

Contents:

1. Index (فهرست) for the twenty-two years of Jahângîr's reign, on fol. 1a.

2. Muhammad Hâdî's Introduction, giving an account of the emperor's ancestors, his birth, and the events of his life to his accession, together with a list of his wives and children, beginning, on fol 2b حمد و ثنای نحمد و سپاس و ستایش لا تحصی و لا تعدّ مر نکاته پادشاهی را سزاست که داب لازم الرکاب الخ

3 The autobiographical memoirs of Jahangîr, beginning, on fol 13b, quite like the first edition ار عنایات سبحانی الهی یکساعت نحومی از روز پنجشنبه هشتم جمادی الثانی هزار و چهارده هجری الخ

First year of his reign, on fol. 25b, *second*, on fol 36a; *third*, on fol 50b, *fourth*, on fol 55a, *fifth*, on fol. 58b; *sixth* on fol 66a, *seventh* on fol 70a, *eighth* on fol. 78a; *ninth*, on fol. 85b; *tenth*, on fol 91a, *eleventh*, on fol 101b, *twelfth*, on fol. 117a, *thirteenth*, on fol. 139b; *fourteenth*, on fol 159b; *fifteenth*, on fol 174a; *sixteenth* on fol 192a; *seventeenth*, on fol 201a; *eighteenth*, on fol. 208a; *nineteenth*, on fol 220b, *twentieth*, on fol 229b, *twenty-first*, on fol. 232b, *twenty-second*, on fol. 243a. On fol. 222a, last two lines, the same rubric appears which has been quoted in W. Morley, p. 119, foot-note, stating that here the emperor's own work ends and the editor's addition begins.

4. List of Jahângîr's wazirs and short history of the descent and family of I'timâd-aldaulah (ذكر وزراى حضرت جنّت مكانى), on fol. 247a.

5. A detailed statement of the transcriber, Sayyid Muhammadkhân Dihlawî alhusainî alhasanî, the son of Sayyid Muhammad Muttakikhân Bahâdur, concerning this work and the various collations he made, to produce this copy, between 1839 and 1843, together with some reminiscences of his own life; it was finished after elaborate research the 1st of October, 1843.

Presented to the Library by General J. P. Smith, through Professor Wilson, Oct. 11, 1854.

No. 3112 (Glass Case), ff. 251, ll. 21; excellent Nasta'lîk; two splendidly illuminated frontispieces on ff. 2b and 13b, and fine gilt arabesques on ff. 12a and 248a; neat ornaments at the heading of each year of the emperor's reign, and at the copyist's concluding remarks on fol. 249a; each page surrounded by a small gilt frame; gorgeous Eastern binding; size, 12¾ in. by 8½ in.

2834

Ta'rîkh-i-Muhammad bin Mu'tamadkhân (تاريخ محمّد بن معتمدخان).

The memoirs of Mirzâ Muhammad bin Mu'tamadkhân bin Diyânatkhân (the original names of his father and grandfather were Rustam and Kubâd respectively, the latter having died in A.H. 1083 = A.D. 1672, 1673, the former in A.H. 1117 = A.D. 1705), from the death of 'Âlamgîr to that of Farrukhsiyar (A.H. 1118–1131 = A.D. 1707–1719), with a short summary of events in the last three years of 'Âlamgîr's reign, whose service he had entered the 25th of Jumâdâ II, A.H. 1115 (A.D 1703, Nov. 5). This copy is identical with and a duplicate of the عبرت نامه, described in No. 392 above, beginning: الحمد لله على الطافه و افضاله و صلّى الله على محمّد . . . امّا بعد چنين گويد بندهٔ امیدوار رحمت پروردگار محمّد بن معتمدخان بن دیانتخان که اینچند ورقی است در تذکرهٔ احوال خود الخ.

The same wrong date of the author's birth, viz. A H 1070, instead of 1098 (A. D. 1687), is given here as in No 392. Muhammad bin Mu'tamadkhân is frequently alluded to in contemporary chronicles; see, for instance, Rieu i p 181b, where a note of his, dated A H 1160 (A. D. 1747), is quoted; iii p 895, where his later and larger work, the تاريخ محمّدي, is described; iii p 944b, where the present memoirs are mentioned as one of the sources for the preface of Muhammad Bakhsh Âshûb's history of the life and reign of Muhammadshâh, Rieu, Supplement, p. 53a, where another note of the author's, dated A H. 1157, Dhû-alhijjah (A D. 1745, Jan), is quoted; and E. G. Browne, Cambridge Cat, pp 167 and 168, where a seal of his, with the date A H. 1120 (A D 1708, 1709), is spoken of. These memoirs were translated by Captain Jonathan Scott, 1786.

No. 818, ff. 172, ll 13; Nasta'lîk, size, 8¾ in. by 6¼ in.

2835

Ta'rîkh-i-Mamâlik-i-Hind (تاريخ ممالك هند).

A modern compendium of general Indian history, compiled chiefly from Firishta's گلشن ابراهيمى (see Nos. 291–302 above), with a short continuation of the Moghul emperors from Akbar to Shâh 'Âlam, and occasional additions in the minor dynasties, by Ghulâm Bâsit (see fol. 8b), A.H. 1196 (A.D. 1782), at the request of General Giles Stibbert (see fol. 9a, ll. 6 and 7), who was commander-in-chief of the Bengal army 1777–

1779 and 1783–1785, and whom the author served as Munshî in Calcutta, comp. Elliot, History of India, viii. p. 206. Two other copies of this work are noticed in Rieu i. p. 237, and in Rehâtsek, Mulla Firuz Library, p. 76, No. 15; extracts from it in Rieu, Supplement, p. 56[a], No. ii. A Persian heading, on fol. 1[a], states that this copy was transcribed from the Mullâ Firûz Library, that is no doubt from Rehatsek's MS., the 28th of Shawwâl, A.H. 1296 (A.D. 1879, Oct. 15). Compared with the British Museum copy the present MS. contains only the shorter second half of the work, all the earlier chapters on Hindû cosmogony, the early Hindû kings, the early Muhammadan invasions, the dynasties of the Ghaznawides, Ghûrides, Khiljis, and Lûdis, the rulers of Sind, Ṭatah, Multân, Kashmir, Bangâlah, and Jaunpûr being omitted. There is also a frequent incorrectness both in spelling and dates.

Contents:

1. A detailed index, on ff. 1[b]–5[b]; fol. 6 is left blank.

2. The author's preface, on ff. 7[b]–9[b], beginning: حمد و سپاس آن خالق بیهمتا که عالم را از پردهٔ مخفی بظهور آورده الخ; fol. 10 is again left blank.

3. The kings of the Dakhan, on fol. 11[b] sq., viz.:

(*a*) The Bahmanî Sulṭâns of Gulbargah, etc., on fol. 13[a], from 'Alâ-aldîn Ḥasan گانگری (so here, for the usual گانگو) to 'Alâ-aldîn III.

(*b*) The 'Âdilshâhî Sulṭâns of Bijâpûr, on fol. 43[b], from Yûsuf 'Âdilshâh to Ibrâhîm 'Âdilshâh II.

(*c*) The Nizâmshâhî Sulṭâns of Aḥmadnagar, on fol. 55[b], from Aḥmad Nizâmshâh Baḥrî to Murtadâ Nizâmshâh II.

(*d*) The Kuṭbshâhî Sulṭâns of Gulkundah, on fol. 72[a], from Kulî Kuṭbshâh to Ḥalîm Kutbshâh, son of Ibrâhîmshâh.

(*e*) The 'Imâd-almulkî or Imâdshâhî Sulṭâns of Barâr, on fol. 78[a], from Fatḥ-allâh Nâmî to Tufâlkhân's death in A.H. 982 (A.D. 1574, 1575).

(*f*) The Baridiyyah Sulṭâns of Bîdar, on fol. 81 from Ḳâsim Barîd to Mirzâ 'Alî Bârid, called Amir Barîd II.

This chapter corresponds to the third makâlah of Firishta's history.

4. The kings of Gujarât, on fol. 84[b], from Muḥammadshâh bin Firûzshâh to Muẓaffar III. This chapter corresponds to the fourth makâlah in the same work.

5. The kings of Mâlwah (here spelt مالوا), on fol. 109[a], from Dilâwarkhân Ghûrî to Bâz Bahâdur. This chapter corresponds to the fifth makâlah in Firishta.

6. The Fârûḳiyyah kings of Khândîsh, on fol. 127[a], from Malik Râjah to Bahâdurkhân bin Râjah 'Alîkhân. This chapter corresponds to the sixth makâlah in Firishta.

7. Account of Malabar (here spelt ملیبار), on fol. 142[a], first line. This chapter corresponds to the eleventh makâlah in Firishta.

8. The Timûrides or Moghul emperors of India, on fol. 157[b], from Bâbar to Shâh 'Âlam. This chapter corresponds, up to the reign of Akbar, to the second half of the second makâlah in Firishta.

The date of the original of this transcript is Rabî' I, A.H. 1240 (A.D. 1824, Oct.–Nov.).

No. 3446, ff. 193, ll. 10; large Nasta'lîḳ; size, 8½ in. by 6½ in.

b. *Minor Dynasties.*

1. The Dakhan (or Dakkan) in general.

2836

Sâwanih-i-Dakkan (سوانح دکّن).

Statistics and revenue accounts of the six Ṣûbas of the Dakhan, with a historical account of the Âṣafîs or Nizâms of Ḥaidarâbâd from their origin to A.H. 1197 (A.D. 1783), the year when this work was compiled, in the reign of Mîr Nizâm 'Alîkhân, by Mun'imkhân alhamadânî alaurangâbâdî, and styled سوانح دکّن (see ff. 2[b], first two lines, 3[a] sq., 3[b], ll. 3 and 2 ab infra), see another copy of the same fully described in Rieu i. pp. 322 and 323.

Beginning: حمد داوری که بوقلمونی اقالیم سبعه الخ.

Contents:

1. Account of the Ṣûbah of Aurangâbâd, on fol. 6[a], with its twelve Sarkârs (beginning with سرکار دولت آباد, on fol. 9[a]) and its Parganas (beginning, on fol. 11[b], with the پرگنهٔ حویلی دولت آباد).

2. Account of the Ṣûbah of Khândîs, on fol. 25[a], with its six Sarkârs (beginning with آسیر, on fol. 29[a]) and its Parganas.

3. Account of the Ṣûbah of Barâr, on fol. 39[a], first line, with its thirteen Sarkârs (beginning with بالاگهات پاتهری, on fol. 40[b]) and its Parganas.

4. Account of the Ṣûbah of Muḥammadâbâd Bîdar on fol. 57[b], with its six Sarkârs and its Parganas.

5. Account of the Ṣûbah of Bîjâpûr and part of the Carnatic (صوبهٔ دار الظفر بیجاپور در دو قسم صوبهٔ بیجاپور و کرناتک بیجاپور), on fol. 67[a], first line, with its eighteen Sarkârs in Bîjâpûr and its Parganas; the سرکار کرناتک بیجاپور begins on fol. 82[b].

6. Account of the Ṣûbah of Ḥaidarâbâd and part of the Carnatic (صوبهٔ فرخنده بنیاد حیدر آباد معه تعلّقهٔ کرناتک الخ), on fol. 88[b], with its forty-three Sarkârs and its Parganas; the تعلّقهٔ کرناتک حیدر آباد begins on fol. 106[b], first line.

7. History of the Nawwâb Nizâm-almulk Aṣafjâh (died A.H. 1161 = A.D. 1748), on fol. 119[b].

8. History of the Nawwâb Nizâm-aldaulah Mîr Aḥmadkhân Bahâdur Nâṣirjang (died A.H. 1164 = A.D. 1750), on fol. 140[b].

9. History of the Amîr-alumara Ghâz- (or Ghazî-) aldinkhân Bahâdur Firûzjang, the elder brother of the preceding Nizâm (died A.H. 1165 = A.D. 1752), on fol. 149[a].

10. History of the Amîr-almamâlik Sayyid Muhammadkhân Bahâdur Ṣalâbatjang, the younger brother of the same Niżâm (died A.H. 1177 = A.D. 1763, 1764), on fol. 151b.

11. History of the Nawwâb Niżâm-almulk Niżam-aldaulah Niżâm 'Alîkhân Bahâdur Fathjang, to A.H. 1197 (A.D. 1783), on fol. 154b; comp. on these Niżâms, Nos. 466–468 above.

12. Lives of prominent Amîrs in the reign of the preceding Niżâm: (a) Amîr-alumarâ Shujâ'-almulk, called Basâlatjang, the younger brother of the same Niżâm (died A.H. 1196 = A.D. 1782), on fol. 168b. (b) Rukn-aldaulah Mîr Mûsâkhân Bahâdur Iḥtishâmjang (died A.H. 1189 = A.D. 1775), on fol. 170a (c) Ismâ'îlkhân Panî (died likewise A.H. 1189), on fol. 185b. (d) Mubâriz-almulk Żafar-aldaulah Ḍâbitjang (died A.H. 1195 = A.D. 1781, see No. 527, 10 above), on fol. 184a. (e–h) Ṣamsâm-aldaulah 'Abdalrazzâk (murdered A.H. 1171 = A.D. 1758, the heading gives here by mistake the name of his immediately following eldest son), on fol. 181a, with his three sons Ṣamṣâm-almulk Mîr 'Abd-alhayykhân (died A.H. 1196 = A.D. 1782), on fol. 177b, Mîr 'Abd-alsalâmkhân Dilawarjang (died A.H. 1187 = A.D. 1773), on fol. 175a, last line; and Mîr 'Abd-alnabîkhân (murdered at the same time as his father, A.H. 1171) on fol. 174b (i) and (k) Mîr 'Abd alrazzakkhan Kadirjang, with the epithets Mushîr-almulk Suhrabjang A'zam-alumarâ Arisṭûjâh, and the original name Ghulam Sayyid (born A.H. 1145 = A.D. 1732, 1733), and his son Mushîr-aldaulah Sarî-almulk, on fol. 174a. (l) Shams-almulk Shams-alumarâ Bahâdur with his original name Abu alfath, on fol. 171b (m) Sharaf-aldaulah Sharaf alumarâ Bahâdur, with his original name Mîr Ahmad Yâr, brother of Rukn-aldaulah Mîr Mûsâkhan (see b above), on fol. 171a margin (n) Muzaffar aldaulah Sayyid Dilâwarkhân, on fol. 171b margin (o) Sirâj-aldaulah Amîr-alhind Wâjâh, son of Anwar aldinkhan Shahâmatjang (that is Nawwab Muhammad 'Alî, the ruler of the Carnatic from A.H. 1162 to 1210 = A.D. 1749–1795, see above, No. 501), on fol. 173a margin (p) Ranmastkhân Bahadur, known as Munawwarkhan on fol. 176a margin (q) Haidar 'Alîkhan Bahadur (of Maisûr), Tipû Sultân's father, whose death is fixed here in A.H. 1196 (instead of the beginning of Muharram, A.H. 1197 = A.D. 1782, see Nos. 516–522 above), on fol. 176b margin. In the British Museum copy i follows after l and n precedes i; besides g, h and k are not specially mentioned there.

13. Account of Râjah Mâdhû Râo Siwâ'î (see above No. 491), and the Marattah State, on fol. 178a margin.

14. Account of Raghojî Bhoslah (see above, Nos. 485 and 527, 4), on fol. 184b margin.

15. Conclusion (خاتمة) on fol. 184b margin; it consists here of a few lines only and breaks off on fol. 185a margin, where the present copy ends; consequently the account of the author's life and his ancestors, which it ought to contain, is entirely missing here.

Ff. 171–186 are turned upside down; they must be read in the following order: 186b–171a centre-column, 171a–185a margin-column.

No. 2965, ff. 186, centre-column throughout, and additional margin-column on ff. 171–185; Nasta'lîk; size, 9⅞ in. by 6¼ in.

2837

Revenue accounts of the six Ṣûbas of the Dakhan, from original records, identical with the احوال محاصل شش صوبهٔ دکن in E. G. Browne, Cambridge Cat., pp. 184 and 185, where they are said to refer to the time of the emperor Bahâdurshâh; on fol. 304b (the last page) the same statement appears which has been noticed in the Cambridge copy, according to which the original computation of these revenues dates back to A.H. 1079 (the day of completion being here as it is there, the 29th of Jumâdâ I in that year, A.D. 1668, Nov. 4, and the name of the two accountants Ṣafî-aldîn Muḥammad and Râm Râe, commissioned by Ṣafîkhân). The present copy is dated on the first fly-leaf 1795; on the second fly-leaf the name of C. Mackenzie as that of the first owner appears.

The six Ṣûbas appear in the following order: Aurangâbâd, on ff. 1b–60a; Bidar, on ff. 61a–99a (ff. 100 and 101 left blank); Khândîsh, on ff. 102a–133b; Barâr, on ff. 134a–221b; Bijâpûr, on ff. 222a–289b (ff. 290 and 291 left blank); Ḥaidarâbâd, on ff. 292–304a.

No. 2925, ff. 304; Shikasta; size, 10⅝ in. by 6⅝ in.

2. Bijâpûr.

2838

Muntakhab az Kitâb-i-Tadhkirat-almulk (منتخب از كتاب تذكرة الملك).

A somewhat curtailed edition of Rafî' Shîrâzî, i.e. Rafî'-aldîn Ibrâhîm bin Nûr-aldîn Taufîk Shîrâzî's تذكرة الملك or history of the 'Âdilshâh's of Bijâpûr, together with an account of some contemporary minor dynasties in India, especially the Bahmanîs, the kings of Gujarât, the Niżâmshâhs and the Kuṭbshâhs, and a comprehensive history of the Moghul emperors Bâbar, Humâyûn, and Akbar. It was commenced in A.H. 1017 (A.D. 1608) and completed A.H. 1020 (A.D. 1611), see for a fuller description, Bodleian Cat., No. 276; Rieu i p. 316, and Supplement, p. 56a, No. III; and Rehatsek, Mulla Firuz Library, p. 73, No. 11. The Bodleian copy contains a mukaddimah, twelve fasls, and a khâtimah, whilst in that of the British Museum the last four fasls together form the ninth and last. The present copy has the first ten of the Bodleian and the main portions of the twelfth; the eleventh, i.e. the history of the Ṣafawî kings of Persia, as well as the khâtimah, is entirely wanting.

Contents

A detailed index on ff. 1b–4a.

Beginning of the work itself, on fol. 5b: امّا بعد يقول العبد الفقير الى الله النادى رفيع شيرازى الخ, the initial words of the Bodleian and British Museum copies (which again differ from one another) being omitted here.

Mukaddimah, on fol. 8a, in which the author states, that previous to the compilation of this work he had made an abridgement of general history from the first six volumes of Mîrkhwând's روضة الصفا, and the seventh

volume of Khwândamîr's حبيب السّير (i.e. the so-called seventh volume of the روضة الصّفا, containing the history of Sulṭân Ḥusain, which was practically composed by Khwândamîr and agrees verbatim with the corresponding part of the third chapter of the third volume of the حبيب السّير).

Faṣl I, on fol. 8ᵃ: History of the Bahmanî Sulṭâns of Gulbargah to the accession of Maḥmudshâh.

Faṣl II, on fol. 17ᵃ: History of Yûsuf 'Âdilkhân, with a short continuation of the Bahmanîs from Maḥmûdshâh to 'Alâ-aldîn bin Maḥmûdshâh, i.e. 'Alâ-aldîn III.

Faṣl III, on fol. 25ᵃ: History of Isma'îl 'Âdilkhân.

Faṣl IV, on fol. 28ᵇ: History of Ibrâhîm 'Âdilkhân I.

Faṣl V, on fol. 32ᵇ, last line: History of 'Alî 'Âdilshâh I to A.H. 966 (A.D. 1558, 1559).

Faṣl VI, on fol. 37ᵃ: History of the kings of Gujarât, of the Niẓâmshâhs of Aḥmadnagar, and the Ḳuṭbshâhs of Gulkundah, and continuation of the reign of Alî 'Âdilshâh I to A.H. 982 (A.D. 1574).

Faṣl VII, on fol. 71ᵃ: History of the rise of Afdalkhân, and the end of the reign of 'Alî 'Âdilshâh I.

Faṣl VIII, on fol. 92ᵃ: History of Ibrâhîm 'Âdilkhân or 'Âdilshâh II to the time when this work was compiled, together with an account of Afdalkhân's death, of Burhân Niẓâmshâh, the brother of Murtaḍa Niẓâmshâh, and of his son Ibrâhîmshâh.

Faṣl IX (the number is omitted both in index and text), on fol. 134ᵃ: History of the Timûrides or Moghul emperors Bâbar and Humâyûn.

Faṣl X, on fol. 148ᵃ: History of the emperor Akbar, together with an account of the accession of Salîm (i.e. Jahângîr), and the early history of Malik 'Anbar; description of the wonderful excavations at Ellora and other places (on fol. 210ᵇ, last line), of the expedition of Prince Parwîz into the Dakhan (on fol. 214ᵇ), and of the fresh rise of the Niẓâmshâhî government in Daulatâbâd (on fol. 219ᵃ); these latter sections form part of faṣl XII in the Bodleian copy.

This copy was transcribed from that in the Mullâ Fîrûz Library by Mîrzâ Jawâd Shîrâzî, and finished the last of December, 1879 (A.H. 1297, the 17th of Muharram).

No. 3541, ff. 221, ll. 18; large Nasta'lîk; size, 13 in. by 7¾ in.

3. Gulkundah.

2839

Ḥadîḳat-al'âlam (حديقة العالم).

Another copy of the *first makâlah* of Abû-alḳâsim bin Raḍî-aldîn almusâwî, called Mîr 'Âlam's history of the Ḳuṭbshâhs of Gulkundah, compiled shortly after A.H. 1218 (A.D. 1803, 1804), see No. 465 above, and the extracts in No. 469. Beginning the same as there: نظام ملك سخنوری و انتظام قلمرو الخ. Title and index, on fol. 4ᵇ.

Makaddimah, on fol. 4ᵇ: در بيان نسب شريف شاه غفران پناه سلطان قلی قطبشا (pedigree of Ḳulî Ḳuṭbshâh

Bâb I. در بيان احوال خسرو مؤيّد پادشاه غفران پناه سلطان قلی قطبشاه (Ḳulî Ḳuṭbshâh's reign), in three faṣls, on ff. 5ᵃ, 14ᵇ, and 23ᵃ.

Bâb II. در احوال جم جاه جمشيد قطبشاه و شاهزاده سبحان قلی (Jamshîd Ḳuṭbshâh's and Subḥân Ḳulî's reigns), in three faṣls, on ff. 39ᵇ, 55ᵇ, and 57ᵃ.

Bâb III. در احوال پادشاه خلائق پناه ابراهيم قطبشاه (Ibrâhîm Ḳuṭbshâh's reign), in three faṣls, on ff. 58ᵃ, 62ᵇ, and 105ᵇ.

Bâb IV. در بيان احوال سلطان معدلت نشان سايهٔ لطف الله ابو المظفّر سلطان محمّد قلی قطبشاه (Muḥammad Ḳulî Ḳuṭbshâh's reign), in three faṣls, on ff. 107ᵇ, 113ᵃ, and 143ᵃ.

Bâb V. در احوال حضرت ظلّ الهی زينت بخش سرير شاهی پادشاه دين پناه سلطان محمّد قطبشاه (Muḥammad Ḳuṭbshâh's reign), in three faṣls, on ff. 145ᵃ, 151ᵇ, and 156ᵃ.

Bâb VI. در بيان احوال پادشاه ذی شوكت و حشمت زينت بخش اورنگ شاهی قائم مقام حضرت ظلّ الهی پادشاه معدلت پناه سلطان عبد الله قطبشاه ('Abdallah Ḳuṭbshâh's reign), in three faṣls, on ff. 170ᵃ, 193ᵇ, and 203ᵇ, first line.

Bâb VII. در بيان احوال پادشاه مشمول رحمت الله سلطان ابو الحسن قطبشاه المشتهر بتاناشاه (Abû-alḥasan Kutbshah, called Tanâshah's reign), on fol. 211ᵃ.

No date

Additional reference, Rieu, Supplement, p. 56ᵇ, No. I.

No. 2909, ff. 240, ll. 14–21; written by various hands in different styles of Nasta'lîk, illuminated frontispiece, size, 11½ in. by 7½ in.

2840

Ḳuṭbnumâi 'âlam (قطبنمای عالم).

This work, which (with a few exceptions, mentioned below) agrees word for word with the preceding history, and is nothing but another copy of the same, is ascribed in the preamble (which has been noticed before in No. 465 above, col. 180 of this Cat.) to a certain Mîr Abû Turâb ibn al-Sayyid Aḥmad alridawî, who claims to have been commissioned by Mîr 'Âlam to write a history of the Ḳuṭbshâhs on the basis of extracts from the تاريخ قطبشاه (see Nos. 456–462 above) and other historical sources. This is clearly a specimen of barefaced plagiarism, so much the more so, as the original preface of Mîr 'Âlam has been quietly omitted and the present preamble, which begins, on fol. 1ᵇ: سپاس و ستايش گوناگون مر قادر بيچون را كه آفرينندهٔ جهانست و بخشندهٔ تخت الخ, put in its place. The only points of difference between this copy and the preceding one are: (1) the exchange of one preface for the other, and the invention of a new title (see fol. 2ᵃ, first line); (2) the omission of any reference to the division of the work into two makâlas; (3) the

addition of a khatimah at the end, giving an outline of Mîr 'Âlam's life and a description of the splendid buildings, gardens, caravanserais, etc., which Haidarâbâd and its surroundings owe to that great minister; and (4) the mention of the current year, viz. A. H. 1221 (A. D. 1806), on fol. 2a, l. 9. In all other respects it is identical with the حديقة العالم.

Contents:

Index, on fol. 2a.

Mukaddimah, on fol. 2a.

Bâb I, in three faṣls, on ff. 2b, 10a, first line, and 16b.

Bâb II, in three faṣls, on ff. 28b, 36b, and 37b.

Bâb III, in three faṣls, on ff. 38a, 40b, and 66b.

Bâb IV, in three faṣls, on ff. 67b, 70b, and 86b.

Bâb V, in three faṣls, on ff. 88a, 91a, l. 3 ab infra, and 93b.

Bâb VI, in three faṣls, on ff. 100b, 112b, and 118a.

Bâb VII, on fol. 121b.

On fol. 138a, line 9, the original work of Mîr 'Âlam ends, corresponding to the last words in the preceding copy, and the khâtimah on Mîr 'Âlam and his buildings, etc., begins: خاتمه در ذكر مجملى از احوال ميمنت اشتمال عاليجناب وزارت مآب و بيان كيفيّت عمارات روح افزا و باغات دلگشا و كاروانسراها.

Dated by 'Alîkhân of Nârnaul the 25th of Ramadan, A. H. 1222 (A. D. 1807, Nov. 26)

No. 3453, ff. 144, ll. 20; Nasta'lîk; small illuminated frontispiece, worm-eaten and mutilated by big holes through out the pages, size, 12⅛ in by 6⅞ in

4. Bangâlah.

2841

Topography and history of the fortress of Gaur or Gaurh (گوره, as it is spelt here, the ancient capital of Bangâlah, also called Lakhnauti) and the township of Pandwah, compiled by Shiyâm Parshâd Munshi in November and December, 1810, at the request of Major William Franklin (see fol. 1a, ll. 3 and 6, and l. 4 ab infra), and divided into the following four faṣls:

فصل اوّل در ذكر مكانات و عمارات بنا ساختهٔ سلطان شجاع واقعهٔ شهر راج محلّ, on fol. 2b.

فصل دويم در ذكر مكانات مساجد و عمارات و حويلى و دولتخانهٔ پادشاهان قلعهٔ گوره لكهنوتى, on fol. 4a.

فصل سيوم در ذكر تعظيم و تكريم عمارات مسجد قصبهٔ پندوه, on fol. 10a.

فصل چهارم در ذكر طبقهٔ ملوك سابق دار السّلطنت قديم بنگاله در لكهنوتى و غيره, on fol. 14a, first line.

The title is given on the fly-leaf and fol. 1a in these various forms: خلاصهٔ احوال گوره و جاى ديگر; خلاصهٔ احوال سلاطين و مكانات قلعهٔ گوره لكهنوتى و قصبهٔ پندوه; and كيفيّت مكانات قلعهٔ گوره لكهنوتى و غيره.

No. 2892, ff. 16, ll. 16-18; careless Nasta'lîk; size, 11½ in. by 7⅝ in.

5. Banâras.

2842

Tuḥfa-i-tâza (تحفهٔ تازه).

A fragment of the *third bâb* of the Tuḥfa-i-tâza or Balwandnâma (see above, No. 483), containing the latter portion of the history of Râjah Câit Singh (A. H. 1185-1195 = A. D. 1771-1781), with whose deposition in A. H. 1195 the work (as usually) concludes. At the end of the last page the same remark is found as in No. 483 above and in the British Museum copy, that the author intended in a second volume to relate the history of Râjah Mahîpat Narâ'in and Râjah Ûdit Narâ'in from A. H. 1196 (Faṣlî year 1189 = A. D. 1780, correctly 1782) onwards—a task which he seems never to have accomplished.

This fragment begins abruptly, on fol. 1a: گوش... نكرده قدم پيش نهاد بر قيد از آن فرياد آوردند الخ.

No. 3545 (olim 3521), ff. 45, ll. 15; careless Nasta'lîk, sometimes resembling Shikasta; size, 10½-9⅝ in. by 6⅝-6¾ in.

6. Carnatic.

2843

Sa'îdnâma (سعيدنامه).

Another complete copy of the history of Sa'âdat-allahkhân, the ruler of the Carnatic from his birth in A. H. 1061 (A. D. 1651) to 1135 (A. D. 1723), styled سعيدنامه (see, for instance, fol. 5a, last line, and the colophons on ff. 63b and 130b, not سعادتنامه, as it is called on the first fly-leaf and in the first line of the second daftar on fol. 64a), see No. 500 above. Like Rieu's copy it is divided into three daftars, the second and third of which begin respectively on ff. 64a and 131a. The author's name is also given in full here on fol. 6b, l. 3 ab infra, sq., Jaswant Râi bin Bhagwant Râi bin Sundardâs bin Malik Haridâs, etc., with the takhallus Munshi (see fol. 7b, lin. penult).

Beginning, on fol. 1b: اين نامه كه از نام سعيد است سعيد الخ.

The last date mentioned is the same as in Rieu, viz. the 16th of Ramadân, A. H. 1135 (A. D. 1723, June 20), see fol 183b, l 9, and compare ff. 183a, l. 11, and 181a, l 2.

This copy is dated A. H. 1265 (A. D. 1849).

No. 3177, ff. 1-184, ll. 17; clear Nasta'lîk; size, 10¾ in. by 8 in.

2844

Waḳâ'i'-i-Sa'âdat (وقائع سعادت).

A condensed history of the rulers of the Carnatic, both the Nawwâbs of Arkât and the Jâgîrdârs of Vellore (ويلور), from Sa'âdat-allâhkhân (see the preceding work) to Ghulâm Murtaḍâkhân, by an anonymous author (to whom on the fly-leaf of the following copy the name Sa'd-allâhkhân seems to be given), compiled A. H. 1218 (A. D. 1803, see fol. 194b, l. 3) from Khâfîkhân Nizâm-almulk's منتخب لباب

(see above, No. 396 sq.); Bâkir 'Alîkhân, the Jâgîrdar of Vellore's نكات الكائنات; the various literary compositions of Muhammad Amîn, the Munshî of Sa'âdat-allâhkhân; and some traditional information. It is divided into *three* fasls, the *first* (on fol. 193b) dealing with the Nawwâbs of Arkât, Sa'âdat-allâhkhân, 'Alî Dûstkhân, the son of Sa'âdat-allâhkhân's brother Ghulâm Sâdik Alikhân (commonly called Ghulâm 'Alikhân), and Safdar 'Alîkhân, who was murdered A.H. 1155, the 15th of Sha'bân (A.D. 1742, Oct. 15), with their offspring; the *second* (on fol. 200a) treating of the Jâgîrdârs of Vellore from Ghulâm 'Alîkhân to Ghulâm Murtadâkhân's death in Trichinopoly, A.H. 1176 (A.D. 1762–1763); the *third* (on fol. 203b) relating other extraneous events. Unfortunately of the third fasl only two-and-a-half lines are left, but the remainder can be supplied from the following copy.

Beginning, on fol. 193b: سعادت (read وقائعه) وقائعه محتوی ذکر قوم و مسکن و دیوانی و صوبداری و قلعداری و جاگیرداری و مدت ریاست و انتقال الخ.

No. 3177, ff. 193–204, ll. 17; clear Nasta'lîk; size, 10⅜ in. by 8 in.

2845

Another copy of the same.

This copy is complete, but very unsatisfactory in point of correctness; many of the most important items, for instance the date of composition, are left out, other dates are wrong; the text is often curtailed, and nothing is said of a division into three fasls, although, with the help of the preceding copy, their beginnings can easily be traced, viz. on ff. 1b, 12b, and 32a. On the other hand, this copy contains on ff. 23b–32a a continuation of the history of the Jâgîrdârs of Vellore from Ghulâm Murtadâkhân to 1803, the date of composition of this historical treatise, which is wanting in the preceding copy. Beginning the same as there.

No. 3061, ff. 37, ll. 7–10; Nasta'lîk; size, 9 in. by 5¾ in.

7. Kashmîr.

2846

Ta'rîkh-i-Kashmîr (تاریخ کشمیر).

Another copy of Haidar Malik bin Hasan Malik bin Kamâl-aldîn Malik Muhammad Nâjî (so the author's name here on fol. 3b sq.) of Câmwarah's history of Kashmîr, based on the old Sanskrit work Râjatarangini, and completed under Sulṭân Jahângîr, A.H. 1030 (A.D. 1621), see above, No. 510. The present copy contains the history of Kashmîr only, as all the other copies do with the exception of the one described above, loc. cit.

Beginning: ای آنکه جهان بوحدت تعبیت گواه الخ.

Dated the 20th of Rabî'-alawwal, A.H. 1046 (A.D. 1636, Aug. 22).

No. 3517, ff. 188, ll. 10; Nasta'lîk; a little worm-eaten; size, 6¾ in. by 3¾ in.

2847

Ta'rîkh-i-Kashmîr (تاریخ کشمیر).

Another copy of Narâyan Kûl 'Âjiz' history of Kashmîr, see Nos. 511 and 512 above.

Beginning the same as there: سپاس بیرون از مقیاس قیاس سزاوار جناب پادشاهی الخ.

Dated the 24th of Jumâdâ II, A.H. 1263 (A.D. 1847, June 9). Additional references: W. Pertsch, Berlin Cat., p. 491; E. G. Browne, Cambridge Cat., pp. 177–179.

No. 3523, ff. 163, ll. 10; very large and distinct Nasta'lîk; size, 8½ in. by 5⅞ in.

V. Special History of Jatah and Kâshghar.

2848

Ta'rîkh-i-Rashîdî (تاریخ رشیدی).

An excellent copy of the rare work of Muhammad Haidar ibn Muhammad Husain Gûrgân, commonly called Mirzâ Haidar (see fol. 3a, l. 11), who was born A.H. 905 (A.D. 1499, 1500, see fol. 108a) and was killed A.H. 958 (A.D. 1551), containing the history of the Khâns of Jatah or Moghûlistân and the Amîrs of Kâshghar, and the detailed memoirs of the author himself, which form the longest and most important part of the book. It is styled تاریخ رشیدی (see ff. 3b, last line, and 4a, l. 8), extends from the time of Tughluk-timûrkhân (whose history begins on fol. 6a, last line) to A.H. 953 (A.D. 1546), which is mentioned as the current year on fol. 96b, l. 6 ab infra, and is divided into two daftars (not three, سه, as is written on fol. 4a, l. 9), the first of which deals with the general historical accounts of the Khâns and Amîrs, the second with Mirzâ Haidar's own life and its stirring events. A detailed description of this work is given in Rieu i. pp. 164–168, and our copy agrees with it throughout, with the exception of a number of dates which have been left out. The contents of the first daftar have also been given in W. Erskine's 'History of India under Bâber and Humâyun,' i. pp. 38–192, and Appendix B, pp. 537–539; an abridged translation of the whole by Mr. Erskine, made 1840 and 1841, is preserved in the British Museum; and a complete English version has been published by E. Denison Ross, London, 1895; see also Elliot, History of India, v. pp. 127–135; Veljaminov Zernov, Researches on the Tzars of Kâsimof, ii. pp. 130–232, etc.; and the Haft Iklîm, where an abridged account of the Amîrs of Kâshghar, taken from the تاریخ رشیدی, is inserted (see above, colls. 496 and 497), which has been translated by Quatremère in Notices et Extraits, xiv. pp. 474–489.

Beginning of the preface of the *first dáftar*, on fol. 1b: افتتاح تاریخ جهانداری و ابتدای ظفر و بختیاری الخ.

Beginning of the *first daftar* itself (آغاز تاریخ رشیدی), on fol. 5a, l. 8. It goes down, as stated above, to A.H. 953 (A.D. 1546), and concludes with an account of

Abd-alrashîdkhân bin Sa'îdkhân (ذکر عبد الرّشیدخان ابن سعیدخان), which begins on fol. 96b. The statement about the completion of this part in Kâshmîr, in the month of Dhû-alhijjah, A. H. 952 (A. D. 1546, Febr.), which is found at the end of this daftar in the British Museum copy, cannot be traced here.

Beginning of the preface of the *second daftar*, on fol. 106b: در حضرت خورده بینان و در خدمت خرد آئینان احقر العباد محمّد حیدر المشتهر بین الخلّان میرزا حیدر ابن محمّد گورگان الخ (میرزا ؟).

Beginning of the *second daftar* itself (آغاز دفتر ثانی از رشیدی الخ), on fol. 108a. This daftar, which was written before the first, begins with Mirzâ Haidar's birth and goes down to the 8th of Rabî'-II, A. H. 948 (A. D. 1541, Aug. 1), that is to the battle by which Haidar became master of Kashmir, on fol. 373b, first line.

The treatise on the conduct of kings, by Maulanâ Muhammad Kâdi (i. e. Muhammad ibn Burhân-addîn, known as Muhammad Kâdî), is found here on ff 258b–262b; and the moral treatise by Khwâjah Nûrâ, which, according to fol. 319b, l. 10, seems to have been styled تذکرهٔ حضرت مخدومی نورا, on ff. 303b–320b.

This copy, which is not dated, was presented by Lieut.-Col. W. Kirkpatrick, May 30, 1804. Rieu, loc. cit., states, at the end of his description, that there are two MSS. of the بارح رشیدی in the India Office No 39 (the present copy), and No. 814 but this is a mistake, as No. 814 contains the second volume of the معدن اخبار احمدی (see No. 121 in this Cat.)

No. 39, ff. 374, ll. 19, excellent Nasta'lîk; size, 10½ in by 6¾ in.

VI. Biographies of Rekhta Poets.

2849

Majmû'a-i-Naghz (مجموعهٔ نغز).

A tadhkirah of Rekhta poets, compiled in Persian by Sayyid Abû-alkâsim, known as Mir Kudrat-allah Kâdirî, with the takhallus Kâsim (therefore often styled تذکرهٔ قاسم), A. H. 1221 (A. D. 1806), see fol. 4a, l. 5; the real title appears on fol. 4b, l. 3 ab infra, مجموعهٔ نغز, which is at the same time a chronogram for the same year 1221. The various other chronograms given for the completion of the work are, as is sometimes the case only approximate, so, for instance, مجموعهٔ انتخاب, on fol. 5a, lin. penult. = A. H. 1218 (A. D. 1803); باغ گل معنی, on fol. 5b, l. 2 = A. H. 1223 (A. D. 1808); باغ و بهار, on fol. 6a, l. 11 = A. H. 1217 (A. D. 1802); also, بوستان سخن, on fol. 5a, l. 5, would, if read بستان سخن, give A. H. 1223.

Beginning: بیان فصاحت نشان که نظام جواهر الفاظش فرحت افزای قلوب جانفرسودگان الخ.

It is divided into a mukaddimah, twenty-eight hurûf according to the twenty-eight letters of the alphabet, and a takmilah or supplement (giving additional poets not mentioned before).

مقدّمه در بیان بدو ظهور شعرای ذو فنون و ابتدای بروز کلام موزون و تمیان برخی از بزرگی سخن آرائی الخ.

The first poet in the first harf (حرف الالف) is Âftâb, i. e. the emperor Shâh 'Âlam, on fol. 15a; the last in the twenty-eighth harf Mîr Yûsuf 'Alî, with the takhallus Yûsuf, on fol. 426b.

تکمله در تذکرهٔ که نامها یا احوال آن کما هی بدریافت نرسیده یا بعد تحریر این نامهٔ عنبرین الخ.

On the last pages the takhalluses are left blank.

No date.

Other copies of this tadhkirah are described in A. Sprenger, Catal., p. 186; and W. Pertsch, Berlin Cat., p. 674

No. 3123, ff 450, ll. 15; Nasta'lîk; size, 10½ in. by 6¾ in.

2850

Tadhkira-i-Sarwar (تذکرهٔ سرور).

Another tadhkirah of Rekhta poets in Persian, by Mir Muhammadkhân, with the takhallus Sarwar (see fol 2a, ll. 5 and 6) and the honorary title A'zam-addaulah (see the colophon), completed, according to the statement on fol. 378a, l. 9 sq., the 9th of Muharram, A. H. 1222, in the first year of the reign of the emperor Muhammad Akbarshâh II, Shâh 'Âlam's son and successor (= A. D. 1807, March 19), see another copy of the same in A. Sprenger, Catal., p. 185. On ff 376a–378a various approximate chronograms are given for the date of this work, just as in the preceding one, viz. عمدهٔ منتخب, on fol. 376b, first line (which A. Sprenger, loc. cit., has adopted as title of the book) = A. H. 1216 (A. D. 1801, 1802); همچنین اسم اعظم, on fol. 376b, l. 8 = A. H. 1217 (A. D. 1802, 1803); سفینهٔ اعظم, on fol 376b, lin. penult. again = A. H. 1216; سرور دل شاعران زمان, on fol. 377, l. 3 ab infra = A. H. 1220 (A. D. 1805), etc

Beginning:

ای پایهٔ افهام از ادراک تو پست
از صنع تو نقش بسته هر چیز که هست.

It is arranged alphabetically in twenty-eight hurûf, like the preceding tadhkirah, beginning with Âftâb on fol. 2a, and ending with Yakrang on fol. 376a. According to the colophon this copy seems to be a facsimile of that of Nawwâb Husain 'Alîkhân Bahâdur, and there appears at the end the same chronogram noticed by Sprenger, loc. cit., viz. رحمت خدا بحد (i.e. رحمت خدا = 1253, without حد = 12), which gives as date of both copies A. H. 1241 (not 1242, as Sprenger reckons), the 26th of Ramadân (= A. D. 1826, May 4).

No. 3161, ff. 379, ll. 15; Nasta'lîk; size, 10½ in. by 6 in.

VII. Romances, Tales, and Legendary Histories.

2851

Tûtînâma (طوطی نامه).

Another copy of Diyâî Nakhshabî's 'Tales of a Parrot,' see above, Nos. 743–751, of a very uncouth appearance, damaged here and there, and difficult to read in many places. Of the fifty-two stories, only the second, third, fourth, and fifth (on ff. 11b, 15b, 20b, and 26a) are numbered and have a proper heading; the beginning of all the remaining stories is simply marked by a blank.

Beginning, on fol. 2a: مناجات بحضرت رازق الشعاب فی عشّه الخ.

Dated the 22nd of Dhû-alhijjah, A.H. 1165 (A.D. 1752, Oct. 31), at Aurangâbâd. Additional reference, E. G. Browne, Cambridge Cat., pp. 392 and 393.

On fol. 1 a short treatise on the preparation of Senna (سنا), and its medicinal qualities.

Bibliotheca Leydeniana.

No. 2740, ff. 1–231, ll. 15; written by many different hands in various styles of careless Nasta'lîk and Shikasta; size, 8⅝ in. by 5½ in.

2852

Gulriz (گلریز).

A rare Persian romance by the same Diyâî Nakhshabî, styled 'the rose-embroidered carpet,' and dealing with the love-story or fairy tale of Ma'sûmshâh, Nûshlab or Nûshâba, and 'Ajabmalik, see W. Pertsch in Z. D. M. G. xxi. p. 511, and the notice in Ch. Stewart, Descript. Cat., p. 85a, No. X. It is unfortunately defective at the beginning, and opens abruptly thus: صفت کمال او بی زبان لا یضرّه عصیان العباد بر هر مصنوعی که چشم اندازی بر ضنع سابق الخ.

Author and title are mentioned on fol. 6a, ll 10 and 13. The romance is interwoven with numerous and large poetical pieces.

No date.

Worm-eaten in several pages.

No. 513, ff. 153, ll. 15; Nasta'lîk; size, 8¼ in by 4¾ in.

2853

Ta'rîkh-i-Mûsawî (تاریخ موسوی).

Another copy of Mu'in-almiskîn's legendary history of Moses, see above, No. 605. The above title is found on fol. 1a; in the colophon it is styled کتاب موسی نامه.

Beginning: ربّنا آتنا من لدنك رحمة وهی لنا من امرنا رشدا الله نحمده و نستعینه و نومن به و نتوکّل علیه الخ.

Many valuable and interesting marginal glosses and additions, especially in the beginning of the copy.

Dated the 3rd of Jumâdâ II, A.H. 1180 (A.D. 1775, Aug. 1).

No. 680, ff. 292, ll. 15; careless Nasta'lîk; size, 8½ in. by 4½ in.

2854

Another copy of the same.

Beginning (with the omission of the first words of the preceding copies): الحمد لله نحمده و نستعینه و نؤمن به و نتوکّل الخ.

The notice, on fol. 1a, that this work was delivered (sic!) in Harât, in the reign of Sulṭân Shâh Ḥusain, agrees very well with the date of its composition, A.H. 904 (A.D. 1498, 1499). The title, given to it here, is رياض الواعظين, which bears a curious resemblance to that of another work of the same author, viz. the روضة الواعظين في احاديث سيّد المرسلين, on forty traditions, in four volumes (see Ḥ. Khalfa iii. p. 513, No. 6695; W. Pertsch, Berlin Cat., p. 525; Rieu i. p. 149b, and ib. p. 16a, where it is quoted as an authority of the محاسن الآداب by Nâṣir-aldîn Muḥammad, a translation of Râzî-aldîn Abû 'Alî alḥasan bin Abû-Naṣr alfadl bin alhasan al-Ṭabarsî's Arabic work, the مكارم الاخلاق; and Horn, Persische Handschriften in Constantinople, No. 45 in Z. D. M. G. vol. 54, p. 289). To the list of Mu'in Miskîn's literary productions, given in No. 605 above, must be added بحر الدّرر (see Ḥ. Khalfa ii. p. 17, No. 1658).

No date.

No. 463, ff. 14⅝, ll 21; Nasta'lîk; the last twenty leaves seem to have been supplied later; a little worm-eaten; size, 9¼ in. by 6¾ in.

2855

Kissa-i-Kâmrûp (قصّهٔ کامروپ).

Another copy of the story of Kâmrûp and Kâmlatâ, see Nos. 821 and 822 above.

Beginning: قصّه پردازان غرائب آثار و دستان طرازان سوانح روزگار الخ.

Dated the 23rd of Sha'bân, A.H. 1198 (A.D 1784, July 12).

No 1699, ff 101, ll 15, neat and clear Nasta'lîk, size, 9¼ in. by 5¾ in.

2856

Another copy of the same.

Beginning as in the preceding copy.

Date illegible.

No. 1205, ff. 99, ll. 15; Nasta'lîk; size, 9⅝ in. by 5 in.

2857

The same.

Beginning as in the preceding copies.

No date.

No. 1479, ff. 88, ll. 8–12; Shikasta; size, 7 in. by 4⅝ in.

VIII. Poetry.

a. *Firdausî.*

2858

Shâhnâma (شاهنامه).

Another copy of the Shâhnâma, with the older preface, as in Nos. 860–862 above, beginning, on fol. 1b:

سپاس و آفرین خدایرا که هر دو جهان آفرید و ما بندگانرا اندر جهان پدید کرد الخ.

Beginning of the poem itself, on fol. 5a, l. 3:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No date. Bibliotheca Leydeniana.

Additional references: Nöldeke, das iranische Nationalepos in 'Grundriss der iranischen Philologie,' Band II, Lieferung 1–2, pp. 130–211; Rückert, Firdosi's Konigsbuch, herausgegeben von E. A. Bayer, vols. 2 and 3, Berlin, 1894 and 1895; H. Ethé, Die älteste Urkunde über Firdausi, Z. D. M. G., vol. 48, pp 89–94; Rieu, Supplement, pp. 128 and 129; E. G. Browne, Cambridge Cat., pp. 286–290.

No. 2889, ff. 404, 4 coll., each ll. 29 (sometimes only 27 and even 23); Nasta'lîk; small and slightly effaced frontispiece size, 11⅞ in. by 8⅛ in.

2859

Another copy of the same.

Contents:

The so-called Bâisunghari preface (see above, No 871), on fol. 1b, beginning: افتتاح سخن آن به که کند اهل کمال الخ.

Beginning of the *first* half of the poem, on fol 11b بنام خداوند جان و خرد الخ.

Beginning of the *second* half of the poem on fol 242b, with Luhrâsp's accession حو لهراسب بنشست بر تخت شاه الخ.

End of the poem on fol 490b, dated the 7th of Safar A.H 1074 (A.D 1663, Sept. 10), by 'Abd-almajîd Tarkân Dihlawi; on fol. 490a, ll 8 and 9 the rare date, A.H. 384 (A.D. 994), appears as marking the completion of the Shâhnama (see Rieu II pp 534b and 535, and compare with it Nöldeke, das iranische Nationalepos, p 151, note 4), when the poet was approaching seventy, viz.:

کنون عمر نزدیک هفتاد شد
امیدم بیکباره بر باد شد
بسر شد کنون قصهٔ یزدگرد
بماه سفندارمذ روز ارد
ز هجرت سه صد سال و هشتاد و چار
بنام جهاندار کردگار

On ff. 491b–501a an account of Firdausi and his epopee is added, giving a prose résumé of the chief incidents related in the poem, beginning: اکابر و افاضل متفق اند که شاعری در مدت روزگار مثل فردوسی از کتم عدم پا بمعمورهٔ وجود ننهاده الخ.

Former owners of this copy were Henry Vansittart and Charles Boddam (Calcutta, Jan., 1, 1788).

No. 2852, ff. 501, 4 coll., each ll. 27; splendid Nasta'lîk; illuminated frontispieces on ff. 1b, 11b (particularly gorgeous), 242b, and 491b; ff. 11b and 12a splendidly embellished; all baits framed in with gold borders, the margin covered with flowers in gold; pictures on ff. 22a, 31b, 60a, 87b, 118a, 156b, 162b, 170a, 217a, 225b, 396a, 405b (rather effaced); ff. 47, 93, 166, 183, 184, and 490 are supplied by a later hand; size, 13¾ in. by 8⅝ in.

2860

Dîbâca-i-Shâhnâma (دیباچهٔ شاهنامه).

Another copy of the Bâisunghari preface, see the preceding copy, beginning: افتتاح سخن آن به که کنند الخ.

On fol. 21b begins the satire against Mahmûd, which contains here seventy-eight verses; on ff. 31b–33b the short genealogical list of the Pishdâdian, Kayânian, Ashkânian, and Sâsânian kings. A strange blunder of the copyist is the date assigned to this preface, on fol. 3a, ll 3 and 2 ab infra, viz.: درین ایام که بتاریخ هجری نهصد و بیست و نه رسیده (A.H. 929 instead of the correct 829).

No 2888, ff 33, ll. 9 10; Shikasta; size, 12¾ in. by 6½ in.

2861

Genealogical tables of the various kings and dynasties of the world, in the form of vignettes, each containing a famous historical name, with chronological notes, somewhat similar to the genealogical roll in No. 2045 of the Bodleian Cat. (among the Turkish MSS.). In its earlier part it is based on the *Shâhnâma* (therefore styled on a slip of paper, lying inside, مختصر شاهنامه), but along with the old Persian kings, arranged according to the usual four طبق (beginning with the Pishdâdians in the طبقهٔ اوّل), the ante-muhammadan prophets, saint biblical patriarchs, and kings are given; the Kayanians begin on fol. 6b, the Ashkânians and Sâsânians on fol 11a; Iskandar Dhu-alkarnain appears on fol. 10b On fol. 14a the Muhammadan period begins with the prophet and the first four Khalifs, after which follow the Umayyades, the Sâmanides, the 'Abbâside Khalifs, the Buyides, Ghaznawides, Khwarizmshâhs, Cingizkhân and his descendants, and finally the 'Uthmânî dynasty. The last Turkish Sultân (in the final vignette) is Ahmad I the successor of Muhammad III (A.H. 1012 = A.D 1603). As compiler is mentioned at the end Mir 'Alî

No 2644 ff 32, size 15¼ in. by 9½ in.

b. *Mas'ûd bin Sa'd bin Salman.*

2862

Diwân-i-Mas'ûd (دیوان مسعود).

A more complete but still defective copy of Mas'ûd bin Sa'd bin Salmân's lyrical poems, see No. 908 above, arranged in exactly the same manner as the Bodleian copy (No. 526) and containing:

Kasidas in alphabetical order, on fol. 1b, beginning:

دوش در روی گنبدی (؟ گنبد) خضرا
ماند بود این دو چشم من عمدا (Sprenger عمیا)

The catchword of fol. 91b does not agree with the first word on fol. 92a but there may be only one verse omitted, as metre and rhyme are the same.

Ghazals, intermixed with kit'as and a few musaddasât, on fol. 269ᵃ, beginning:

نوبهار عروس دردستار است
سرو بالا و لاله رخسارست

They are arranged alphabetically from fol. 270ᵇ, l. 3 ab infra to fol. 307ᵇ; in the poems preceding and following this portion there is no systematic order; moreover there is a lacuna after fol. 269.

Rubâ'is, arranged alphabetically, but only comprising the rhyme letters م to ی, on fol. 315ᵇ, beginning:

گفتم کین دل بداغ نام تو کنم
گوئی که دو دیده جای کام تو کنم

There is another lacuna after fol. 327.

Dated the 26th of Dhû-alka'dah, A. H. 1023 (A. D. 1614, Dec. 28).

Bibliotheca Leydeniana.

No. 2761, ff. 328, 2 coll., each ll. 15, Nasta'lîk; slightly worm eaten; size, 8½ in. by 4¼ in.

c. *Ahmad-i-Jâm.*

2863

Diwân-i-Aḥmad Nâmaḳî (دیوان احمد نامقی)

Another copy of lyrical poems by Ahmad-i-Jâm, i.e. Abu Naṣr Aḥmad Nâmaḳî Jâmî, called Zhandapîl, see No. 910 above, containing:

Ghazals, in alphabetical order, on fol. 1ᵇ, beginning as in Sprenger and Rieu: ای یاد تو در دل و زبانها الخ.

A short didactic mathnawî, on fol 52ᵃ, lin penult., beginning: عمر نگذشت و با چنین عاقل الخ.

Rubâ'is, on fol. 54ᵃ, beginning: رو در سر سوزنی نهانی بنشان الخ.

On ff. 56ᵇ–68ᵃ a collection of poems by Aḥmad-i-Jâm's sons (he had thirty-nine altogether) and descendants is added, containing specimens by Naṣr bin Aḥmad, on fol. 56ᵇ; 'Îsâ bin Aḥmad (i. e. Ẓahîr-aldîn 'Îsâ, the author of the Sûfic work رموز الحقائق), on fol 57ᵇ sq.; Shaikh-alislâm Ḍiyâ-aldîn Yûsuf bin Aḥmad, on fol. 59ᵃ; Shaikh-alislâm Abû-alḥasan, on fol. 59ᵇ Shaikh-alislâm Ḳuṭb-aldîn Muḥammad (two descendants of the poet with this name are quoted, one a son of his and father of Raḍî-aldîn Aḥmad, the other a son of the Shaikh-alislâm Shams-aldîn Maẓhar, therefore called Ibn Maẓhar, see ff. 59ᵇ, 62ᵇ sq., and 67ᵃ, and compare ff. 65ᵇ and 68ᵃ); Shaikh-alislâm Shihâb-aldîn Isma'îl bin Aḥmad, on fol. 60ᵃ sq.; 'Abd-alkarîm bin 'Imâd-aldîn 'Abd-alraḥîm bin Aḥmad Jâmî alnâmaḳî (the poet's grandson), on fol. 67ᵃ, first line; and Shaikh-alislâm Raḍî-aldîn Aḥmad bin Ḳuṭb-aldîn Muḥammad bin Aḥmad Jâmî (another grandson, see a few lines above), on fol. 67ᵃ. A great-grandson of Aḥmad Nâmaḳî, viz. Khwâjah Ṣafî-aldîn bin Khwâjah Sirâj-aldîn Aḥmad bin Ḍiyâ-aldîn Yûsuf bin Aḥmad al-Jâmî, is quoted on ff. 67ᵇ last lines, and 68ᵃ, first line.

The mathnawîs mentioned in No. 910 above, and in A. Sprenger, p. 325, are not found in the present copy.

Dated by Muḥammad Ṣâliḥ ibn Maulânâ 'Abdallâh in Ramaḍân, A. H. 1069 (A. D. 1659, May–June).

Bibliotheca Leydeniana.

No. 3547, ff 1–68, 2 coll, each ll. 15; Nasta'lîk; worm-eaten and otherwise damaged in many places; size, 8 in. by 4¼ in.

d. *Anwarî.*

2864

Diwân-i-Anwarî (دیوان انوری).

Another excellent copy of the complete works of Auḥad-aldîn 'Alî Anwarî, see above, Nos. 935–949.

Contents:

Ḳasîdas, in alphabetical order, on fol. 1ᵇ, beginning:

صبا بسبزه بیاراست دار دنیی را
بمونه گشت زمین مرغزار عقبی را

The usual initial poem مقدّری ده بالت الخ is found here on fol. 93ᵃ, the first alphabetical poem of No. 935 sq. above on fol. 2ᵇ; that of No. 940 above, سپهر رفعت الخ, on fol 8ᵇ.

Muḳaṭṭa'âṭ, including satirical pieces (فی الهجا) and elegies (فی المرثیة), likewise in alphabetical order, on fol. 170ᵇ, beginning as in No 943 above, بکر تا حلقهٔ اقبال ناممکن بجنبانی الخ (the heading has by mistake قصائد, but the colophon on fol. 261ᵃ contains the correct remark, تمّت المقطّعات); the larger satirical mathnawî (here included in the muḳaṭṭa'âṭ) begins, on fol 257ᵃ: حبّذا گمر قاضیٔ کیرنگ الخ.

A slight lacuna between ff. 228 and 229.

Ghazals, arranged alphabetically, on fol. 261ᵇ, beginning, as in No 935 sq.: از دور ندیدم آن پری را الخ

Rubâ'iyyât, in alphabetical order, on fol. 311ᵇ, beginning, as in Nos. 935 and 936: ای هجر مگر نهایتی نیست ترا الخ.

This copy is dated the 18th of Ramaḍân, A. H. 1009 (A. D 1601, March 23). Presented by Lieut.-Col Wm. Kirkpatrick, 30th May, 1804. Additional references: Rieu, Supplement, p. 142ᵇ, No. V; p. 147ᵃ, No. V; and p. 148, E. G. Browne, Cambridge Cat., pp. 298–300; M. Ferté's monograph on Anwarî in J. A., 1895, p. 235 sq.; I. Pizzi, Storia della Poesia Persiana, vol. i. pp. 99–101 and 162–166; three poems are published in the 'Chrestomathie persane' of the same, Turin, 1889, pp. 76–78; H. Etlié, Neupersische Litteratur, pp. 261–263.

No. 2168 (Glass Case), ff. 336, 2 coll., each ll. 20; splendid Nasta'lîk; gorgeously illuminated frontispieces at the beginning of each part; ff. 1ᵇ, 2ᵃ, 170ᵇ, 171ᵃ, 261ᵇ, 262ᵃ, 311ᵇ, and 312ᵃ magnificently embellished; smaller ornaments in gold and other colours at the heading of each poem; splendid Eastern binding with flowers, executed in a very superior style; size, 10 in. by 5¾ in.

2865

Another copy of the same.

This copy of Anwarî's works is excellent, and very rich in contents too; but the leaves are badly misplaced, and there are several lacunas; the proper order seems to be: ff. 1–16, 193–198, 17–184, lacuna, 247–254, lacuna, 185–192, 215–246, lacuna, 199–214, and 255–356. All parts are arranged alphabetically.

Contents:

A short preface in prose, identical with that in Nos. 935 and 942 above, on fol. 1b, beginning: مهمّ تریں شغلی کہ اصحاب نطق و دراست الخ (instead of مهترین)

Ḳaṣîdas, on fol. 2b, beginning, as the fourth poem in No. 944 above, ای قاعدهٔ تازه ز روی تو کرم را (see Rieu, Supplement, p. 148b, and the preceding copy, fol. 6a; in both ز دست is substituted for ز روی); the usual initial poem, مقدّری ده نالت الخ, is found here, on fol. 81a.

Muḳaṭṭa'ât, on fol. 177a, beginning as in the preceding copy. The satirical mathnawîs, on fol. 258b, beginning: حتّدا کسر ماضی الخ; the first is headed here, در هجو عمّراد و ماضیٔ گرگ

Ghazals, on fol. 263a, beginning as in the preceding copy.

Rubâ'iyyât, on fol. 327a, likewise beginning as in the preceding copy.

Dated the first of Ramadân, A. H. 1038 (A. D. 1629 April 24), the copy was made by order of Khwajah Ibn Yûsufshâh Muhammad, on the 3rd of Dhu-'l-ka'dah A. H. 1059 (A. D. 1649 Nov. 8). It was added to the کتابخانهٔ عامره.

As both the present and the preceding copy are very correct and abound in distinct headings a list of the names of all the eminent persons praised by Anwarî in his kaṣîdas and kit'as is added here (II denotes the present, I the preceding copy).

1. *Khâkân almu'azzam Imâd-aldîn Fîrûzshâh* (or *Fîrûzshâh*) *'Âdil* (ruler of Balkh): II, fol. 7a (= I, fol. 2b); II, fol. 196b (= I, fol. 35b); II, fol. 197a (= I, fol. 16a); II, fol. 2[illegible] (= I, fol. 14b); II, fol. 59b (= I, fol. 70b); II, fol. 121b (= I, fol. 122a); II, fol. 135b (= I, fol. 136a); II, fol. 138b (= I, fol. 148[illegible]); II, fol. 150a (= I, fol. 165b); II, fol. 151b (= I, fol. 153b); II, fol. 163b (= I, fol. 150a); II, fol. 166b (= I, fol. 160a); II, fol. 167a (= I, fol. 154a); II, fol. 174a; II, fol. 186a; II, fol. 209b (= I, fol. 249b); I, fol. 210a, and II, fol. 241a (= I, fol. 233a), where he is styled Fîrûzshâh Aḥmad and the poem headed 'a kit'ah on his flight from Balkh'). *Shâhzâda 'Imâd-aldîn* (no doubt the same Fîrûzshâh as prince): II, fol. 109b (= I, fol. 119b).

2. *Fîrûzshâh and Nâṣir-aldîn*: II, fol. 161b (= I, fol. 150b).

3. *'Nâṣir-aldîn, i.e. Khwâjah-Nâṣir-aldîn Abû-alfatḥ Ṭâhir ibn al-Muẓaffar* (Fakhr-almulk), Sanjar's wazîr, styled sometimes Nâṣir-aldîn Ṭâhir, sometimes Abû-alfatḥ Ṭâhir, and occasionally even Ṭâhir ibn al-Muẓaffar: II, fol. 3b (= I, fol. 5a); II, fol. 12b (= I, fol. 22a); II, fol. 14b (= I, fol. 24b); II, fol. 41b (= I, fol. 50b); II, fol. 195b (= I, fol. 27a); II, fol. 45a (= I, fol. 80b); II, fol. 47b (= I, fol. 62a); II, fol. 77b (= I, fol. 89b); II, fol. 79b (= I, fol. 91b); II, fol. 87a; II, fol. 88a (= I, fol. 102b); II, fol. 92a (= I, fol. 104a); II, fol. 96b (= I, fol. 113a); II, fol. 99a (= I, fol. 116a); II, fol. 100b (= I, fol. 110a); II, fol. 101b (= I, fol. 110b); II, fol. 106b (= I, fol. 106a); II, fol. 124b (= I, fol. 124b); II, fol. 132b; II, fol. 136a (= I, fol. 136a); II, fol. 140b (= I, fol. 141a); II, fol. 141b; II, fol. 147a (= I, fol. 144b); and II, fol. 171b.

4. *Sulṭân Sanjar*: II, fol. 26a (= I, fol. 25b); II, fol. 29b (= I, fol. 42a); I, fol. 87b; II, fol. 118b (= I, fol. 128a); II, fol. 144a (= I, fol. 144a); II, fol. 169a; II, fol. 240b (= I, fol. 232a).

5. *Amîr-alajall Diyâ-aldîn Maudûd bin Aḥmad 'Usmî*, the wazîr of Balkh: II, fol. 16b (= I, fol. 19a); II, fol. 51a (= I, fol. 82a); II, fol. 56b (= I, fol. 86b); II, fol. 117a (= I, fol. 126a), and his father *Amîr-i-Kabîr Aḥmad 'Uṣmî*: II, fol. 112a (= I, fol. 120b).

6. *Ṣadr alkabîr Majd-aldîn Abû-alḥasan 'Imrânî*, the Khwâja-i-Jahân: II, fol. 27b (= I, fol. 29a); II, fol. 54b; II, fol. 79a (= I, fol. 90b); II, fol. 85a (= I, fol. 95a); II, fol. 104a (= I, fol. 111b); II, fol. 105a (= I, fol. 108a); II, fol. 123b (= I, fol. 127b); II, fol. 129a (= I, fol. 134b); II, fol. 132b (= I, fol. 129b, where he is wrongly called Alamîr alajall Husain), II, fol. 152b (= I, fol. 157b); II, fol. 154b (= I, fol. 156a), II, fol. 160b (= I, fol. 152b); II, fol. 182a (= I, fol. 174b), I, fol. 185a; II, fol. 202b (= I, fol. 245a, elegy on his death); II, fol. 254b (= I, fol. 209b); and II, fol. 257a (= I, fol. 256a).

7. *Dastûr Nizâm-aldîn Maḥmûd*: II, fol. 37b (= I, fol. 4[illegible]), II, fol. 67a (= I, fol. 79a); II, fol. 90b (= I, fol. 99b, where he is called Ṣadr-alwuzarâ Muḥammad, a confusion, as it seems, between father and son), and his sons (*a*) *Amîr alajall Nizâm-aldîn Muḥammad bin Maḥmûd*. II, fol. 68b (= I, fol. 75b); II, fol. 69b (= I, fol. 74a); II, fol. 98a (here called Ṣadr-aldîn Muḥammad, = I, fol. 117b); II, fol. 170a (= I, fol. 163b); a *Khwâjah Muḥammad* (who may be the same) appears I, fol. 178b. (*b*) *Nizâm-aldîn* (or *Nizâm-almulk*) *Aḥmad bin Nizâm-aldîn Maḥmûd*: II, fol. 108b (= I, fol. 118a). (*c*) *Abû-almuẓaffar Nâṣir-aldîn bin Nizâm-aldîn* II, fol. 114b (= I, fol. 105a). (*d*) *Abû-alfadl bin Nizâm-aldîn* II, fol. 130a (= I, fol. 123b). (*e*) *'Alâ-aldîn bin Nizâm-aldîn*. II, fol. 5b.

8. *'Iṣmat-aldîn* (or *Ṣafwat aldîn*) *Miryam*: II, on fol. 23a ('Iṣmat-aldîn = I, fol. 36a, where, however, the lady is called Ṣafwat-aldîn Miryam); II, fol. 93a (= I, fol. 99b, in both 'Iṣmat-aldîn); II, fol. 115b, last line (here styled Ṣafwat-aldîn Khair-alnisâ): II, fol. 132a (again Ṣafwat-aldîn Miryam); II, fol. 140a (the same = I, fol. 138b); II, fol. 148b, last line (the same); II, fol. 207b ('Iṣmat-aldîn Miryam = I, fol. 248a); and II, fol. 248b ('Iṣmat-aldîn Miryam = I, fol. 37b, where it is correctly inserted in the kaṣîdas).

9. *Ṭoghrultigîn*, ruler of Balkh: I, fol. 54b; II, fol. 125b (= I, fol. 133b); and II, fol. 132b.

10. *Mîr* (or *Sayyid*) *Abû Ṭâlib bin Naghma* (also called Pâdishâh Majd-aldîn Abû Ṭâlib): II, fol. 126b; I, fol. 134 (elegy on his death); II, fol. 164b (= I.

fol. 162b); II, fol. 173a (=I, fol. 162a); I, fol. 175b; II, fol. 184a (=I, fol. 181a).

11. *Abû 'Alî Ḥasan:* I, fol. 8b.

12. *Abû-alma'âlî bin Aḥmad:* II, fol. 10b (=I, fol. 13b).

13. *Ṣadr-alumarâ Kamâl-aldîn Maḥmûd:* I, fol. 13a; II, fol. 194 (=I, fol. 30b); and II, fol. 85b (=I, fol. 97a).

14. *Ṣadr-i-wizârat Jamâl-almu'aẓẓam Kamâl-aldîn Muḥammad.:* II, fol. 145a (=I, fol. 145b).

15. *Muḥammad bin Naṣr Aḥmad:* I, fol. 20a.

16. *Sa'd-aldîn Mas'ûd* (or *Sulṭân Mas'ûd*): II, fol. 18a (=I, fol. 32b); and II, fol. 89b (=I, fol. 101a); perhaps identical with *Shâh 'Izz-aldîn Mas'ûd*: II, fol. 44a (=I, fol. 49a); and II, fol. 85a.

17. *Ṣafî-aldîn Muwaffak:* II, fol. 17a; I, fol. 187b; II, fol. 214b (=I, 253b); and *Ṣafî Muḥammad:* I, fol. 208b (elegy on his death).

18. *Shihâb-aldîn* and *Ḥasan Maudûd:* II, fol. 198b (=I, fol. 21b).

19. *Maudûdshâh:* I, fol. 35b; I, fol. 179a (elegy on his death); and II, fol. 184a.

20. *Dastûr Jalâl-aldîn:* II, fol. 19b (=I, fol. 17a), II, fol. 38b (=I, fol. 39a); II, fol. 167b (=I, fol. 161a); and *Jalâl-aldîn Muḥammad* (who may be the same). II, fol. 83a (=I, fol. 95b).

21. *Amîr Badr-aldîn:* I, fol. 48b

22. *Malik Yûsuf* (or *Malik-almu'azzam Shâh Yûsuf*) II, fol. 22a (=I, fol. 31b); and I, fol 142a

23. *'Alâ-aldîn Muḥammad:* II, fol. 35a (=I, fol 50a); *'Alâ-aldîn Maḥmûd:* II, fol. 65b (=I, fol. 74b); and *'Alâ-aldîn Maudûd:* II, fol. 102b (=I, fol 114a)

24. *Khwâjah Ḍiyâ-aldîn Manṣûr*, the wazir II, fol. 52b (=I, fol. 66b); I, fol. 80b; II, fol. 150b.

25. *Shams-aldîn* (or *Shams-aldîn Bihrûz*) II, fol. 58a (=I, fol. 56b); and II, fol. 223a (=I, fol. 217a)

26. *Naṣîr-aldîn Maḥmûd:* II, fol. 62a (=I, fol 60b); and II, fol. 70b (=I, fol. 59a)

27. *Kuṭb-aldîn Shâh:* II, fol. 73b (=I, fol. 76b, where the poem is styled در تعریف بغداد).

28. *Khwâjah Auḥad-aldîn Isḥak:* II, fol. 82a (=I, fol. 94a); and I, ff. 186b and 201b.

29. *Amîr Mu'taman As'ad bin Isma'îl Sarakhsî.* II, fol. 93b (=I, fol. 98a); and II, fol. 181a (=I, fol. 178a).

30. *Sulṭân Sulaimânshâh:* II, fol. 94b (=I, fol. 115a).

31. *Pâdishâh ala'zam Tâj-aldîn Ibrâhîm:* II, fol. 113b (=I, fol. 119a); and II, fol. 174b (=I, fol. 155a).

32. *Amîr-alajall Fakhr-aldîn Abû-almaẓâkhir* (or *Abû-almuẓaffar*): II, fol. 127b (=I, fol. 132b); II, fol. 159a (=I, fol. 164a); I, fol. 226a; a *Fakhr-alzamân* appears I, ff. 201b and 232a.

33. *Fakhr-aldîn Khâlid Bânûi:* II, fol. 120a (=I, fol. 130a, Anwarî's answer to a greeting he had received).

34. *Malikshâh:* II, fol. 139a (=I, fol. 143b).

35. *'Abdallâh:* II, fol. 143a (=I, fol. 142b).

36. *Ṣadr-aldîn* (or *Amîr*) *Isḥak:* II, fol. 144b (=I, fol. 140a).

37. *Shâh ala'zam Abû-almaḥâsin Naṣr:* I, fol. 146a.

38. *Azîz-aldîn Ṭughrâ:* II, fol. 153b (=I, fol. 169a).

39. *Athîr-aldîn Maḥmûd:* II, fol. 160a (=I, fol. 155a).

40. *Khwâjah Rashîd-aldîn Kitâbdâr:* II, fol. 166 (=I, fol. 159a).

41. *Ḳâḍî Ḥamîd-aldîn* (of Balkh, the author of the مقامات حميدى): I, ff. 184a, 185a, and 201b.

42. *Bahâ-aldîn:* I, fol. 184b.

43. *Khâṣṣbeg:* II, fol. 188a (=I, fol. 193b).

44. *Ḍiyâ-aldîn Maḥmûd:* I, fol. 209b.

45. *Kamâl-alzamân:* I, fol. 215b (elegy on his death).

46. *Ulugh Jândâr Sunḳar* (or *Jândârbeg*): II, fol. 220b (=I, fol. 216b).

47. *Arshad-aldîn:* I, fol. 225a.

48. *Kamâl Isma'îl:* II, fol. 229b (=I, fol. 223a)

49. *Khwâjah Isfandiyâr:* I, fol. 236a.

No. 3032, ff 356, 2 coll., each ll. 17; splendid Nasta'lîk; small illuminated frontispiece; size, 8⅝ in. by 5 in.

e. *Khâkânî.*

2866

Tuhfat-al'irâḳain (تحفة العراقين).

Another copy of Khâkânî's mathnawî on the two 'Irâḳs, see above, No 950, 1; and Nos. 952–959.

Beginning of the prose-preface, on fol. 1a: حمد ما اعصم المرؤ بحباله كلمة التحيّر (instead of العجز) بقصور دالة الخ.

Beginning of the poem itself, on fol. 3b, first line

مائيم نظارگان غمناك زين حقّهٔ سبز (و) مهرهٔ خاك

This copy, dated the 12th of Dhû-alḳa'dah, A H 1080 (1080 = A.D 1670, April 3), is supplied throughout with interesting glosses, both marginal and interlineal.

Additional references, Rieu, Supplement, p. 151a, I H. Ethe, Neupersische Litteratur, p. 264.

No 3072, ff. 75, 3 coll, each ll. 15, Nasta'lîk; size, 8½ in by 5¾ in.

2867

Sharh-i-Tuḥfat-al'irâḳain (شرح تحفة العراقين).

An anonymous commentary on the preceding mathnawî, different both from Shaikh 'Abd-alsalâm's (see No 960 above) and Ghulâm Muḥammad's (see Bodleian Cat., No. 580). There is no preface to it, the commentary beginning at once with the first bait of the poem. مائيم نظارگان غمناك.

Not every verse is explained, only the more difficult ones, and these in rather an elaborate way. Usually a certain number of verses is enumerated together and then paraphrased and commented upon; for instance, the first four verses of the poem are given without interruption in ll. 2–4 of fol. 1b, and then the commentary begins thus: حقّهٔ سبز كنايت از فلك و مهرهٔ خاك اشارت زمين الخ.

The copy ends on fol. 121b where it is stated to have been completed at Dihlî, on behalf of Malik Sayyid

Muhammad ibn Sayyid Nûr; but ff. 122–126 belong to the work too and must be inserted somewhere between the leaves immediately preceding fol. 121, but where, is impossible to say, as all the catchwords in the latter half of the MS. are missing; there is moreover a lacuna after fol. 125, and there may be many more which easily escape discovery through the missing of the catchwords as well as through the want of strict continuity in the explanation of verses. The last hemistich explained on fol. 121b is طبعم بقمطرهای شکر, corresponding to fol. 74b, l. 8 in the preceding copy; the last hemistich that appears on fol. 126b corresponds to fol. 70b, last line in the same copy.

No. 3059, ff. 126, ll. 15; written very irregularly in different styles of Nasta'lîk; the original brown leaves have been carefully pasted upon white paper; but in many places the text has been slightly damaged; size, 8⅝ in by 5¾ in.

f *Nizamî.*

2868

Four mathnawîs by Nizâmî

1. خسرو و شیرین, on fol. 1b, beginning خداوندا در توفیق بگشای الخ; the date, A.H. 576 (A.D. 1180, 1181), appears in the last verse but two. The praise of Toghrul is found here on fol. 4b, that of the Atâbeg-i-a'zam Shams-aldîn Muhammad Abûbakr on fol. 5b, and that of the Atâbeg-i-a'zam Muzaffar-aldîn Kizil (i.e. Kizil Arslân) on fol. 7a.

2. مخزن الاسرار, on fol. 101b, beginning هست کلیدی در گنج حکیم الخ (read کلید), it contains, as usual, twenty makâlas; the date is given here on fol. 135b, l. 10, as A.H. 582, 24th of Rabî' I (A.D. 1186, June 14).

3. هفت پیکر, on fol. 136b beginning ای جهان دیده بود خویش از تو الخ, 'Ala-aldîn Shâh Arslân is praised on ff. 140a and 211b. The date is given here, on fol. 212b, l. 10, in the corrupted form (?) از پس و پانصد و بود ز قران, instead of از پس پانصد و بود سه قران (A.H. 593, 14th of Ramadân, چهارده ز ماه صیام = A.D. 1197, July 31).

4. لیلی و مجنون, on fol. 213b, beginning ای نام تو بهترین سر آغاز الخ; the ruler, to whom Nizâmî has dedicated this poem, is styled on fol. 278a, ll. 5 and 7, Malik Akhtashân Shâh Abû-almuzaffar; on fol. 219a, last line, Akhtashân bin Minûćihr, and on ff. 220b, l. 5, and 221a, l. 8, Arslân Akhtashân bin Minućihr. On fol. 222b an introductory chapter, in which the poet gives fatherly advice to his son Kurrat-al'ain Muhammad, fourteen years old.

No date.

Additional references to Nizâmî and his works (see above, No. 972 sq.) are, Rieu, Supplement, pp. 154–156; E. G. Browne, Cambridge Cat., pp. 303–309; I. Pizzi, Storia della Poesia Persiana, i. pp. 217–219 and 254–258; ii. pp. 178–197 and 252–273; H. Ethé, Neupersische Litteratur, pp. 241–244. Edition of the Khamsah, Teheran, A.H. 1301. The designation, given to this copy on the inside of the binding, Panj Ganj-i-Nizâmî, is misleading, as the اسکندر نامه is entirely left out. Received March 29, 1878.

No. 3189, ff. 279, 4 coll., each ll. 17; small, but clear Nasta'lîk; ff. 136–159 written by another hand; very plain frontispieces at the beginning of each mathnawî; slight damages here and there; size, 9¼ in. by 6⅝ in.

2869

Two mathnawîs by Nizâmî.

1. مخزن الاسرار, in twenty makâlas; slightly defective at the beginning; it opens, on fol. 1a, with the ninth verse of the preceding copy (the eighth in the two following ones): مهر دکش رشتهٔ یکتای عقل الخ.

The date, given here on fol. 87b, l. 9, is A.H. 552: پانصد و پنجاه و دو شد از مران, as in No. 990 above. This mathnawî is dated the 27th of Jumâda II, in the twenty-second year of Muhammadshâh's reign (= A.H. 1153, A.D. 1740, Sept. 19).

2. خسرو و شیرین, on fol. 88b, beginning as usual; the date is left out at the end; the praise of Toghrul is found here on fol. 95b, and that of Kizil Arslân (so written in full here), on fol. 99a, lin. penult.; but that of the Atâbeg Muhammad Abûbakr is missing, the whole chapter relating to him (fol. 5b, l. 9, to fol. 6b, l. 2 in the preceding copy) being left out (see here, fol. 97b, ll. 2 and 3). This mathnawî is dated by the same hand as the first (about one year and a half sooner), the 20th of Muharram, A.H. 1152 (the twenty-first year of Muhammadshâh's reign = A.D. 1739, April 29); the name of the copyist and first owner is Muhammad Hasan (or Husain, no diacritical points being added) ادکاری.

On the margins of ff. 1 and 2 the fragment of a commentary on some philosophical or mystical treatise.

In a few places blanks are left, probably for the insertion of pictures. Occasionally various readings and short glosses on the margin.

No. 3035, ff. 313, 2 coll., each ll. 13; somewhat careless Nasta'lîk, good Eastern binding; size, 8¾ in. by 5¼ in.

2870

Makhzan-alasrâr (مخزن الاسرار).

Another copy of Nizâmî's مخزن الاسرار, on fol. 4b, beginning as usual. An immense amount of marginal and interlinear glosses throughout. A strange incorrectness is the spelling of مقالات for مقاله in the headings of the twenty chapters. A date appears here on the last page, l. 3, A.H. 572 (A.D. 1176). It is dated the 27th of Muharram, A.H. 1070 (A.D. 1659, Oct. 14), and belonged formerly to Lieut. W. Miles at Neriad, who acquired it 1803.

Ff. 1 and 2 contain an anonymous mathnawî, beginning: بآی جانمن این عهد بشنو الخ. Fol. 3 is left blank. This MS. was received May 29, 1878.

No. 3193, ff. 77, 2 coll., each ll. 17; Nasta'lîk; size, 7¾ in. by 4¼ in.

2871

Another copy of the same.

Beginning as usual. The date is here, in the last verse but two, A. H. 559, as in Nos. 977, 983, and 994 above: پانصد و پنجاه و نه افزون از آن. Throughout an interlinear paraphrase and explanation of the text in red ink. Fol. 24ᵃ is left blank by oversight, the text running on without interruption.

No date. Received April 13, 1877.

No. 3184, ff. 93, 2 coll., each ll. 13; Nasta'lîk; size, 8½ in. by 5⅝ in.

2872

Sharḥ-i-Makhzan-alasrâr (شرح مخزن الاسرار).

A commentary on Nizâmî's مخزن الاسرار, beginning, without a preface, at once with the first bait of the poem, on fol. 1ᵇ. The first words of the commentary are: افتتاح کتاب بتقدیم مصراع اوّل بر تسمیه بسبب آن کرد که بسم جارّ و مجرور است و در کلام عرب جارّ و مجرور البتّه مذکور بود یا مقدّر الخ.

According to the date of this transcript, viz. Jumâdâ I, A. H. 51 (i. e. 1051 = A. D. 1641, Aug.), this commentary is considerably older than the only one, otherwise known, viz. that of Muḥammad bin Kiwâm bin Rustam Bakra'i or Karkhî (see above, No. 998). The date of the poem itself is given here, on fol. 241ᵇ, l. 4, as A. H. 552 (see No. 2869, 1 above). The copyist (perhaps identical with the compiler of the work itself, as he styles himself کاتب الکلمات) was Muḥammad ibn alkhalî Sa'd-aldîn.

A lacuna after fol. 39, indicated by two blank leaves (ff. 40 and 41); fol. 171ᵃ is left blank too, but here the text is uninterrupted (صحیح البیاض).

Bibliotheca Leydeniana.

No. 2977, ff. 241, ll. 19; very uncouth Naskhî; the first six leaves supplied by a later hand on whiter paper, ll. 13-18, water-stained and worm-eaten in the last pages, size, 9⅝ in. by 5⅝ in.

2873

Khusrau u Shîrîn (خسرو و شیرین).

Another copy of Nizâmî's خسرو و شیرین, beginning as usual.

No date. The spaces for the frontispiece and several pictures are left blank, likewise the chapter-headings from fol. 11ᵇ onwards. A prose adaptation of this poem, styled سرود خسروی, was composed 1815 by Ghulâm Husainkhân Munshî.

No. 2911, ff. 20, 4 coll., each ll. 21; small, but distinct Nasta'lîk; large waterspots throughout; size, 11 in. by 7⅝ in.

2874

Khulâṣa-i-Khamsa-i-Nizâmî (خلاصهٔ خمسهٔ نظامی).

The larger redaction of the extracts from Nizâmî's Khamsah (noticed above in No. 982) in thirty-seven chapters, of which, however, the twenty-ninth and the thirty-fourth are either missing or not marked in the text.

Beginning: بر اصحاب دولت و ارباب مکنت واجب و لازمست الخ.

The thirty-seven chapters are as follows: 1-4. = 1-4 in No. 982. 5. در عشق. 6. در توکّل (in W. Pertsch, Berlin Cat., p. 766, در رزق). 7. در قناعت. 8. در فال نیک زدن. 9. = 8 in No. 982. 10. = 9, ib. 11. = 10, ib. 12. = 11, ib., در شرف دولت. 13. = 12, ib. 14. = 13, ib. 15. = 14, ib., در مراتب کرم, in the index در شرف کرم. 16. = 15, ib., در عقل. 17. = 16, ib. 18. = 17, ib., در شرف سخن, in the index در مراتب سخن. 19. = 18, ib. 20. = 19, ib., در طاعت. 21. = 20, ib., در اخلاص. 22. = 21, ib., در نهان داشتن راز, in the index در نگهداشتن راز. 23. = 22, ib., در تحقیر دشمن. 24. = 23, ib. 25. = 24, ib., در اندازه نگهداشتن, in the index در اندازهٔ کار. 26. = 25, ib., در ضعف و پیری. 27. = 26, ib., در ریاضت, in the index در مسکنت. 28. = 27, ib., در نهی عیب. 29. = 28, ib., wanting in the text, the index calls it در تضرّع. 30. = 29, ib., در نهی بسیار خوردن. 31. در مذمّت زنان. 32. = 30 in No. 982. 33. در نیوفائی مردم. 34. = 32 in No. 982. 35. = 33, ib. 36. = 34, ib., در مرثیّه, but not indicated in the text. 37. = 35, ib., در تمثیل.

Copied by Pîr Ḥusain al-Kâtib; but no date is added.

No. 2834, ff. 1-51, 2 coll., each ll. 11; Nasta'lîk; size, 6⅝ in. by 4 in.

g. *Farîd-aldîn Aṭṭâr*

2875

Mantik-aṭṭair (منطق الطّیر).

Another copy of Farîd-aldîn 'Aṭṭar's famous mathnawî, 'the speeches of birds' (see above, Nos. 1031, 5; 1032, 6; 1035, 1; 1036, 1; and 1043-1045).

Beginning: آفرین جان‌آفرین پاک را الخ.

The date of composition, A. H. 583, is not found here. Dated by Jamâl-almashhadî, A. H. 985 (A. D. 1577, 1578). Additional references: Rieu, Supplement, p. 158ᵇ, ll; E. G. Browne, Cambridge Cat., pp. 312 and 313; I. Pizzi, Storia della Poesia Persiana, i. pp. 224 and 225, and 262-269.

No. 3447, ff. 158, 2 coll., each ll. 14; clear Nasta'lîk; worm-eaten; size, 9¼ in. by 5⅝ in.

h. *Jalâl-aldîn Rumî.*

2876

Mathnawî (مثنوی).

Part of the first daftar of the mathnawî sq. above; and compare, for additional references, Rieu, Supplement, p. 162ᵇ; E. G. Browne, Cambridge Cat., pp. 313-319; Nallino, Manoscritti, etc., p. 68 (No. 74); I. Pizzi, Storia della Poesia, etc., vol. i. pp. 226-230,

and 269–274; H. Ethé, Neupersische Litteratur, pp. 287–292), beginning in the usual way: بشنو از نی چون حکایت میکند الخ.

No date. Bibliotheca Leydeniana.

No. 2822, ff. 97, 13–15 baits in a page, written in diagonal lines with one or two straight lines between them, quite in the form of an album of poetry; Nasta'lîk; size, 8 in. by 3¾ in.

2877

Lubb-i-Lubâb (لب لباب).

Another copy of the extracts from the selections of Jalâl-aldîn Rûmî's mathnawî, which have been noticed in No. 1086 above.

Beginning the same. Pertsch's and Sprenger's initial words appear here on fol. 2b, l. 3 ab infra sq.

Beginning of the selections, on fol. 4a, l. 3 ab infra ای کمینه الخ; title on fol. 3b, l. 10.

Written by 'Abdallah, known as Shams-aldîn, for Mîr Muhammad Khalîl-allâh Khân at Haidarabad, and finished the 7th of Muharram A.H. 1155 (A.D. 1742, March 14). Additional references: Rieu, Supplement, p. 163a, where the date of these extracts is given as A.H. 875 (A.D. 1470, 1471), and E. G. Browne, Cambridge Cat., pp. 319 and 320.

No. 945, ff. 310, ll. 15, clear Nasta'lîk; size, 8¾ in. by 5 in.

i. *Sa'dî.*

2878

Pandnâma (پندنامه).

Another copy of Sa'dî's alleged 'Book of Counsel,' also called Karîma: see above, Nos. 1127, 7, 1133, 6, 1134 and 1135, 1768, 3, 2556, 2, and 2557, 2; comp. also Rieu, Supplement, p. 166. This copy is a specimen of the highest art of calligraphy and illuminations, every page being ornamented in the most gorgeous way, with a magnificent blending of colours.

Beginning:

کریما نه بخشاء بر حال ما
که هستم اسیری (read اسیر) کمند هوا

Last verse:

مده دل بر این دیر ناپایدار
زسعدی همین یک سخن یاد دار

Dated the 16th of Rabî' I, A.H. 1287 (A.D. 1870, June 16), by Ibn (?) Miyân Jân Muhammad for 'Azîz-aldîn, the son of Miyân 'Abdallâh.

No. 3454, ff. 24, 2 coll., each ll. 5; large ornamental Nasta'lîk; very fine frontispiece; ff. 1b, 2a, and 24a, and all the chapter-headings splendidly adorned; every hemistich surrounded by a gilt frame and borders in blue and gold; excellent Eastern binding; size, 12 in. by 7½ in.

k. *Amîr Khusrau.*

2879

Dîwân-i-Khusrau (دیوان خسرو).

A selection of ghazals and rubâ'îs from the various dîwâns of Amîr Khusrau (see above, No. 1186 sq.), similar to, but not identical with those described above in Nos. 1193 and 1194.

Contents:

A number of unalphabetical ghazals, intermixed with a few kasîdas, on fol. 1b, beginning:

ای سپهر آفرینندهٔ و انجم نه ملک مدرک تو نه مردم

Ghazals, in alphabetical order, on fol. 22b, beginning: شبم خیال تو بس با قمر چکار را الخ.

The initial ghazal of No. 1193 above is not found here; the first alphabetical one in the same collection viz. ای باد برقع برفکن آن روی آتشناکرا, appears here on fol. 31b, first line; the initial ghazal of No. 1194, ای زخیال ما برون در تو خیال کی رسد, on fol. 131a, l. 6.

Rubâ'îs, on fol. 301a, first line, beginning: صانع احدی که ساخت ده چرخ کهن الخ.

This part breaks off on fol. 303b; there is besides a lacuna after fol. 231. Additional references: Rieu, Supplement, pp. 150b (No. IV) and 151a; Nallino, Manoscritti, etc., p. 69 (No. 78).

Bibliotheca Leydeniana.

No. 3548, ff. 303, 2 coll., each ll. 17; clear and distinct Nasta'lîk, some pages damaged here and there; size, 8¾ in. by 4⅞ in.

2880

Kirân-alsa'dain (قران السعدین).

Another copy of Amîr Khusrau's mathnawî, the conjunction of the two lucky planets,' composed A.H. 688 (A.D. 1289), see above, Nos. 1186, 5; 1187, 10; 1188, 11 and 1208–1214; compare also (as additional references) Rieu, Supplement, p. 167b; and E. G. Browne, Cambridge Cat., pp. 343 and 344. It ends, as in the latter copy, with a ghazal and the concluding bait: شد سخن ختم قبولی که خدا داور اوست الخ.

Beginning, as usual:

حمد خداوند سرایم نخست
تا شود این نامه تمامش درست

Various readings and valuable glosses as far as fol. 128b.

No. 3060, ff. 134, 2 coll., each ll. 15, Nasta'lîk; the older part on brown paper carefully mended; ff. 129–131 and 134 supplied on white paper; neat Eastern binding; size, 8⅞ in. by 5¾ in.

l. *Ibn Yamîn.*

2881

Dîwân-i-Ibn Yamîn (دیوان ابن یمین).

Another copy of poetical works by Ibn Yamîn, who died A.H. 745 (A.D. 1344, 1345), see above, No. 1230, and comp. (for additional references) Rieu, Supplement, p. 171a; and Petersburg Cat., No. 403.

Contents:

I. Ghazals, in alphabetical order, on fol. 69b, beginning (as in No. 790 of the Bodleian Cat., and Sprenger's second copy): ای خداوند قادر یکتا الخ.

2. A tarji'band, on fol. 147a, beginning:

سر ما و سر کوی نگاری تو ار زاهد بگو در سر چه داری

3. A mathnawî, on fol. 133b, beginning: طلب کن تا خبر از گنج یابی الخ. This corresponds to the third mathnawî in No. 1230 above.

4. A mukhammas, on fol. 135b, first line, styled مخمّس ملّا آگه علیه الرّحمة.

5. Rubâ'is, on fol. 136a, l. 3, beginning: آن یار که رخسار وی آئینهٔ ماست الخ.

6. A second short mathnawî, on fol. 137a, styled مناجات‌نامهٔ حضرت ملّا آگه.

7. A third mathnawî, on fol. 138a, styled هفت مجلس, and beginning:

تا که آن چهره هویدا دارد عاشقانرا همه شیدا دارد

the seven majlis are found here on ff. 138a, 139a, 140a, 141a, 142a, 143a, and 144a respectively.

The proper order of the leaves is: ff. 1–132, 146, 147, 133–145, 148. Copied by Muhammad Mukîm.

No date. Bibliotheca Leydeniana.

No. 3547, ff. 69–148, 2 coll., each ll. 14; careless Nasta'lîk, bordering on Shikasta; worm-eaten and damaged throughout; size, 8 in. by 4¼ in.

m. *Salmân of Sâwa.*

2882

Kaṣîda-i-maṣnû' (قصیدهٔ مصنوع).

Another copy of the long artificial kaṣîdah of Salmân of Sâwa (who died A.H. 778 or 779 = A.D. 1376 or 1377), fully described in No. 1241 above. Beginning:

صفای صفوت رویت برنخت آب بهار الخ:

No date.

The title given to it here, viz. قصائد العروض, is misleading, as there is only *one* kaṣîdah, developing by taushîḥ into various other forms of poetry.

No. 407, margin-col., ff. 396b–400a; clear Nasta'lîk; ornamental heading.

n. *Hâfiẓ.*

2883

Diwân-i-Ḥâfiẓ (دیوان حافظ).

Another modern copy of Ḥâfiẓ' diwan (see above, No. 1246 sq., and compare, for additional references, Rieu, Supplement, pp. 176b–180; E. G. Browne, Cambridge Cat., pp. 346–351; Nallino, Manoscritti, etc., p. 71; I. Pizzi, Storia della Poesia, etc., vol. i. pp. 302–310 and 336–347; and H. Ethé, Neupersische Litteratur, pp. 303–305), dated by 'Alî Muḥammad, A.H. 1215 (A.D. 1800, 1801), containing:

1. Preface of Muḥammad Gulandâm, on fol. 1b, beginning: حمد بیحدّ و ثنای بیعدّ و سپاس بیقیاس الخ.

2. Kaṣîdas, in alphabetical order (except the last), on fol. 5b; the first two, beginning respectively ثنا گویم خداوندی الخ and مقدّری که ز آثار الخ, are identical with the two initial poems in No. 1254 above; the third, سپیده دم که صبا الخ, corresponds to the initial kaṣîdah in No. 1264 above, as well as in No. 826 of the Bodleian Cat., and Rosen, Persian MSS, No. 66; the last but one, ز دلبری نتوان الخ, is the same as the initial one in No. 1256 above, and the last, جوزا سحر نهاده, agrees with the first in No. 1246 above.

3. Ghazals, in alphabetical order, on fol. 15b, beginning as usual: الا یا ایّها الخ.

4. Three mathnawîs, on fol. 201a, the first beginning سر فتنه دارد الخ, the second بیا ساقی الخ, the third الا ای آهوی الخ, see above, No. 1246, ff. 183a and 180b and No. 1247, fol. 189a.

5. One tarji'band, on fol. 210b, beginning: ای داده بباد الخ, corresponding to No. 1252 above, fol. 155a.

6. Muḳaṭṭa'ât, on fol. 214b, last line, beginning: پادشاها لشکر توفیق همراه تو اند الخ, interspersed with one mukhammas, identical with that in No. 1246, fol. 18b above: در عشق تو ای صنم الخ, on fol. 215a, and concluded by a few more ghazals and one musaddas or tarkibband, the latter beginning, on fol. 224a: دوش بودم در طواف الخ, see Bodleian Cat., No 838, fol. 208a, and No. 841, fol. 14b.

7. Rubâ'is, on fol. 226b, beginning: شاها چو ترا بدانش و عقل و سخا; the rubâ'î which frequently opens the series (Brockhaus, No. 626), viz. امشب ز غمت الخ, is found here on fol. 227b, l. 3; another, equally common as initial poem, مردی ز کننده الخ, appears here on fol. 231b, lin. penult.

This copy was presented to the Library by Lieut Col. W Kirkpatrick, May 30, 1804.

No. 2930, ff. 236, 2 coll., each ll. 15; large and distinct Nasta'lîk; two gorgeously illuminated frontispieces on ff. 1b and 15b, ff. 1b, 2a, 15b, and 16a splendidly embellished; exquisite Eastern binding in gold and flowers; size, 11½ in. by 7¼ in.

2884

A defective copy of the same.

This old and valuable copy, which is, unfortunately, incomplete both at the beginning and end, contains:

1. Part of a prose-introduction, beginning abruptly on fol. 1a, in which it is stated that the present copy contains a revised edition of Ḥafiẓ' lyrical poems, made by collation with various MSS. A.H. 907 (A.D. 1501, 1502), see fol. 3a, l. 4, in the reign and at the request of Sulṭân Ḥusain.

2. Preface of Muḥammad Gulandâm, on fol. 4b, beginning: (read حمد بیحدّ و ثنائی بیعدّ (و ثنای بیعدّ و سپاس بیقیاس مر حضرت خداوندیرا الخ.

3. Ghazals, in alphabetical order, on fol. 9b, beginning as usual.

4. Mathnawîs, on fol. 202b, the first of which begins: الا ای آهوی الخ, corresponding to the third mathnawî in the preceding copy; on fol. 206a a ساقینامه, beginning: بیا ساقی از من درو پیش شاه الخ, corresponding to No. 838 in the Bodleian Cat., fol. 213a, and Rieu, Supplement, p. 178a.

5. A ḳaṣîdah in praise of 'Alî (در مدح امیر المؤمنین و امام المسلمین شیر خدا علی مرتضا), on fol. 209a, beginning: آن گلشن باغ وفا وان سرو بستان صفا الخ.

6. A musaddas, on fol. 210b, beginning: ای حریم بارگاهت کعبهٔ عزّ و علا الخ.

7. The usual mukhammas (see No. 6 in the preceding copy), here styled ترجیع بند, on fol. 212a, beginning: در عشق تو ای صنم الخ.

8. A tarji'band (corresponding to that in No 5 of the preceding copy), on fol. 213b, beginning: ای داده بباد دوستداری الخ.

9. A tarkîb (corresponding to Rieu, Supplement, p. 178a, and the so-called tarji'band in Bodleian Cat., No. 837), on fol. 215b, beginning:

ماهی چو تو آسمان ندارد سروی چو تو بوستان ندارد

10. Muḳaṭṭa'ât, on fol. 217a, beginning with the same short mathnawî of ten baits which is noticed in Nos. 1246, 1247, 1249, etc., above, but with a slightly different wording: هر که آمد در جهان پر شر و شور الخ; the first real kiṭ'ah, on fol. 217b, begins: بعهد سلطنت شاه شیخ بو اسحاق الخ, the usual initial kiṭ'ah (see No 1246 above) is found here on fol. 218a: دل منه در دنیا الخ; the first kiṭ'ah of Nos. 1247 and 1249 above: فساد چرخ نه بینیم الخ, on fol 221a; and the first of No. 1251 (styled here again ترجیع بند): ابدل مجوی منصب دنیا الخ, on fol. 222b.

11. Rubâ'is, on fol. 223b, incomplete at the end, beginning: دل گفت مرا علم لدنی الخ; the two initial poems, which usually open this series, quoted in No. 7 of the preceding copy, are found here on fol. 225b, l. 5, and fol. 225a, l. 3 ab infra respectively.

Bibliotheca Leydeniana. A former owner of the copy was Mr. G. Swinton, 1805.

No. 2842, ff. 231, 2 coll., each ll. 15; very small, but neat and distinct Nasta'lîḳ; illuminated frontispiece on fol. 9b; ff. 9b–10b with ornamentations in blue and gold, like the frontispiece; size, 5½ in. by 2⅝ in.

2885

Another defective copy of the same.

This copy, the earlier part of which has many various readings and corrections on the margin, contains:

1. Ghazals, on fol. 1b, beginning as usual. At the end there are a few kasîdas mixed with the ghazals, the second of which, on fol. 201a, beginning: ز دلبران نتوان لاف زد الخ, corresponds to the last but one in No. 2883, 2 above; the third, on fol. 202a, last line, سپیده دم که صبا الخ, to the third there; and the fourth and last, on fol. 203b, خیر مقدم مرحبا الخ, to the third in No. 271 of Rieu's Supplement, p. 178b. There is a lacuna after fol. 51. Ff. 63 and 64, containing part of the rubâ'îs, must be placed after the last leaf (fol. 233).

2. Mathnawîs, on fol. 204b; the first, الا ای آهوی الخ, is the same as the first in the preceding copy; the second, فتنه دارد الخ, corresponds to the first in No. 2883 above; the third, بیا ساقی از من برو الخ, agrees with the ساقی نامه on fol. 206a in the preceding copy; the fourth is again a ساقی نامه, beginning: بیا ساقی از باده پر کن بطی الخ, etc.

3. A few unalphabetical ghazals, on fol. 211b sq.

4. The usual mukhammas, on fol. 215b, beginning: در عشق تو ای الخ, see No. 7 in the preceding copy.

5. Muḳaṭṭa'ât, on fol. 217a, first line, beginning (as in No. 821 of the Bodleian Cat.): ز خواب مستی دوشین الخ.

6. Rubâ'is, incomplete at the end, on fol. 227a, l. 6, beginning: برگیر شراب طرب انگیز و بیا الخ (corresponding to the initial rubâ'î in Nos. 816 and 821 in the Bodleian Cat.).

No 3094, ff. 233, 2 coll., each ll. 15; Nasta'lîḳ; slightly worm-eaten; ff. 54–109 supplied later on paper of whiter colour; size, 7⅞ in. by 4⅝ in.

2886

ġazaliyyât-i-Ḥâfiẓ (غزلیات حافظ).

A modern copy of the ghazals only, not dated.

Beginning as usual.

No 3034, ff. 216, 2 coll., each ll. 13; Nasta'lîḳ; size, 8⅝ in. by 6⅛ in.

2887

An index to Ḥâfiẓ' dîwân, giving the initial bait of each ghazal in the usual order of rhyme-letters.

Bibliotheca Leydeniana.

No. 2904, ff. 45; Nasta'lîḳ, with occasional additions another European hand; size, 11¾ in. by 7 in.

o. *Ḳâsim-i-Anwar.*

2888

Dîwân-i-Ḳâsim-i-Anwâr (دیوان قاسم انوار).

Another good copy of the lyrical poems of Ḳâsim Anwâr or Ḳâsimî, who died A.H. 837 (A.D. ~~1433~~, 1434), see above, Nos. 1285–1289.

Contents:

1. Ghazals, in alphabetical order, on fol. 1b, introduced by the same initial poem as in No. 1285 sq., من بیچارهٔ الخ.

Beginning of the first alphabetical ghazal, on fol. 2ᵃ: ای صبح الخ.

2. One tarji'band, some ghazals, and some short mathnawîs, on fol. 124ᵃ; beginning of the tarji'band: بیا ای عشق عالمسوز بی غم الخ.

3. The prose-preface to the Ṣûfic mathnawî انیس العارفین (see Bodleian Cat., No. 862; Rieu ii. p. 636ᵇ, II, and Supplement, p. 184ᵃ, etc.), on fol. 134ᵃ, beginning: منّت خدایرا جلّت عظمته و علت کلمته الخ.

Dated by Takî 'Alî, A. H. 1071 (A. D. 1660, 1661).

Additional references: Rieu, Supplement, pp. 180ᵇ and 183ᵇ–184ᵇ; I. Pizzi, Storia della Poesia, etc., i. pp. 112, 113, 176, and 236; Nallino, Manoscritti, etc., pp. 65 (Nos. 3 and 4) and 80 (Nos. 11–13), where in addition to the two mathnawîs of Kâsim-i-Anwâr (see Bodleian Cat., No. 862, etc.) a third is described, of Ṣûfic contents like the انیس العارفین, and styled صد مقامات.

No. 3462, olim 13. J. 14, ff. 135, 2 coll., each ll. 16, small, but neat and clear Nasta'lîk; size, 7⅞ in. by 5 in.

2889

Another copy of the same.

This copy, which is undated, contains:

1. The same prose-preface to the انیس العارفین, which appears at the end of the preceding copy.

2. The انیس العارفین itself, beginning, on fol. 2ᵇ

یا مغیث المذنبین معطی السّؤال
یا انیس العارفین یا ذو الجلال

3. Two unalphabetical ghazals, together with a larger lyrical poem, on fol. 19ᵇ, beginning: من بیچارهٔ الخ.

4. Ghazals, in alphabetical order, on fol. 21ᵇ, beginning: ای صبح الخ.

5. Tarji'bands, kit'as, rubâ'îs, and a few short mathnawîs, on fol. 192ᵇ, beginning: بیا ای عشق الخ. The copy is slightly damaged here and there.

No. 880, ff. 207, 2 coll., each ll. 17; clear and distinct Nasta'lîk; illuminated frontispiece; the first two pages ornamented with gold; size, 9½ in. by 5⅝ in.

p. *Jâmî.*

2890

Yûsuf u Zalîkhâ (یوسف و زلیخا).

Another copy of Jâmî's epopee 'Yûsuf and Zalîkhâ,' see above, Nos. 1300, 6; 1317, 5; 1318, 5; and 1342–1356; comp. also, for further references, Rieu, Supplement, pp. 189ᵃ–191ᵇ; E. G. Browne, Cambridge Cat., pp. 355–358; Nallino, Manoscritti, etc., p. 74 (No. 85). Specimens of an Italian translation in ottave rime by F. Cimmino have lately been published, Naples, 1899.

Beginning as usual: الهی غنچهٔ امّید بگشای الخ.

Copied by Haidarkhân bin Musâhibkhân; the date is the 13th of the (Hindû) month Pûs (the ninth, Dec.–Jan.) of the year 9 (but of what reign we cannot make out, the following words being written in very bad Shikasta). Occasional interlinear and marginal glosses in the first part of the MS.

No. 3122, ff. 160, 2 coll., each ll. 13; careless Nasta'lîk; slightly worm-eaten; size, 8¾ in. by 5¾ in.

2891

Another copy of the same.

Beginning as usual.

No date.

No. 2965, margin-col., ff. 1–149, ll. 28; Nasta'lîk.

q. *Hâtifî.*

2892

Haft Manẓar (هفت منظر).

'The seven belvederes,' a mathnawî, in imitation of Nizâmî's هفت پیکر, by 'Abdallâh Hâtifî of Jâm, who died A. H. 927 (A. D. 1520, 1521); see on the poet and his works in general, Nos. 1398–1416 above, on this poem in particular, Rieu ii. p. 653ᵇ, and Supplement, pp. 190ᵇ and 194ᵇ; Bodleian Cat., No. 1046; A. Sprenger, Catal., p. 422; Cat. des MSS. et Xylogr. p. 383; A. F. Mehren, p. 42, J. Aumer, p. 34 (where it is wrongly styled هفت پیکر); E. G. Browne, Cambridge Cat., p. 362, No. IV; Ouseley, Biogr. Not. pp. 143–145; Wiener Jahrbucher, Band 47, Anzeigeblatt, No. 56; etc.

Beginning.

ای نگاریدهٔ صحیفهٔ غیب
نام تو صدر صفّهٔ (other copies صحیفهٔ) لا ریب

Dated at Samarkand, A. H. 983, the 5th of Ramadân (رمضان ?) = A. D. 1575, Dec. 8, by Kiwâm-aldîn Muhammad known as Farajshâh of Samarkand. Various readings on ff. 1 and 2.

Bibliotheca Leydeniana.

No. 2511, ff. 24, 4 coll., each ll. 23; clear Nasta'lîk; blank spaces left here and there for pictures, illuminated frontispiece; size, 8⅞ in. by 6⅞ in.

r. *Hilâlî.*

2893

Shâh u Gadâ (شاه و گدا).

Another copy of Hilâlî's mystical epopee, 'king and dervish,' also styled شاه و درویش, see above, Nos. 1426–1429, and, for additional references, Rieu, Supplement, p. 192ᵇ, II; and E. G. Browne, Cambridge Cat., pp. 365–367.

Beginning: ای وجود تو اصل هر موجود الخ.

No date; but on fol. 61ᵇ there is an entry from A. H. 1012 (A. D. 1603, 1604).

Bibliotheca Leydeniana.

No. 2823, ff. 1–61, 2 coll., each ll. 10; distinct Nasta'lîk; illuminated frontispiece; the first two pages neatly embellished; three, rather effaced, pictures on ff. 17ᵃ, 32ᵃ, and 55ᵃ; size, 6½ in. by 4⅜ in.

2894

Another copy of the same.

Beginning as usual. The right order of ff. 143–148 is: 143, 145, 146, 144, 148, 147.

Dated the 7th of Ramadân in the twentieth year of 'Âlamgîr's reign (correctly the nineteenth) = A.H. 1087 (A.D. 1676, Nov. 13), by Abû Ṭâlib, son of Shaikh Ismâ'îl Fârûḳî, an inhabitant of Burhânpûr, who copied it for the perusal of Miyân Ḍaif-aldîn Muḥammad.

No. 2754, ff. 104b–148b, 2 coll., each ll. 15; Nasta'lîḳ; size, 9¾ in. by 5⅝ in.

s. *Mujrim.*

2895

Diwân-i-Mujrim (ديوان مجرم).

A unique copy of the lyrical poems of Mujrim (so the takhallus is spelt everywhere, except on fol. 1a and in two or three places in the diwan itself, where it appears by mere carelessness as محرم), i.e. Ḳuli Khânbeg bin Ḥasan Sulṭân Shâmlû, who, according to Rieu iii. p. 1093a, went with Taki Auḥadi to India and died there A.H. 1020 (A.D. 1611), comp. also ii. p. 738b where a مباحثهٔ گوکنار و تنباکو (contest between poppy and tobacco) is mentioned, and Muntakhab-alash'ar No. 623 (Bodleian Cat., col. 252). Another Shaikh Abdallâh Mujrim appears in the Makhzan-alghara'ib No. 2661 (Bodleian Cat., col. 382).

Contents:

Ghazals, in alphabetical order, on fol. 1b beginning:

خدایا از موّ مهرت کسی بسر بر جامم را
ز صد کعکوی حوش شرس سار کامم را

Rubâ'is, likewise arranged alphabetically, on fol. 163b beginning:

یا رب ز کرم مرا عطائی فرما
در سمع قبول این دعائی فرما

Dated A.H. 1134 (A.D. 1721, 1722), fragment of a ḳaṣîdah on fol. 176b.

No. 237, ff. 176, 2 coll., each ll. 17, and â thirî on the margin (except ff. 77b–79a, 81a–84a, 92b–98a, 100b–104a, 107b, 108a–109b, 110a, 125b–130a, 131b–133a, 139b–143a, 145b, 146a, 148b, 149a, and 163b–176); very careless Nasta'lîḳ, size, 9 in. by 5¼ in.

t. *Żuhûrî.*

2896

Three prose-treatises by Żuhûrî.

The same three prose-treatises as in Nos. 1511, 1512, and 1762, 16 above, viz.

1. Preface to the Nauras, on fol. 232b, beginning: سرود سرایان عشرتکدهٔ قال که بنورس الخ; comp. besides Nos. 1509, 1; 1510, 2; 1513, 2; 1514, 2; and 1763, 17 above.

2. Preface to the Gulzâr-i-Ibrâhîm, on fol. 237a, beginning: خرّمی چمن سخن بطراوت حمد الخ; comp. besides Nos. 1500, 4; 1509, 2; 1510, 1; 1513, 1; and 1514, 1 above.

3. Preface to the Khwân-i-Khalîl, on fol. 241b, beginning: ای از تو بر اهل تخت و آکلیل الخ; comp. besides Nos. 1509, 3, and 1510, 6 above.

Additional reference for all three: Rieu, Supplement, p. 269a, No. III.

Dated by 'Abd-alḳâdir Suhrawardî, the 20th of Jumâdâ II, A.H. 1119 (A.D. 1707, Sept. 18), in Aurangâbâd.

Bibliotheca Leydeniana.

No. 2740, ff. 232–254, ll. 19; careless Nasta'lîḳ; size, 8⅞ in. by 5½ in.

u. *Rûḥ-alamîn.*

2897

Gulistân-i-nâz (گلستان ناز).

The rare diwân of Mîr Muḥammad Amîn, styled Mîr Jumlah, with the takhallus Rûḥ-alamîn, the author of the two mathnawis, described in Nos. 1539 and 1540 above, خسرو و شیرین and لیلی و مجنون, who died A.H. 1047 (A.D. 1637, 1638); another copy of this diwân is noticed in Rieu ii. p. 676.

Contents:

1. Prose-preface, on fol. 1b, beginning: یگانهای آفاق سخنوری و بی همتایان افالیم نکته گستری الخ. The poet mentions his takhallus on fol. 6b, l. 3; and the title of this diwân, گلستان ناز, on fol. 7b, l. 10.

2. Ghazals, in alphabetical order, on fol. 9b, beginning:

ای روشن از فروغ تو شمع روان ما
از نور قدرت تو چکیدست جان ما

No date.

No. 470 (Glass Case), ff. 203, 2 coll., each ll. 13; excellent Nasta'lîḳ, illuminated frontispieces on ff. 1b and 9b, fine Eastern binding, size, 8⅞ in. by 5¾ in.

v. *Hâshim.*

2898

Diwân-i-Hâshim (ديوان هاشم).

The complete lyrical works of Khwâjah Hâshim, the son of Khwâjah Muḥammad Ḳâsim, a Ṣûfî of the Nakshbandî order and disciple of the great Shaikh Aḥmad Fârûḳî (who died at Sirhind A.H. 1034 = A.D. 1625, see above, Nos. 652 and 1891); he flourished at Burhânpûr in the Dakhan A.H. 1030 (A.D. 1621) and was still alive in A.H. 1056 (A.D. 1646), see A. Sprenger, Catal., p. 420; and Beale, Oriental Biogr. Dictionary, p. 106a; the latest date which appears in this diwân is A.H. 1040 (A.D. 1630, 1631).

Contents:

1. Three poems in praise of Muḥammad, the *first*, on fol. 1b, a ḳaṣîdah, styled قصيدة علية در حلية خير البريّة عليه الصّلوة والتحيّة, and beginning:

اگر پرسی ز قدس (زقدّش Sprenger) سرو باغ راستان آمد
ستون بارگاه پادشاه لا مکان آمد

the *second*, a shashband (شش بند - والا), with the radîf محمد running through the whole poem, on fol. 3b, beginning:

دلها چه بود خانهٔ سودای محمّد
جانها صدف گوهر یکتای محمّد

the *third*, a mathnawî, on fol. 8a, beginning:

چون جمال خواجه بود اوّل بهار
از گلستان ظهور کردگار

2. Four other mathnawîs, the *first*, on fol. 10b, styled مناجات مقبول مر اهل القبول, and beginning:

خداوندا بزخم سینه ریشان
نموئی از جنون دل پریشان

the *second* (without a heading), on fol. 18b, last line, the *third*, on fol. 21a, styled در منقبت سر طریقت (in honour of Shaikh Aḥmad Fârûḳî); the *fourth*, on fol 23b, last line, styled حکایت جذبهٔ عشق.

3. Another ḳaṣîdah, on fol. 32a, beginning: بسته از قدرت نقّاش ازل نقش دگر الخ.

4. Two other mathnawîs, the *first*, a very long one, on fol. 34a, again in honour of Aḥmad Fârûḳî, and beginning: سحر حفظ بودم در آغوش خویش الخ the *second*, on fol. 49b, last line.

5. A very long tarjî'band, on fol 54a, styled حرکات لیلی, and beginning: دم صبح در خاست بوی کشیم الخ.

6. A ساقی نامه, on fol 66b, styled سبعهٔ سیّاره, and divided into seven احتر.

These six parts, denoted in the colophon, on fol. 71l, as مجموعهٔ خواجه هاشم (with the seventh the special dîwân begins), are dated by Shaikh Nûr Muḥammad the 15th of Rajab, A.H. 1087 (nineteenth year of Âlamgîr's reign) = A.D. 1676, Sept 23.

7. Ghazals, in alphabetical order, on fol. 72b beginning: بسمل دلها بود بسم الله عنوان الخ

8. Rubâ'îs in alphabetical order, with some fards at the end, on fol. 185a, beginning: ای نام تو نامهٔ وجود من و ما الخ.

9. Miscellaneous poems, on fol. 250b, beginning with a ghazal and several kiṭ'as, after which follow (*a*) the famous ghazal (the first five baits of which are quoted in Sprenger, loc. cit.), in which Hâshim traces his spiritual genealogy to Naḳshband and further up to Muḥammad himself; (*b*) a series of chronograms, chiefly on the death of contemporary Shaikhs of great renown; the most prominent are:

Maulânâ Khwâjagî امکنه (died A.H. 1008).
Khwâjah Muḥammad albâḳî (died A.H. 1014).
Shaikh Aḥmad Fârûḳî (died A.H. 1034; this ta'rîkh by his disciple and contemporary proves, that there cannot be any alternative to the date of his death; some other chronograms on ff. 256a, lin. penult., and 257a, first line, give his age as sixty-three, and the date of his birth as A.H. 971).
Shaikh Muḥammad Ṣâdiḳ, Aḥmad Fârûḳî's eldest son (died A.H. 1025), to whom a special elegy is dedicated on fol. 258b.
Shaikh Muḥammad bin Faḍl-allâh (died A.H. 1029, not 1030, as is stated on the margin, the ta'rîkh being ابن فضل الله).
Shaikh 'Îsâ (died A.H. 1031).
Sayyid Mîrakshâh (died A.H. 1032, not 1031, the ta'rîkh being هو سيّد الشيوخ).
Shaikh 'Alam-allâh Muḥaddith (died A.H. 1038).
Maulânâ Dânishmand of Badakhshân (died A.H. 1030)
Mîr Mu'min of Balḫ (died A.H. 1031).
Shaikh Ṭâhir (died A.H. 1040).
Mîr 'Abdallâh Aḥrâr (died A.H. 1025).
Khwâjah Ḥusâm-aldîn (died A.H. 1014).
Ḳâḍî Shukr (died A.H. 995).
Maulânâ Ma'sûm (died A.H. 1026).
Khwâjah Muḥammad Kâsim, the poet's father (died A.H. 1012).
Khwâjah 'Uthmân (died A.H. 1005).
Shaikh Ḥasan Ḳâdirî (died A.H. 1028, not 1026 the ta'rîkh being شیخ حسن).
Sayyid Maḥmûd (died A.H 1040).
Maulânâ 'Ismat-allâh of Lâhûr (died A.H. 1036)
Mîrzâ Khânkhânân 'Abd-alrahîm (died A.H 1036)
Mîr Muḥammad Nu'mân (died A.H. 1025); there are besides chronograms on Shâhjahân's accession (A.H 1037), on the dates of the completion of various buildings, palaces, mosques, etc.

10 Three additional ghazals on fol. 264a, an elegiac panjband and nine (correctly ten) rubâ'is on the death of the poet's brother Muḥammad Isḥak, two elegiac ḳaṣîdas and two rubâ'is on the death of another brother of the poet, Muḥammad Kâsim; and a series of additional rubâ'is

These remaining four parts are dated the 2nd of Ramḍân, A.H 1087 (A.D. 1676, Nov. 8), by the same hand which wrote the first six parts.

No 3096, ff. 286, 2 coll, each ll. 11; Nasta'lîk; worm-eaten, size, 8⅛ in. by 5⅛ in

w. *Bîkhwad.*

2899

Dîwân-i-Bîkhwad (دیوان بیخود).

The lyrical poems of Bîkhwad (or Bîkhwadî), that is probably Mullâ Jâmî Lâhûrî Nâmdâr Khânî who flourished in Shâhjahân's reign and died in that of 'Âlamgîr, A.H. 1086 (A.D. 1675), see A. Sprenger, Catal., p. 110, l. 18 sq., and p. 119, l. 24; Makhzan-algharâ'ib, No. 399 (Bodleian Cat., col. 324).

Contents:

1. Ghazals, in alphabetical order, on fol. 1b, beginning: رنگ عشرت بر نمیتابد دل بیمار ما الخ.

2. Short mathnawîs, and a longer series of rubâ'îs, on fol. 80b. The first rubâ'î, on fol. 88a, begins:

دنیا نبود طلب دل آگه را نتوان بچراغ برق دیدن ره را

3. A larger mathnawî, which seems a ساقی نامه, but may be identical with the حسن و دل, quoted in Sprenger, p. 110, on fol. 95b, beginning: الهی بمستان نرم نیاز الخ.

Dated by 'Abd-alraḥîm the 11th of Ṣafar, A.H. 1153 (A.D. 1740, May 8).

No. 544, ff. 108, 2 coll., each ll 15; careless Nasta'lîk and Shikasta; size, 7⅛ in. by 3¾ in.

x. *Miscellaneous.*

2900

Sâghar-i-bazm âshûb (ساغر بزم آشوب)

A mukhammas by Muhammad Faid i e Muhammad Muhsin bin Shâh Murtadâ, called Faiḍ, who was a great favourite of Shah 'Abbâs II of Persia, and died A.H. 1091 (A.D. 1680), see Rieu, Supplement, p 253b, A Sprenger, Catal, pp 399 and 400, and Âtashkada No 585, Bodleian Cat, col 282 It was composed A.H. 1090 (A.D. 1679), see fol 12b, ll 2 and 3, where title and chronogram appear

حو شد ایں سواد محمّس تمام
شدش ساغر بزم آشوب نام
ز ساغر بکش باده بی کف بدام
ز کلفتت سال شو شادکام

(i e take away from ساغر = 1261 the words باده بی کف بدام = 171)

Beginning

بنام خداوند ملک وملل
که در دست او هست صلح و جدل

Copied by Fakîr Ghulâm Muhammad in No 2902 below, which is written by the same hand, A H. 1270 (A D. 1853, 1854 = Samvat 1911) is given as the date of transcription.

No 3549, ff. 13, 2 coll, each ll. 11, Nasta'lîk, size, 7¼ in by 4 in.

2901

Ta'rîkh-i-Jân Muhammad (تاریخ جان محمّد)

A very puzzling elegy on the death of Jân Muhammad, with the honorary epithet Sardârkhân (see fol. 2b, l. 8), son of Mûsâkhân تلوندی, in the form of a long kaṣîdah, composed by a poet with the name Muhammad Afḍal (see the takhalluṣ Afḍal on fol. 6b, lin. penult., and in the colophon). The date of the lamented Jân Muhammad is conveyed in a riddle (بوجه معمّا), in the last verse of the poem, which runs thus:

که در خاطر افتاد درد مجدد
فرو ریخت از چشم اشک روان

The overlined words (indicated by a red stroke above) are undoubtedly meant to form the chronogram, those of the first hemistich giving 1069, that in the second 321, but, when poured out from the eye (چشم = 343), i. e. deducted from it, 22, which added to 1069 would represent A.H. 1091 (A.D. 1680); but whether this is a correct interpretation, is very doubtful. However, the date would well fit into the lifetime of the best known poet and writer with the name Muhammad Afḍal, that is Mirzâ Muhammad Afḍal Sarkhwash, the author of the کلمات الشعرا (commenced A.H. 1093 = A.D. 1682, see Nos. 670–672 above), who according to Muhammad Ṭâhir Naṣrâbâdî (see No. 669 above) resided between A.H. 1083 and 1092 (A.D. 1672–1681) in Lâhûr, comp. A. Sprenger, Catal., p. 107, l. 7 ab infra, and the present poem mentions the Panjâb several times, so fol. 2b, ll. 3 and 9, etc.

Beginning:

پس از حمد پروردگار جهان پیٔ نعت سرکردهٔ مرسلان

Copied by the same Ghulâm Muhammad who transcribed the preceding copy (about A.H. 1270 = A.D. 1853, 1854)

No 3551, ff 7, 2 coll., each ll 11; Nasta'lîk; size, 6⅞ in. by 3⅛ in

2902

Farrukhnâma (فرّخ نامه).

A mukhammas in honour of the emperor Farrukhsiyar (A H 1124–1131 = A.D. 1713–1719) by Ikhtiyârghan (or ghana), son of Muhammad Panâh Sunbahriyâlî (سنبهریالی), beginning:

بنام خداوند شمس و قمر شهنشاه شاهان فرّخ سیر

Dated by Fakîr Ghulâm Muhammad, A.H. 1270 (Samvat 1911), see the two preceding copies.

No 3552, ff. 18, 2 coll., each ll 11, Nasta'lîk; size, 7 in. by 4⅛ in

2903

A double poetical paraphrase of the first ghazal in Hâfiẓ' dîwan, by the same Ikhtiyâr, here called in the colophon Ikhtiyârsingh Sunbahriyâlî, in mathnawî-baits, which have the same metre as the ghazal, viz. هزج, each section, consisting of 12–14 baits, of the poem begins with one half of a hemistich and concludes with the other half. The first paraphrase begins, on fol 1b, thus:

الا یا ایّها الساقی بده ته جرعهٔ باقی
زجام شاه محی الدّین بهار گلشن تمکین

and ends on fol. 10a; the second begins, after a short introduction, on fol. 11b:

الا یا ایّها الساقی بعارض ماه اماقی
نظر بر تیره روزان کن چراغ ما فروزان کن

and ends on fol. 23a. The title given to this strange pair of poetical glosses on fol. 1a viz. بحر طویل, which also appears in the prose-introduction of the second

paraphrase, on fol. 10b, l. 4, cannot refer to the metre which is, as said above, هزج, and not طویل, but must imply the idea of a lengthened explanation or poetical expansion of an original text. Copied by the same Fakir Ghulâm Muhammad.

No. 3553, ff. 23, 2 coll., each ll. 11; Nasta'lîk; size, 7½ in. by 3¾ in.

2904

Anwarnâma (انورنامه).

A heroic mathnawî on the exploits of Nawwâb Anwar-aldinkhân of the Carnatic, who died A.H. 1162 (A.D. 1749), together with a summary of subsequent events under his son and successor, Nawwâb Muhammad 'Alî 'Umdat-almulk (not 'Umdat-alumarâ, as Sprenger and Pertsch call him, since that was the epithet of his son, see No. 502 above), who reigned A.H. 1162–1210 (A.D. 1749–1795), down to the very year of the completion of this poem, A.H. 1174 (A.D. 1760, 1761), by Mîr Isma'îlkhân, with the takhallus Abjadî; see above, No. 501; A. Sprenger, Catal., pp. 307 and 308; W. Pertsch, Berlin Cat., pp. 944 and 945. The date appears on fol. 243a, l. 6, on fol 8b, l. 5, the poet states that he was engaged five years in the composition of this mathnawî.

Beginning, on fol. 1b:

خدایا توئی شاه فرمان‌روا
توئی آفریننده ما سوا

The title انورنامه (not انوارنامه, as it is wrongly spelt on fol. 1a and in the lettering on the back of the binding) appears in the heading on fol. 9b; two chapters towards the end, on ff. 224a and 225b respectively, deal with the correspondence of the Nawwâb Muhammad 'Alî 'Umdat-al-mulk with King George III of England in 1760; see a copy of the original letter of the Nawwâb (with its English version), in Rieu i p. 403a (where the 1st of October, 1760, is assigned as date to that document).

No date.

No. 3178, ff. 244, 2 coll., each ll. 17; splendid Nasta'lîk fine Eastern binding; size, 10⅝ in. by 8 in.

2905

Mathnawî-i-Kajkulâh (مثنوی کج کلاه).

The *first* volume (دفتر اوّل) of the same collection of stories by Ânandghana, with the takhallus Khwash, the *second* volume of which has been described in No. 1725 above. It was completed according to fol. 60b, l. 5 sq., in the beginning of the month of Rajab, A.H. 1208 (A.D. 1793, Febr.), about half a year before the second, and copied by the same scribe Bholanâth, the 7th of the same Rajab in the same year 1208 = Faslî era, 1201.

Beginning:

بشنو از من چون حکایت میکنم
شکر گویم نه شکایت میکنم

Contents:

1. قصهٔ پادشاه هارون و عین القضاة, the story of Hârûnshâh and Ain-alkuḍât, on fol. 2a, first line, beginning:

بود یك شاه نام آن هارون شاه
بیقیاس آن داشت زرگنج و سپاه

2. اوصاف حمیدهٔ بنارس و گنگ دریای شریف, description of Banâras and the river Ganges, on fol. 9a, l. 13, beginning:

سجده حق را میکنم از دل و جان
مینمایم رویداد خود بیان

see another description of Banâras and the Ganges by Mirzâ Muhammad Taḳî Munshî, in No. 1763, 14 above.

3. این فقیر حقیر بی تدبیر پر از تقصیر تابع تقدیر احوال خود بیان میکند, an autobiographical sketch of the poet himself, on fol. 10a, l. 9, beginning:

مینمایم رویداد خود بیان
گوش فرمائید از من دوستان
ای هندی نام من آنند گهن
خوش تخلّص فارسی شیرین سخن

4. حکایت دارا شکوه بی اندوه و شاه لال صاحب کمال با جلال, story of prince Dârâ Shukûh and Shâh Lâl (otherwise Shâh Lal, see a similar story in the second volume, No. 1725, 6 above, with the references given there), on fol. 12a, l. 6, beginning:

بود سابق شاه یك دارا شکوه
حق شناس و در تحمّل هم چو کوه

5. در هندوستان یك پادشاه بود بحالهٔ خود فرزند نداشت برای شدن فرزند یك عابد را طلبید الخ, story of a king of Hindûstân, who had no son, and the recluse, on fol. 15a, l. 8, beginning:

بشنوید این داستان ای دوستان
بود یك شه پیش در هندوستان

6. حکایت پادشاه و کاه فروش, story of the king of Balkh and the straw-seller, on fol. 15b, l. 7 ab infra, beginning:

بود یك شه در بلخ (sic! بَلخ) عادل زمان
دولت و اقبال بخت یار آن

7. حکایت مبارکشاه و حق دوست درویش, story of Mubârakshâh and the dervish, on fol. 16a, l 15, beginning:

بشنوید ای دوستان این داستان
هست این احوال مرد راستان

8. حکایت شیخ بازید, the story of Shaikh Bâzîd or Bâzîd-allâh, of Mâzandarân (who was originally a merchant and became a dervish afterwards), on fol. 25b, l. 2, beginning:

بشنوید ای دوستان این داستان
ذکر مرد حق پرست و راستان
بود یك سوداگری بازید نام الخ

It is interspersed with the story of another dervish called مردان شاه.

9. داستان قاز و باز, the story of the goose and the hawk, on fol. 29a, l. 9, beginning:

بشنوید ای دوستان این داستان
بود طائر قاز در کوه کلان

10. داستان ابراهیم شاه ادهم, the story of Ibrâhîm shâh Adham, on fol. 30b, l. 6 ab infra, beginning:

بود یك شه نیك ابراهیم نام
حق پرستی مینمود از دل مدام

11. قصّهٔ (or حکایت) عابد و بقّال, the story of the recluse and the grain-merchant, on fol. 34b, beginning

گوش کن ای دوستان این داستان
ذکر مرد حق پرست و راست آن

12. حکایت زن صالح (or پارسا) و مرد فاسق, the story of the virtuous woman and the vicious man, on fol 36b l. 6, beginning:

بشنوید ای دوستان قصّه عجیب
مرد فاسق زن ده عصمت پر غریب

13 حکایت العابد, the story of the recluse, on fol 39b, l. 10, beginning:

ای عزیزان بشنوید این داستان
ذکر مرد صالح و بسیار دان
بود یك عابد بسی صاحب کمال
عالم و هم فاضل و صاحب جلال

14. حکایت حضرت عیسی, the story of Jesus, on fol 40a, last line, beginning, on fol 40b, first line

در امانت ای حبایب خوب نیست
آن نقیس این مرضیّ محبوب نیست

15. حکایت سلطان فیروز شاه, the story of Sultân Fîrûzshâh, on fol. 41a, l 2, beginning

گوش کن این داستان را ای حبیب
این حقیقت بس عجیب و بس غریب

16. حکایت فرّخ شاه, the story of Farrukhshâh, on fol. 41b, l. 10, beginning:

ای محبّان بشنوید این داستان
آنچه گویم حال‌دانی راست آن
بود یك سلطان در هندوستان
هند چون خلد است دائم بوستان

1 حکایت جبروت شاه بلند شانه و عبد _, the story of Jabrûtshâh and 'Abdallâh, on fol. 45a, l. 3, beginning:

ای محبّان بشنوید این داستان الخ
در زمان پیشین شده یك پادشاه
داشت آن بیحدّ یك گنج و سپاه

As in the second volume above, so here in the first the author betrays his Hindû origin frequently by incorrect metre, omission of Idâfas, and similar licences.

No. 2879, ff. 60, 4-coll., each ll. 23; Nasta'lîk; a picture as frontispiece on fol. 1b; size, 12½ in. by 9¾ in.

2906

Dîwân-i-Khwash (دیوان خوش).

The lyrical poems of the same author, composed *before* the mathnawî, as the date of this copy, transcribed by the same Bholanâthr (or Bholânâth), is A.H. 1205, the 23rd of Shawwâl (A.D. 1791, June 25 = Samvat 1848), see another copy of the same in Bodleian Cat., No. 1202.

Contents:

1. Ghazals, in alphabetical order, introduced by a kaṣîdah, on fol. 1b, beginning:

فدا بر کج کله جانم نمیدانم دگر کس را
غلام آن شاه شاهانم نمیدانم دگر کس را

2. Mukhammasât, on fol. 153a, followed by two *ghazals*, two *musaddasât*, and several short *mathnawîs*; the first mathnawî, on fol. 172a, begins:

روز و شب خواهم ترا ای کج کلاه
غیر تو چیزی نخواهم پادشاه

No 2963, ff 184, 2 coll, each ll. 15; Nasta'lîk; a picture as frontispiece on fol. 1; worm-eaten; size, 9¾ in. by 6¼ in.

2907

Gauharnâma (گوهر نامه).

The love story of Jâm and Nilân, in mathnawî-baits, by a poet Ḳâdir or Ḳâdirî, who according to fol. 14b, conceived the idea of this poem on a journey from Atak (Attock) to Peshâwar, A.H 1240 (A.D. 1824, 1825), see fol 14b, l. 7, in which undoubtedly the date is contained, بسنتی دوازده صد چهل حقب. The title, as given above, appears various times, for instance, fol. 16a, l. 3 بگوهر نامه موسومش نمودم; fol. 18a, l. 9: بگوهر نامه اش مرسوم گردان, etc.

Beginning:

زهی قادر که از قدرت قدیمی
به بخشید عشق را رتبه بدیمی

No date; a few corrections here and there on the margin. This MS. was received from Dr. Royle, July, 1856

No 3550, ff. 99, 2 coll, each ll. 14; Nasta'lîk; size, 9¾ in. by 6¼ in.

2908

A short anonymous mathnawî on moral precepts, beginning, on fol. 1b:

شبی با نو جوانی گفت پیری
کهن دردی کشی صافی ضمیری

No date.

No. 3554, ff. 7, 2 coll, each ll. 19; Nasta'lîk; size, 7¼ in. by 4¾ in.

2909

An album of Persian poetry, containing selections from older and modern poets. Among the older ones, 'Umar Khayyâm, Sanâ'î, Khâḳânî, 'Aṭṭâr, Sa'dî, Auḥadî, Jalâl-aldîn Rûmî, and many other well-known names are found; among the innumerable host of more modern contributors, a number of less familiar poets appear, of which the following ones are distinguished by a larger amount of poetical specimens:

Matîn (died about A.H. 1175 = A.D. 1761, 1762), on ff. 3b and 4a.

Ḳâsim Dîwâna (pupil of Ṣâ'ib, died about A.H. 1136 = A.D. 1723, 1724), on ff. 4b and 5a.

Mirzâ Malik Mashrikî (died about A.H. 1050 = A.D. 1640, 1641), on ff. 5b, 6a, and 16a and b.

Mirzâ Bâḳir Kâshî (i.e. Bâḳir-i-Khurda, Muḥtasham's pupil, whose brother Maksûd died A.H. 987 = A.D. 1579), on fol. 6b.

Mukhliṣ Kâshî (lived under Sulṭân Ḥusain Ṣafawî, A.H. 1105–1135 = A.D. 1694–1722), on fol. 7a.

Ẓafarkhân Aḥsan (died A.H. 1073 = A.D. 1662, 1663), on ff. 10a (مخمس) and 12a–13a.

Mîr Ilâhî of Hamadân (died A.H. 1057, 1060, 1063, or 1064 = A.D. 1647, 1650, 1653, or 1654), on ff. 18a, 113b, 114a, 135a and b.

Maulânâ Faujî of Nîshâpûr (died A.H. 1075 = A.D. 1664, 1665), on ff. 22a–24a and 100b–102b.

Zamânâ-Mashhûr (still alive about A.H. 1093 = A.D. 1682), on ff. 24a–25b, 29b, and 30a.

Sulṭân 'Alîbeg, on ff. 27b–29b.

Mirzâ Shaidâ-i-Zargar (different from Mullâ Shaidâ, who died A.H. 1080 = A.D. 1669, 1670), on ff. 30a–31

Mîrzâ Muḥammad Sa'îd Ḥakîm (or Ḥakîm Sa'îd-khân, under Shah 'Abbâs II of Persia, A.H. 1052–1077 = A.D. 1642–1666), on ff. 32b–34a and 43 and b.

Mullâ Saḥâbî of Astarâbâd, called صاحب رباعیات (died A.H. 1010 = A.D. 1601, 1602), on ff. 39b, 40a, and 108a and b.

Ḥakîm Ruknâ Kâshî (died A.H. 1066 = A.D. 1655, 1656), on ff. 44a–45a.

Maulânâ Ḍamîrî of Iṣfahân (died about A.H. 990 = A.D. 1582), on ff. 49a and b, 133b, and 134a.

Mullâ Malik of Ḳumm (died A.H. 1024 or 1025 = A.D. 1615 or 1616), on ff. 58a and b, and 104b–106b.

Mîr Muḥammad Ma'ṣûm Kâshî (the son of Mîr Rafî'-aldîn Ḥaidar Mu'ammâ'î, died A.H. 1062 = A.D. 1652), on ff. 60a–61a.

Shahîdî of Ḳumm (a friend of Jâmî, died A.H. 930 = A.D. 1524) and *Mîr Wâlihî of Ḳumm* (a famous musician), on ff. 62b–63b.

Ṭauḳî of Tabrîz (a contemporary of Taḳî Kâshî, see A. Sprenger, Catal., p. 33, No. 424), on ff. 67b and 68a.

Mîr Muḥammad Ḳâsim Kâshî, known as Mashhadî (probably the same who is also styled Surûrî, died about A.H. 1036 = A.D. 1626, 1627), on ff. 76b–77b.

Sâlik of Yazd (died A.H. 1081 = A.D. 1670, 1671), on ff. 92b–94b.

'Abdallâh Wahḥat (died A.H. 1126 = A.D. 1714), on ff. 96b and 97a.

Sayyid Imtiyâzkhân Khâliṣ (killed A.H. 1122 = A.D. 1710), on ff. 97a–99a.

Darwîsh Wâlih of Harât (a pupil of Faṣîḥî, came to India under Jahangîr, was still alive in A.H. 1049 = A.D. 1639, 1640), on ff. 99a–100b.

Mirzâ Radî Dânish (died A.H. 1076 = A.D. 1665, 1666), on ff. 102b–104a.

Mukhliṣ Hindî (i.e. Ânandrâm Mukhliṣ, born in or near Lâhûr, died in Dihlî A.H. 1164 = A.D. 1751), on ff. 109a–110b.

Khânazâdkhân Amânî (i.e. Amân-allâh Amânî, died A.H. 1044, 1046, or 1047 = A.D. 1634–1637), on ff. 113a and b.

'Abd-alrasûl Istighnâ Hindî (probably under 'Âlamgîr, see A. Sprenger, Catal., p. 110), on ff. 114a and b.

Some specimens of *Bushaḳ-alaṭ'imah's* culinary poetry (died A.H. 827 or 830 = A.D. 1424 or 1427, comp. on him Ethé, Neupersische Litteratur, pp. 304 and 305; edition of his works, Constantinople, A.H. 1303) are found on ff. 74a and 74b; at the end, on fol. 137b sq., there are some prose-pieces by *Ârzû* (i.e. Sirâj-aldîn 'Alîkhân, the author of the مجمع النفائس, see Nos. 680 and 681 above, who died A.H. 1169 = A.D. 1756), styled مائدهای آرزو.

According to the Arabic paging there is one leaf wanting at the beginning, and another after fol. 15 fol. 92a is left blank. The right order of ff. 133–138 is: 133, 135, 134, 137, 136, and 138.

Bibliotheca Leydenianâ.

No. 2764 (13 D), ff. 140, written in diagonal lines, mostly in 3 or 4 coll.; moderate Shikasta, size, 12½ in. by 8½ in

IX. SÛFISM.

2910

Munâjât-i-'Abdallâh Anṣârî (مناجات عبد الله انصاری).

Another copy of 'Abdallâh Anṣârî's (died A.H. 481 = A.D. 1088) pious invocations to God, see above, Nos. 1779, 1923, 14, and 2802, 7.

Beginning as usual: ای ز درد بیدلانرا نوی درمان آمده الخ.

It is styled here رسالهٔ مناجات.

No date.

No. 1090, ff. 50–62, ll. 15; large and distinct Nasta'lîk size, 6¾ in. by 3¾ in.

2911

Zâd-almusâfirîn (زاد المسافرین).

Another copy of Mîr Fakhr-alsâdât Ḥusainî's Ṣûfic mathnawî, 'the provision for travellers on the mystic road,' see above, Nos. 1832–1834. The date, given here, is the same as in No. 1834, viz. A.H. 729 (A.D. 1329), see the last verse, first hemistich:

در هفصد و بیست و نه زهجرت

Beginning: ای برتر از آن همه که گفتند الخ.

The headings of the eight makâlas differ here in wording very considerably from No. 1832 above.

Makâlah I, on fol. 4a, last line در تنزیه و تقدیس عزّ اسمه; II, on fol. 8b در فضیلت و شرف انسان و غفلت

او; III, on fol. 15b در بیان طریقت وکیفیّت سلوك; IV, on fol. 20b, last line در حقیقت سالکان طریقت; V, on fol. 26b در بیان عشق و مراتب آن; VI, on fol. 34a, first line در معرفت نفس و اوصاف او; VII, on fol. 40a در بیان معرفت و تحقیق آن; VIII, on fol. 49a در بیان پیر و مرید وشرط صحبت.

No date.

No. 3555, ff. 56, 2 coll., each ll. 13; good Nasta'lîk; worm-eaten throughout; size, 8¼ in. by 5 in.

2912

Tarjuma-i-Lama'ât-i-anwâr (ترجمهٔ لمعات انوار).

The Persian commentary of Ni'mat-allâh Walî (died A.H. 834 = A.D. 1431, see Rieu ii. p. 634b) on the famous treatise on mystic lore, styled لمعات or لمعات انوار, by the poet Fakhr-aldîn 'Irâḳî (see above, No. 1116), comp. Rieu ii. pp. 594b and 831b, No. II; and Bodleian Cat., No. 1298, 16; fuller descriptions of 'Irâḳî's original Lama'ât are found in G. Flugel iii. p. 446; Fleischer, Cat. Lips., p. 401, No. 11, and W. Pertsch, Berlin Cat., p. 281; see also H. Khalfa v. p. 133, No. 11185.

Beginning of the commentary, on fol. 1b (the same words with which the original treatise begins on fol. 3b, l. 9): الحمد لله الّذی نوّر وجه حبیبه بتجلّیات الجمال یعنی جمیع محامد مختصّ است مر حضرت وجود مطلق الخ.

The twenty-eight لمعات of the original text are headed as follows:

1. اشتیاق عاشق و معشوق از عشق است, on fol. 23b
2. سلطان عشق حواسب که الخ, on fol. 27b
3. عشق هرچند دائم خود را نخود می دید, on fol. 32b
4. عرب معشوقی آن اقتضا کرد که الخ, on fol. 35b
5. محبوب در هر آئینه هر لحظه روی دیگر نماید الخ, on fol. 38b
6. نهایت این کار آنست که محبّ محبوب را آئینهٔ خود بیند الخ, on fol. 42a
7. عشق در همه اشیا ساریست, on fol. 45a
8. محبوب یا در آئینه صورت رخ نماید و یا در آئینه معنی الخ, on fol. 50b
9. محبوب آئینهٔ محبّ است درو بچشم خود خبر خود را نه بیند, on fol. 53a
10. ظهور دائم صفت محبوبست الخ, on fol. 55b
11. بدانکه ای عزیز نظر محقّق میان صورت و آئینه الخ, on fol. 59b
12. بر هر که بحقیقت این در بگشایند در خلوتخانهٔ نابود خود بنشیند الخ, on fol. 61a
13. محبوب هفتاد هزار حجاب نور و ظلمت بهر آن بر روی فرو گذاشته الخ, on fol. 63a
14. محبّ و محبوبرا یك دائره فرض کن که آنرا خطّی بدو نیم کند الخ, on fol. 67b
15. محبّ ظلّ محبوبست هر کجا که رود در پیّ او رود, on fol. 72a
16. یك استاد از پس پردهٔ ظلّ و خیال چندین صور مختلفه و اشکال متضادّه مینماید الخ, on fol. 76b
17. معشوق هر لحظه از دریچه بهر صفتی با عاشق روی دیگر نماید, on fol. 78b
18. عاشق با بود و نابود خود آرمید بود, on fol. 83b
19. عاشق را دلیست منزّه از تعیین که الخ, on fol. 88a
20. عشق سلطنت و استغناء بمعشوق داد و مذلّت و افتقار بعاشق, on fol. 91b
21. عاشق باید که بیغرض با معشوق صحبت دارد, on fol. 97a
22. شرط عاشق آنست که هر چه دوست دوست دارد او نیز دوست دارد, on fol. 100a
23. عشق آتشی است که چون در دل افتد هر چه در دل یابد همه را سوزد, on fol. 103b
24. طلب و جست و جوی عاشق نمونهٔ طلب معشوقست, on fol. 105b
25. چون محبّ خودست که بعین الیقین جمال دوست نه بیند الخ, on fol. 108a
26. محبّ چون خواهد که مراقب محبوب باشد چارهٔ او آن بود که الخ, on fol. 110b
27. عاشق را طلب شهود بهر فناست از وجود قدم در عدم الخ, on fol. 114b
28. محبوب چون خواهد که عاشق را بر کشد الخ, on fol. 116b

Other commentaries on Irakî's Lama'ât are Ṣâ'in-aldîn 'Alî Tarikah's صوء اللّمعات, composed A.H. 815 (A.D. 1412); see Rieu ii. p. 831b, No. XXXI; and Jâmî's اشعّة اللّمعات, composed A.H. 886 (A.D. 1481), see above, Nos. 1357, 11, and 1375.

No date. (College of Fort William, 1825.)

No. 2816, ff. 122, ll. 15, Nasta'lîk; size, 8¼ in. by 4¾ in.

2913

Sharḥ-i-ḳaṣîda-i-mîmiyya-i-khamriyyah (شرح قصیدهٔ میمیّهٔ خمریّه).

Another copy of Jâmî's commentary on 'Umar Ibn al-Fârid's (died A.H. 632=A.D. 1235) famous 'wine-ḳaṣîdah,' usually styled لوامع, or, as here on fol. 1a, لوامع انوار الکشف, composed A.H. 875 (A.D. 1470, 1471), see above, Nos. 1357, 16, and 1358, 1.

Beginning: ربّ أنعمت فزد سبحانه من جمیل لبهجه لوجهه نقاب الّا النّور ولا لجماله حجاب الّا الظّهور الخ.

An older commentary on the same Arabic kasîdah, by 'Alî bin Shihâb of Hamadân, who died A.H. 786 (A.D. 1385), is noticed above in No. 1922, 12.

No date. College of Fort William, 1825.

No. 2282, ff. 48, ll. 15; Nasta'lîk; size, 9⅝ in. by 5¼ in.

2914

Collection of mystical treatises.

Contents:

1. On ff. 60b–75b: شرح قصيدهٔ تائيّهٔ فارضيّه, Jâmî's Persian commentary on Ibn Fârid's Tâ'iyyah (see above, No. 1357, 17), beginning: پاکا خداوندی که صفحات کائنات نامهٔ سپاس و ستایش اوست و صحیفهٔ مکوّنات نسخهٔ بخشش و بخشایش او الخ. The first bait of Ibn Fârid's poem begins on fol 2a, l. 4; each bait is followed (1) by a grammatical analysis; (2) by a paraphrase, introduced by میگوید; (3) by one, or sometimes two rubâ'is. A larger Persian commentary on the same poem by Sa'îd-aldîn al-Farghânî is described in No. 1811 above.

2. On ff. 76b–80a: شرح بیتین مثنوی مولوی, Jâmî's commentary on two baits in Jalâl-aldîn Rûmî's Mathnawî (see above, No. 1357, 13), beginning: عشق جزئی نه ایم الخ و ما جزئی نه ایم.

3. On ff. 80b–87b: مصطلاحات صوفیّه, a tract on Ṣûfic terminology by the poet 'Irâqî (who died A.H. 686 or 688 = A.D. 1287–1289, see Nos. 1116 and 2912 above), beginning: شکر و سپاس موجودی را که اعیان اشیارا بظهور نور خویش بنواخت الخ. It is divided into three مطلب; another copy of the same is noticed in Rieu ii. p. 832b, No. XIII.

4. On ff. 88a–93b: جام جهانما, a Ṣûfic treatise in two دائره (on ff. 88b and 91a respectively), described in No. 1927, ff. 9b–29b above. Beginning: حمدلا حدّ و شکر بی عدّ سزای ذاتی که وحدتش الخ. The commentary is wanting here. Dated the 29th of Shawwâl, A.H. 988 (A.D. 1580, Dec. 7), by 'Abd-alṣamad bin Shaikh Muḥammad Kanbû('i) Dihlawî.

5. On ff. 94b–113b: إراءة الدّقائق فی شرح مرآة الحقائق, a Persian commentary on an Arabic treatise of similar contents as the preceding Persian tract جام جهانما, which is quoted here, on fol. 97a, as a work of Muḥammad Shîrîn bin al-Shaikh al-Imâm 'Izz-aldîn al-Maghribî (see above, loc. cit.). The compiler of the commentary is called 'Alî bin Aḥmad on fol. 113b, l. 2. Beginning: متعيّنًا بالله متوكّلاً على الله سائلاً منه أن يجعله الخ. Dated the 2nd of Dhû-alka'dah, A.H. 988 (A.D. 1580, Dec. 9).

6. On ff. 114a–120a: شرح حديث ابی ذرّ العلیلی, Jâmî's commentary on a tradition of the prophet (see No. 1357, 18 above), beginning: ای پاك زخیز و مبرّا ز مکان الخ.

7. On ff. 121b–134b: An *Arabic* treatise on the توحید and other mystical topics, based on traditions, by Aḥmad bin Muḥammad bin Muḥammad al-Ghazâlî (died A.H. 517 = A.D. 1123, 1124), beginning: الحمد لله .... قال الشيخ الامام جمال الاسلام احمد بن محمّد بن محمّد الغزالی الخ.

All these treatises seem to have been copied by the same hand in A.H. 988 (A.D. 1580).

No. 1856, ff. 60–134, ll. 19–20; clear Nasta'lîk; size, 9½ in. by 5⅝ in.

2915

Risâla-i-'Ishkiyyah. (رسالهٔ عشقیّه).

A work on the doctrines of Ṣûfism from the Naksh bandî standpoint, by a member of that order, 'Uthmân (styled on fol. 1a Shâh 'Uthmân), who is no doubt identical with that Khwâjah 'Uthmân, on whose death in A.H. 1005 (A.D. 1596, 1597) the poet Hâshim, himself a zealous champion of the Naksbandî creed and pupil of the great Shaikh Aḥmad Fârûqî (see his dîwân above in No. 2898), composed a chronogram. Among many famous men the author quotes Shaikh Yaḥyâ Munyarî (died A.H. 782 = A.D. 1380, 1381, see above, No. 1843 sq.), on ff. 24b and 123b; Jalâl-aldîn Rûmî, on fol. 37a; Jâmî (died A.H. 898 = A.D. 1492), etc.

It begins: الحمد لله .... سبحان الله آن قادری که جان را از لطف عمم جان بخشید الخ, and is divided into the following four faṣls:

1. در بیان فقر و تسلیم و توکّل و ذکر الخ, on fol. 5b.

2. در نهایت سلوك و در خصال درویشان و در زیادات اهل الله و نصائح و در تحمّل و رضای خالق الخ, on fol. 16a.

3. در خاموشی و عزلت و نادیدن خود را با وجود کمالیّت و خوردن حسرت و ندامت و غمّ قیامت و در دعوی محبّت و عشق و در اشتیاق و جوانمردی و در تواضع و مهربانی و در سوز و محبت و شب بیداری الخ, on fol. 90b.

4. در تضرّع و شکستگی بعجز و نیاز و در جانبازی عشقان و در نصیحت و در غیره و در احوال عاشقان و خاتمهٔ کتاب, on fol 97a.

Every paragraph begins with the same phrase, ای درویش دلریش.

Dated in the twenty-first year of Muhammadshâh's reign (= A.H. 1152, A.D. 1739, 1740).

No. 1021, ff. 285, ll. 13; large Nasta'lîk; size, 9⅝ in. by 5⅝ in.

2916

Two Ṣûfic tracts.

1. Ff. 1–46, ll. 25; Naskhî.

Risâla-i-Sulṭân-Muḥammad Shâhî (رسالهٔ سلطان محمّد شاهی), a very strange tract on the معاد and cognate topics, written in a mixed Arabic and Persian

hammad bin Jalâl Shâhî Ridawî (who flourished

about A.H. 1042 = A.D. 1632, 1633, see the following tract). The full title, as it appears on fol. 2a ll. 6 and 7, runs thus: استقامة الشريعة على منهج الحقيقة.

Beginning: بسم الله الرحمن الرحيم جلّ شانه و عظم برهانه، الحمد لله والصلوة على محمّد و آله و اخوانه و اتباعه اجمعين قوله فصل معاد الخ.

It is incomplete at the end.

2. Ff. 48–62, ll. 15; careless Nasta'lîk.

Alaswilat wa alajwibat (الاسولة والاجوبة), seventeen questions and answers, relating to important dates in the lives of eminent Ṣûfic Shaikhs. The questions were sent by Sayyid Muhammad Bhuvah (بهوه) to the same Muhammad bin Jalâl Shâhî Ridawî, who is the author of the preceding tract. The latter received these questions the 7th of Dhû-alka'dah, A.H. 1042 (A.D. 1633, May 16), and answered them in this short treatise.

Beginning: الحمد لله حمد الشاكرين والصلوة على عبده سيّد العالمين و آله الطاهرين و صحبه اجمعين، امّا بعد ميگويد حاجيزاد حاندان نبوى محمّد بن جلال شاهى رضوى نصره الله الخ.

No date.

No. 1198, ff. 62; size, 8¾ in. by 4½ in.

2917

Sharh-i Rukn-alyakîn (شرح ركن اليقين).

The theosophical and mystical speculations of the great Afghân conqueror Aḥmadshah Durr-i Durrân (A.H. 1160–1186 = A.D. 1748–1772, see above, Nos. 588 and 589, and Rieu i. p. 213 sq., who excelled in high spiritual gifts, and wrote besides a dîwân of ghazals, and rubâ'is in the Pushtû language, see extracts in Raverty's 'Selections,' London, 1860, and comp. Z.D.M.G., vol. xvi. p. 788), with a very elaborate and extensive commentary by a certain Muḥammad Ghauth ibn Turkmân ibn Tâjkhân, with the epithets Mullâ Bâshî and Khân'ulûm, see fol. 4a, ll. 1–3. The name of the royal author appears on fol. 5b, l. 6. The title of the original collection, ركن اليقين, is found on ff. 6a, l. 3 ab infra, and 433, l. 5, the title of the commentary, viz. عين اليقين, on fol. 6a, last two lines.

This unique work, of which no trace is found anywhere else, begins with a *préface* of the commentator, on fol. 1b: بعد از استشمام گلدستهٔ بهارستان نيايش بو قلمون داورى را كه از بوى گلهاى بوستان سراى كبرياى جبروتش مشامّ ارواح قدسيان معطّر ساخته الخ, which ends with a panegyrical poem on Aḥmadshâh Durrânî (ff. 6b–9a). After that follows the *introduction* containing general prolegomena on the most important points of the mystic creed, on fol. 9b, beginning: مقدّمه ايست در بيان چند امورى كه واجب است تقديم آن بر مطالب كتاب الخ.

The original text of the ركن اليقين begins on fol. 15b, headed قال المصنّف خلد الله تعالى ملكه. It opens with a number of rhymed lines, the abstruse character of which can be gathered from the first, which runs thus: ميم عاشقان شدح و ميم, after which a long مناجات follows, consisting mainly of quatrains (without any fixed metre) with the ever recurring refrain, قربادرس يا مصطفى; this ends on fol. 88a بعد اتمام رسيد مناجات ملك المحقّقين والحال اوان شروع در شرح مطالب كتاب ركن اليقين آمد والسّلم), and then the main portion of Aḥmadshâh's mystic writings begins, the مطالب كتاب ركن اليقين, which contains the author's speculations in the form of a dialogue between himself and an allegorical interlocutor, the جان جهان, to which afterwards a third symbolical personage is added, called ريحانه. The extent of the commentary can be ascertained from the fact, that the explanation of the first line, quoted above, fills fifteen pages (ff. 15b–22b).

No date. Bibliotheca Leydeniana.

No. 2714, ff. 434, ll. 11; large Naskhî; size, 9½ in. by 6½ in.

X TRANSLATIONS FROM SANSKRIT.

2918

The *first three* Parvas of the Mahâbhârata.

Another copy of the *first three* Parvas of the Mahâbhârata, in the common Persian translation, made at Akbar's request under the auspices of Abû-alfadl bin Mubârak, see above, Nos. 1928–1944, and compare, for further reference, Rieu, Supplement, p. 14b (a copy of the fourteenth Parva); E. G. Browne, Cambridge Cat., pp. 97 and 98 (copies of the twelfth and the fifteenth to eighteenth Parvas); and on the Persian translations of Sanskrit works in general, Ethé, Neupersische Litteratur, pp. 352–355.

Parva I, defective at the beginning, on fol. 17a, آد پرب (Âdi-parvan).

Parva II (here styled فن), on fol. 183b, سبها پرب (Sabhâ-parvan).

Parva III (likewise styled فن), on fol. 231b, بن پرب (Vana-parvan).

No date.

No. 3119, ff. 17–376, ll. 19; careless Nasta'lîk; ff. 169–188, 230b and 231, and 373–376 supplied by another hand in moderate Shikasta; extremely worm-eaten throughout; size, 11¾ in. by 6½ in.

2919

Another incomplete copy of the *third Parva*.

The *third Parva* (بن پرب) in the same translation defective at the end.

No. 3015, ff. 157, ll. 15; Nasta'lîk; the original leaves have been put into a modern margin; size, 9 in. by 5¾ in.

2920

Another copy of *seven Parvas* from the fifth to the seventh

The same translation of Abû-alfaḍl, see a similar copy, containing the same seven Parvas, in No. 1940 above. All the Parvas are styled in the headings فن.

Parva V, on fol. 1ᵃ, اودم پرب (Udyôga-parvan).

Parva VI, on fol. 45ᵇ, بهیکم پرب (Bhîshma-parvan).

Parva VII, on fol. 82ᵇ, پرب درونه (Droṇa-parvan).

Parva VIII, on fol. 122ᵇ, کرن پرب (Karṇa-parvan).

Parva IX, on fol. 151ᵇ, شل پرب (Śalya-parvan), also styled کدا پرب in the colophon.

Parva X, on fol. 173ᵇ, سوپت پرب (Sauptika-parvan). This section is dated the 25th of Rabî'-alawwal, in the thirty-seventh year of 'Âlamgir's reign (A. H. 1105 = A. D. 1693, Nov. 24).

Parva XI, on fol. 177ᵇ, استری پرب (Strî-parvan).

No. 3120, ff. 183, ll. 21; careless Nasta'lîk, mixed with Shikasta; ff. 151–166 in a slightly different handwriting, as it seems; very worm-eaten throughout; size, 10½ in. by 6¾ in.

2921

Another copy of the *last six Parvas.*

The same translation; all the Parvas are headed فن.

Parva XIII, on fol. 1ᵇ, اساسن پرب (Ânuśâsana-parvan); dated the 15th of Muḥarram, in the first year of Muḥammadshâh's reign (A. H. 1132 = A. D. 1719, Nov. 28).

Parva XIV, on fol. 109ᵇ, اسمید پرب (Aśvamedha-parvan), also styled چیمس پرب in the heading; dated the 29th (here سی ونهم (?) of Muḥarram in the same year (= A. D. 1719, Dec. 12).

Parva XV, on fol. 217ᵇ, پرب آسرم باس (!) (Âśrama-parvan).

Parva XVI, on fol. 243ᵃ, موسل پرب, in the colophon موشل پرب (Mausala-parvan).

Parva XVII, on fol. 253ᵇ, برسنا نیك پرب (in Sanskrit Mahâprasthâna-parvan); dated the 9th of Ṣafar in the same year, A. H. 1132 (= A. D. 1719, Dec. 22).

Parva XVIII, on fol. 257ᵇ, سرگ آروهن پرب (Svargârohaṇa-parvan).

No. 3121, ff 260, ll. 21; careless Nasta'lîk, mixed with Shikasta; ff. 257–260 added by another hand on whiter paper extremely worm-eaten throughout; size, 10¾ in. by 5¾ in.

2922

The *second Parva* in *Faiḍî's* translation.

Parva II (سبها پرب), in the same embellished version of Faiḍî as in Nos. 1945 and 1946 above, beginning: سخن تازه کردم بنام خدای الخ.

Dated the 17th of Rajab, in the sixteenth year (of ? either Muḥammadshâh, which would be A. H. 1147 = A. D. 1734, Dec. 13, or Shâh 'Âlam, A. H. 1188 = A. D. 1774, Sept. 23).

No. 3107, ff. 98, ll. 12–13; careless Nasta'lîk; size, 6¼ in. by 3¾ in.

2923

Fifteen Parvas of the Mahâbhârata from the fourth to the eighteenth, in another translation.

This translation of Parvas IV–XVIII is stated on the fly-leaves of both Nos. 3012 and 3013 to be that of *Faiḍî;* but the absence of any poetical pieces, like those found in the beginning of Parva I as well as of Parva II in the authentic version of Faiḍî (see the previous copy), and the agreement in the beginning of Parva XIII (on fol. 185ᵇ in No. 3013) with that of the same Parva in No. 1944 above, make it more likely that we have got here the rare translation of Ibn 'Abdallatîf alḥusainî Nakîbkhân, the collaborator of Abû-alfaḍl, who seems to have made a preliminary version of his own, which was afterwards embodied in the larger translation that goes under Abû-alfaḍl's name. Besides, it is very doubtful whether Faiḍî ever wrote more than the first two Parvas.

Parva IV, on fol. 1ᵇ, بیراتهه پرب (Virâṭa-parvan); dated the 23rd of Dhû-alka'dah, in the forty-eighth year of Shâh 'Âlam's reign (A. H. 1220 = A. D. 1806, Febr. 12).

Parva V (here called فن), on fol. 17ᵃ, اودم پرب; dated the 11th of Dhû-alḥijjah in the same year (= A. D. 1806, March 2).

Parva VI (likewise called فن), on fol. 54ᵇ, بهیکم پرب; dated the 1st of Jumâdâ I, in the forty-ninth year of Shâh 'Âlam's reign (A. H. 1221 = A. D. 1806, July 17).

Parva VII (again called فن), on fol. 80ᵇ, درونه پرب dated the 14th of Jumâdâ I in the same year (A. D 1806, July 30).

Parva VIII, on fol. 102ᵃ, کرن پرب; dated the 29th of Jumâdâ I in the same year (A. D. 1806, Aug. 14).

Parva IX, on fol. 128ᵇ, سل پرب (in the colophon شل پرب); dated the 2nd of Jumâdâ II in the same year (A. D. 1806, Aug. 17).

Parva X (called فن, like all the following Parvas), on fol. 130ᵇ, سوپك پرب (!); dated the 3rd of Jumâdâ II in the same year (A. D. 1806, Aug. 18).

Parva XI, on fol. 133ᵇ, استهری پرب; dated the 6th of Jumâdâ II in the same year (A. D. 1806, Aug. 21).

Parva XII, on fol. 139ᵇ, سانت پرب (Śânti-parvan) dated the 26th in the same month (A. D. 1806, Sept 10).

Parva XIII, on fol 185ᵇ, پرب ساتك (!); dated the 12th of Rajab, A. H. 1221 (A. D. 1806, Sept. 25).

Parva XIV, on fol. 227ᵃ, اسمید پرب; this section is incomplete; it breaks off on fol. 232ᵃ, first line; and on the next page a different hand begins.

Parva XV, on fol. 233ᵃ, called here in the heading بیاس سرن پرب (?); but in the colophon the correct title appears آسرم پرب; dated the 21st of Muḥarram, A. H. 1222 (Samvat 1864 = A. D. 1807, March 31).

Parva XVI, on fol. 266ᵃ, موسل پرب; not dated.

Parva XVII, on fol. 280ᵃ, پرستان پرب, better in the colophon مهاپرستان پرب; not dated.

Parva XVIII. on fol. 284ᵃ, سروگاروهن پرب; not dated.

The proper order of ff. 129–137 is: 129, 134, 130–133, 136, 135, 137.

No. 3012, ff. 1–134; No. 3013, ff. 135–287, ll. 19–21; small Shikasta; ff. 233–287 supplied by another hand; some pages written partly or wholly in diagonal lines; size, 9¼ in. by 5⅝ in.

2924

The *fourth Parva* in the same translation.

Parva IV (تیرات پرب) in the same translation as in the preceding copy.

Dated the 7th of Dhû-alḥijjah, in the seventh year of Shâh 'Âlam's reign (=A. H. 1179, A. D. 1766, May 17, Samvat 1823).

No. 3119, ff. 1–16, ll. 21; Shikasta; size, 11⅜ in by 6⅛ in.

2925

Skanda Purâṇa (اسکندہ پوران).

The same Persian translations of portions of the Skanda Purâṇa, in forty-five Adhyâyas, by Karan Singh, which has been noticed above in No. 1960 under the title of Kshetra Mâhâtmya.

Beginning the same as in that copy, on fol 1a: ادھمای اوّل جسمس رکھشر از سوب مسی و عیرہ رکھیشران می گوید الخ.

No date.

No 3088, ff. 72, ll. 9; Nasta'lik, size, 7¼ in. by 5½ in

2926

Tarjuma-i-Râmâyaṇa (ترجمۂ رامایں).

A modern translation in Persian prose of Valmiki's Râmâyaṇa, containing *six* out of the seven Kandas of the original, made at Banâras by the same Ânandghana, with the takhallus Khwash, who has been noticed as author of the بحر النجات (i. e. the Kâśî-Khanḍa), see above, No. 1959; the گیا مہاتم (i. e. the Gayâ Mâhâtmya, A. H. 1206=A. D. 1791), see above, No. 1962, the مثنوی کج کلاہ (A. H. 1208 and 1209=A. D 1794), see above, Nos. 1725 and 2905; and the دیوان خوش (A. H. 1205=A. D. 1791), see above, No. 2906. The first Kânda (Bâla-Kânda) is not found in this collection. Comp. on the older versions of the Râmâyana, Nos. 1963–1970 above.

Contents:

The *second* Kânda, Ayodhyâ-Kânda (اجودھیا کانڈ), or second book (دفتر دویم), in No. 3041, beginning, on fol. 1b: گوناگون ستایش و سپاس بدرگاہ آن ذو الجلال کہ زیں ہمہ کونین یک تماشای اوست الخ. Dated by the same transcriber, who copied all the works of this author, viz. Bholanâth, the 5th of Rabi' II, A. H. 1209 (A. D. 1794, Oct. 30)=Samvat 1851.

The *third* Kânda, Aranya-Kânda (ارن کانڈ), or third book (دفتر سیوم), in No. 3024, beginning, on fol. 1b: هزار هزار منّت آن خالق بیچون را کہ دلق حیات بر بدن همہ جانداران پوشانیدہ الخ. Dated by Bholanâth the 16th of Muḥarram, A. H. 1206 (A. D. 1791, Sept. 15)=Samvat 1848.

The *fourth* Kânda, Kishkindyâ-Kânda (کشکندھا کانڈ), or fourth book (دفتر چہارم), in No. 3020, beginning, on fol. 1b: سپاس بیقیاس آن خالق لا زوال را کہ خلق را مثل تار عنکبوت از خود پیدا میکند الخ. Dated by the same the 5th of Rabi' II, A. H. 1206 (A. D. 1791, Dec. 2). The proper order of ff. 1–15 is: 1, 8–13, 2–6, 14 (lacuna), 7, 15.

The *fifth* Kânda, Sundara-Kânda (سندر کانڈ), or fifth book (دفتر پنجم), in No. 3026, beginning, on fol. 1b: هزاران هزار نیاز مر آن بی نیاز را کہ جملۂ آفاق و آفاقیان را الخ. Dated by the same the 1st of Muḥarram, A. H. 1206 (A. D. 1791, Aug. 31)=Samvat 1848.

The *sixth* Kânda, Lankâ-Kânda (لنکا کانڈ), also called Yuddha-Kânda (see Rieu i. p. 55b), or sixth book (دفتر ششم), in No. 3027, beginning, on fol. 1b: هزار هزار شکر و سپاس بیقیاس مر آن واحد حقیقی را کہ این جملۂ جہان یک کرشمۂ اوست الخ. Dated by the same the 25th of Shawwâl, A. H. 1205 (A. D. 1791, June 27)=Samvat 1848.

The *seventh* Kânda, Uttara-Kânda (اوتر کانڈ), or seventh book (دفتر ہفتم), in No. 3025, beginning, on fol 1b هزار هزار شکر و سپاس آن واحد حقیقی را کہ این جملۂ عالم را در طرفة العین او خود پیدا میکند الخ. Dated by the same the 22nd of Safar, A. H. 1206 (A. D. 1791, Oct. 21)=Samvat 1848. The proper order of ff 10–18 is. 10, 14–17, 11–13, 18.

No 3041, ff 108, ll 15, size, 9¼ in. by 6 in; No 3024, ff 62, ll 15 size 9⅛ in by 6 in, No. 3020, ff 69, ll. 15; size, 9¼ in. by 5⅝ in, No 3026, ff 50, ll 15, size, 9⅛ in. by 6 in.; No. 3027, ff. 140, ll 15, size, 9⅜ in. by 6¼ in, worm-eaten towards the end, No 3025, ff 78, ll, 15, size, 9⅜ in. by 6 in.; Nasta'lik, by the same hand throughout; a picture as frontispiece at the beginning of each book.

2927

Tarjuma-i-Jogbashista (ترجمۂ جوگ بشسته).

Another copy of the same Persian version of the Yogavâsishṭha, which was made under the auspices of prince Dârâ Shukûh, A. H. 1066 (A. D. 1656), see above, Nos 1972–1974 The present copy is particularly valuable, as it gives the name of the real translator, viz. Ḥâbib-allâh (see fol. 1b, l. 6); the date appears on fol. 1b, lin. penult.

Beginning: سپاس و ستایش تمام نیایش نثار حضرتیست کہ ذرّات اکوان فروغ یافتہ الخ.

Dated the 29th of Ṣafar, in the ninth year of Muḥammadshâh's reign (A. H. 1140)=A. D. 1727, Oct. 16; it is called here by mistake Samvat 1789 (which would correspond to A. D. 1732, as is stated quite consistently on the fly-leaf, but not to A. H. 1140); the proper date should be Samvat 1784 or 1785.

No. 3165, ff. 137, ll. 15; very moderate Shikasta; size, 8⅜ in. by 5½ in.

XI. Ornate Prose, Insha, Poetics, etc.

2928

Muntakhab-i-Shabistân-i-Nikât (منتخب شبستان نكات).

An abridged copy of Fattâhî of Nîshâpûr's شبستان خيال or شبستان نكات, composed A.H. 843 (A.D. 1439, 1440), see above, Nos. 2037–2039.

Beginning the same as there.

Bâb I, on fol. 121a, first line; II, on fol. 126b; III, on fol. 130a; IV, on fol. 136a; V, on fol. 139b; VI, on fol. 148b; VII, on fol. 153b; VIII, on fol. 167b.

No date. Modern transcript.

No. 3017, ff. 115–172, ll. 11; large and clear Nasta'lîk; size, 9¼ in. by 7⅛ in.

2929

Kissa-i-Rûh (قصّهٔ روح).

A short allegorical romance, with mystic tendency, in rhymed prose and evidently modelled on the famous prototype of this class of symbolical writing, Fattâhî's حسن و دل. It was composed by Afdal Khâksâr, see fol. 49b, l. 5. The hero is called روح (the soul); his birthplace is عالم جبروت (the world of omnipotence); his dwelling-place فضای لاهوت (the plain of divinity); he suddenly gets a desire to travel and alights in عالم ناسوت (the world of human kind), where he finds a land called بدن (the body), the seven climates of which are the seven اندام (members or parts of the body), and four brothers join him there, خون (blood), صفرا (bile), بلغم (phlegm), and سودا (melancholy), etc.

Beginning: حمد بیحدّ و مدح بیعدّ احدی را سزد که ریاض بدن را بآب روان پرورد الخ.

No date. Modern transcript.

No. 3017, ff. 49–61, ll. 11; large and clear Nasta'lîk; size, 9¼ in. by 7⅛ in.

2930

Hâshiya-i-Kâfiyah (حاشیهٔ قافیه).

Short glosses to the مقطع or last chapter of 'Atâ-allâh bin Mahmûd alhusainî's (died A.H. 929 = A.D. 1523) larger work on poetry and metrical art, the تكميل الصّنائع در فنّ شعر, from which Nos. 2052–2054 above contain an extract, styled رساله در علم قوافی or 'treatise on the art of rhyming,' see also Fleischer, Dresden Cat., No. 333. According to the beginning of these glosses, on fol. 32b, تكميل الصّنائع مرتّب است در مطلعی و سه بیت و مقطع مطلع در بیان معنیّ شعر و اقسام او بیت اوّل در صنائع بیت دویم در معمّا بیت سویم در عروض مقطع در قافیه و اقوال عرب و عجم بتفصیل در آن کتاب مسطورست و مطلع بمشابهٔ مقدّمه است و سه بیت بمشابهٔ سه مقاله و مقطع بمشابهٔ خاتمه الخ. the تكميل الصّنائع was divided into an introduction (مقدّمه or مطلع) on the meaning of poetry and its various species, three treatises (مقاله or بیت) on tropical figures, riddles, and metres, and a conclusion (مقطع or خاتمه) on rhyme, with specimens taken from Arabic and Persian poets.

On fol. 33a, l. 6, the rare work by Maulawî Husain Wâ'iz (died A.H. 910 = A.D. 1505, see above, Nos. 2188 and 2680), styled بدائع الافكار في صنائع الاشعار, is quoted (see a full description of its contents in E. G. Browne, Cambridge Cat., pp. 267–271), which must be added to the list of his works, given above, loc. cit.

Dated by the same Muhammad Nasîr, who copied No. 2053 above, in the same year, A.H. 1140 (called the tenth year of Muhammadshâh's reign instead of the ninth which would be more correct) = A.D. 1727, 1728.

No 530, ff. 32b–40b, ll. 11; large and distinct Nasta'lîk size, 8½ in. by 4½ in.

2931

Khatt u sawâd (خطّ و سواد).

A treatise on the rules for writing Naskh and Nasta'lîk, by Maulânâ Majnûn bin Muhammad (in Rieu, Mahmûd) Rafikî, who is commonly identified with the great Nasta'lîk writer Mîr 'Alî al-Kâtib, flourished in Sultân Husain Mirzâ's time, and was still alive in A.H. 945 (A.D. 1538, 1539), see Bodleian Cat., No. 1369 Rieu ii. pp 531 and 532. The title given to this little treatise in the heading of fol. 84b, viz. كتاب رسم الخطّ, is misleading, since another, poetical treatise on the same subject and by the same writer, rightly bears that name. The proper title appears here, on fol. 88a, lin. penult A second poetical treatise by Majnûn Rafikî, likewise dealing with the art of writing Persian characters, is the رسالهٔ وضع نسخ و تعليق, see Rieu ii. p. 532a, No. III; and Bodleian Cat., No. 1370, comp. also Krafft, p. 5, No. XII. He is besides the author of the رسالهٔ پاز و نیاز, described in No. 2118, 7 above.

Beginning, on fol. 84b: حمد و سپاس استادي را كه كاتب لوح و قلم بیچون و حافظ نور الخ.

It is divided into the following six bâbs:

1. در بیان خطوط و سطح و دور وجه تسمیه هر یك از آن, on fol. 88b.
2. در ذكر استادان و مخترعیان و بیان مرتبهٔ انسان (ایشان ?), on fol. 89b.
3. در بیان ادوات كتابت, on fol. 91a, in seven fasls.
4. در بیان قواعد خطّ, on fol. 98b.
5. در شكل هر یك از حرف (حروف ?), on fol. 102a, beginning with در بیان الف.
6. در حسن خطّ الخ, on fol. 106a, first line.

This treatise ends in the middle of fol. 106b, without a date; the remainder of that page and fol. 107a are filled with a detailed prescription for making ruby-coloured ink (ترکیب مداد یاقوت), comp. No. 2977 below.

No. 1348, ff. 84–107, ll. 12 (fl. 13 on fol. 107a); Naskhi; size, 7¾ in. by 4¾ in.

2932

Inshâ-i-Harkarn (انشاء هرکرن).

Another copy of the 'Models of Correspondence' by Harkarn the son of Mathuradâs Kanbô of Multân, who compiled this work between A.H. 1034 and 1040 (A.D. 1625–1631), see above, Nos. 2069–2076.

Beginning: بعد از انشاء حمد و ثنای حضرت خداوند ذو الجلال والافضال که عالم را از کتم عدم الخ.

The index of the seven bâbs is given on fol. 14a, but in the text itself no subdivision is found.

Dated A.H. 1190 (A.D. 1776); the first owner (and probably its transcriber too) was Mîr Ya'kub.

No. 3065, ff. 13b–42b, ll. 12–15, Shikasta, size, 10¼ in. by 6¾ in.

2933

Another copy of the same.

Beginning on fol. 1b: بعد از حمد و ثنای مر حضرت ذو الجلال والافضال که عالم را الخ

Bâb I (سلاطین سلاطین نویسند) on fol. 2b; II (در اصدار فرامین), on fol. 8b; III (در شرح بروانجات), on fol. 16a; IV (در نوشتن عرائض) on fol. 21a; V (در مکتوبات که انسای روزگار با یکدیگر نویسند), on fol. 34a first line; VI (در خط نسخ شرعی نویسد) (index انشاء) on fol. 54b; VII (در نوشتن دستک باسم گماشتهای حاکیرداران وجوکیداران و کدرباناں الخ (index در نوشتن دستک و سرنامهٔ النماس از فصلای دلعاء روزگار) on fol. 58a.

Dated the 6th of Rajab, A.H. 1208 (A.D. 1794, Febr. 7) by Darwîsh 'Alî.

No. 3085, ff. 62, ll. 12; Naskhi, size, 7 in. by 4¾ in.

2934

Inshâ-i-Amân-allâh Husaini (انشاء امان الله حسینی).

Another copy of the shorter collection of various letters and notes on Sûfic questions, by Amân-allâh Husainî, with the takhallus Amâni, who died A.H. 1046 (A.D. 1636, 1637), see above, Nos. 1763, 7, and 1893, where it is styled رقعات حسینی.

Beginning as there: حمد وافر خدایرا که یاقوت قوت ناطقهٔ بی بها در عقد الخ.

A fuller work on letter-writing, by the same, styled انشاء خانزادخان, is described in No. 2077 above; his dîwân in the Bodleian Cat., No. 1095.

No date.

No. 1966, ff. 220–246, ll. 13; Shikasta; size, 9½ in. by 6½ in.

2935

Nambiwa (نوطرز).

Another copy of Abû-albarakât Munîr's collection of letters, called نوطرز, and compiled A.H. 1051 (A.D. 1641, 1642), see above, Nos. 2079–2082.

Beginning: منتخب از لخت نکو فرجامش الخ

Among the consecutive dates given in the letters there appears, for instance, the 17th of Shawwâl, A.H. 1051 (A.D. 1641, Nov. 21), on fol. 45b, l. 1 from the end. A lacuna between ff. 39 and 40. The collection ends on fol. 55b, and is dated at Farrukhâbâd the 12th of Jumâdâ I. in the seventh year of Farrukhsiyar (Farrukhsiyar) but in that case the seventh year, as often happens in Eastern calculations, is a mistake for the sixth = A.H. 1130, A.D. 1718, April 12, since Farrukhsiyar ascended the throne in Dhû-alhijjah, A.H. 1124 = A.D. 1713, January, and was deposed, after a reign of little more than six lunar years and three months, in Rabî' II. A.H. 1131 = A.D. 1719, Febr.). It is collated throughout. Ff. 56–73, in various different handwritings, contain fragments of other, anonymous, collections of letters and notes, which may, or may not, belong to the same Munîr; the first, on fol. 56a, begins: آنچی کلامی که نکتبل الفیل سر افرازی اله حمد را سرواز کردید الخ.

No. 3086, ff. 73, ll. 19–21, Shikasta, by different hands; size, 9 in. by 4¾ in.

2936

Ruka'ât-i Munîr (رقعات منیر).

Letters and refined prose-writings of Abû-albarakât Munîr, who died A.H. 1054 (A.D. 1644), beginning with the same initial words as the نوطرز (see the preceding copy), viz. — این منتخب از لخت نکو فرجامش کردید چو آغاز نکو انجامش الخ, but containing a smaller number of letters and mere extracts from the larger work of the author, the انشاء منیر (see above, No. 2078); the three munâzarât of the latter are given here in full, viz. مناظرهٔ شب و روز, on fol. 84a sq., مناظرهٔ اربعه عناصر, on fol. 97b, first line sq., مناظرهٔ تیغ و قلم (without a heading), on fol. 103b, l. 3 to the end. There are besides the following pieces in ornate prose: صفت باغ, on fol. 90a, first line; دیباچهٔ ساقینامه, on fol. 95b; دیباچهٔ دیوان, on fol. 96a, last line, and خاتمهٔ دیوان, on fol. 96b, last line.

No date. Modern transcript.

No. 3017, ff. 62–114, ll. 11, large and clear Nasta'lîk; size, 9¼ in. by 7½ in.

2937

Majma'-alsanâ'i' (مجمع الصنائع).

Another copy of Nizâm-aldîn Ahmad bin Muhammad Sâlih Siddîkî Husainî's treatise on tropical figures in Persian poetry (see above, Nos. 2088 and 2089) completed A.H. 1060 (A.D. 1650), see the chronogram on fol. 2a, ll. 3 and 2 ab infra.

Beginning: الحمد لله الّذی انعم علینا و هدانا الی الاسلام الخ.

The four faṣls are found here on ff. 3b, last line; 20a; 72a (here headed در ذکر بدائع معنوی); and 89b. The khâtimah, consisting of a few lines only, on fol. 97b.

Dated at Calcutta the 11th of Shawwâl, A.H. 1199 (=A.D. 1785, Aug. 17, not 19, as is stated in the colophon).

No. 2964, ff. 98, ll. 13; unequal Nasta'lîk; size, 9⅞ in. by 6 in.

2938

Another copy of the same.

Modern transcript; no date. The chronogram on fol. 1b, ll. 3 and 2 ab infra.

Faṣl 1, on fol. 2a, last line; 2, on fol. 7b, first line; 3, on fol. 29b, third line; 4, on fol. 45b, last line (the last without a special heading, just as the khâtimah).

No. 3017, ff. 1–48, ll. 11; large and clear Nasta'lîk; size, 9¼ in. by 7½ in.

2939

Munsha'ât-i-Brahman (منشئات برهمن).

Another copy of Candarbhân Brahman of Patyâla's (died A.H. 1068 or 1073 = A.D. 1657, 1658, or 1662, 1663) collection of letters, described above in No. 2094.

Beginning: چون از عنفوان شباب ابن برهمن عقیدت کیش را میل و رغبت بدریافت دقائق شعر و انشا بهم رسیده الخ.

The author's diwân is described in Nos. 1574 and 1575 above, his poetical description of Shâhjahân's court in the چهارچمن in No. 2093 above.

No date.

The copy is apparently defective at the end.

No. 2996, ff. 77, ll. 11–14; Shikasta, very moderate in the beginning, but growing rather wild towards the end; size, 9½ in by 5½ in.

2940

Munâẓara-i-Abr u daryâ (مناظرهٔ ابر و دریا).

A poetical contest between 'cloud and sea,' in highly embellished prose, mixed with verses, by Muḥammad Ṣâliḥ Kanbû of Lâhûr, the author of an account of the capture of Balkh in A.H. 1056 (A.D. 1646), see Rieu iii. p. 934b; of the 'Amal-i-Ṣâliḥ or history of Shâhjahân (A.H. 1070 = A.D. 1659, 1660), see Nos. 332–336 above; of the preface to the Bahâr-i-dânish (A.H. 1061 = A.D. 1651), Nos. 806–817 above; of the Bahâr-i-Sakhun (earlier redaction A.H. 1065 = A.D. 1655, later redaction A.H. 1074 = A.D. 1663, 1664), Nos. 2090–2092 above, etc.

Beginning: حمد فیض بخشی که پایهٔ دولت ابر بلند گردانیده است و بناء وجود دریا بآب رسانیده الخ.

Copied by Ghulâm Muḥammad, see above, Nos. 2900–2903.

Received from Dr. Royle, July, 1856.

No. 3556, ff. 11, ll. 11; Nasta'lîk; size, 7 in. by 3⅝ in.

2941

Jâmi'-alkawânîn (جامع القوانین).

Another copy of Khalîfah Shâh Muḥammad Ḳânûjî's specimens of letters, also styled انشاء خلیفه, and compiled A.H. 1085 (A.D. 1674), see above, Nos. 2097–2105.

Beginning, on fol. 45b: ستایش و نیایش مر احدیرا که کاتب فصاحت بیان خرد الخ.

The four faṣls are found here on ff. 47a (twenty-six مکتوبات), 62b (forty-two رقعات), 71b, first line (*first* ḳism of the *third* faṣl, containing four مراسلات تهنیت), 73a, first line (*second* ḳism of the *third* faṣl, containing three مکاتبات تعزیت), and 74a (twenty-eight القاب and seven آداب). The khâtimah is not marked; if there is any, it must consist of the last few lines only

No date, but undoubtedly copied immediately after the انشاء هرکرن (see No. 2932 above), in A.H. 1190 = A.D. 1776.

No. 3005, ff. 45–79, ll. 13–15; Shikasta, with some more legible Nasta'lîk towards the end, size, 10⅛ in. by 6⅝ in.

2942

Munsha'ât-i-Mullâ Sâṭi' (منشئات ملّا ساطع).

Specimens of letters and other pieces in ornate prose by Mullâ Sâṭi' of Kashmîr, who flourished under Bahâdurshâh and was still alive in A.H. 1136 (A.D. 1723, 1724), see A. Sprenger, Catal., p. 123, l. 4 ab infra; p. 156, l. 10; and p. 560 (where his diwân, دیوان ساطع, is noticed). He is no doubt the same Mullâ Sâṭi', whose petition to Shâh Bahâdur for a Jâgîr has got by a mysterious accident into the British Museum copy of Mullâ Ṭughrâ's works, Add. 16,852, see Rieu ii. p. 743b, No. XV (in the India Office copies of the کلّیات طغرا, see above, Nos. 1586–1591, it is not found)

Beginning: ستایش گوناگون و نیایش بوقلمون در هر چشم زدن مبدعی را الخ.

All the headings of the various pieces are left blank.

Dated the 11th of Rabî' II, A.H. 1177 (A.D. 1763, Oct. 19). Bibliotheca Leydeniana.

No. 2825, ff. 54, ll. 10; Nasta'lîk; size, 7⅝ in. by 4¼ in.

2943

Mâjma'-alinshâ (مجمع الانشا).

Another copy of Muḥammad Amîn-i-Banî Isrâ'îl's famous collection of refined prose-writings, see No. 2122 above, with the same wording of the chronogram as there, viz. سلك جید جواهر منشور (see fol. 2b, l. 8, where also the wrong spelling منشور appears for منثور), that is to say سلك جيّد جواهر منشور = A.H. 1138 (A.D. 1725, 1726); the title, مجمع الانشا, appears on fol. 2b, l. 5.

Beginning, on fol. 1b: منشاء نشو و نمای نهال انشا انشائی (sic!) ثنای انشا طراز بیهمتا الخ.

The work is divided here into twenty-nine faṣls only, that is to say the fourth of No. 2122 (در عنوان بیاض) is left out.

Faṣl I (=1 in No. 2122), on fol. 2b; 2 (=2 there), on fol. 12b; 3 (=3), on fol. 21b; 4 (=5 in No. 2122, رقائم نصائح شهائم), on fol. 27a; 5 (=6 there), on fol. 49a; 6 (=7), on fol. 71a; 7 (=8), on fol. 99a; 8 (=9), on fol. 119a, last line; 9 (=10), on fol. 136b; 10 (=11), on fol. 156a; 11 (=12), on fol. 187b; 12 (=13), on fol. 205a; 13 (=14), on fol. 221b; 14 (=15), on fol. 224a; 15 (=16), on fol. 227a; 16 (=17), on fol. 230a; 17 (=18), on fol. 241b; 18 (=19), on fol. 256b, last line; 19 (=20), on fol. 267b; 20 (=21), on fol. 273a; 21 (=22), on fol. 284b; 22 (=23), on fol. 289b, lin. penult.; 23 (=24), on fol. 294a; 24 (=25), on fol. 314b; 25 (=26), on fol. 325b; 26 (=27), on fol. 332a; 27 (=28), on fol. 351a, lin. penult.; 28 (=29), on fol. 356b, last line; 29 (=30), on fol. 358a. In the twenty-sixth (respectively twenty-seventh) fasl the same five munâẓarât are found as in No. 2122, on ff. 332a, 333b, 335b, 341a, and 348a, but the last is called here مناظرهٔ شب و روز, so that in this copy all the three prose-contests of Munîr are found, which have been noticed in No. 2078 above.

Dated by 'Âdilbeg of the Carnatic the 6th of Safar, A.H. 1159 (A.D. 1746, Febr. 28).

No. 3065, ff. 359, ll. 15, Nasta'lîk, size, 8¾ in. by 4⅝ in.

2944

Dastûr-alnaẓm (دستور النظم).

Another copy of the tract on Persian prosody and metres, by Muhammad Mûsawî Wâlih, composed A.H. 1140 (A.D. 1727, 1728), which has been described in No. 2119 above; the name of the author and the date appear on fol. 2b, ll. 7 and 8; the title on fol. 3b, l. 2, and in the colophon; on the fly-leaf it is styled incorrectly دستور العروض.

Beginning, on fol. 1b: در حسته مصرعی که از رنگینی الخ.

Muḳaddimah, on fol. 3b; *Fann I*, on fol. 6a, in two bâbs; *Fann II*, on fol. 13b, in twelve bâbs; *Khâtimah*, on fol. 41a.

Dated the last of Shawwâl, A.H. 1161 (A.D. 1748, Oct. 22).

Bibliotheca Leydeniana.

No. 2841, ff. 44, ll. 11-14, careless Nasta'lîk, mixed with still more careless Shikasta, size, 5⅞ in. by 4 in.

2945

Daḳâ'iḳ-alinshâ (دقائق الانشا).

Another copy of the compendium of rhetorics, prosody, etc., by Ranjhûdâs, compiled A.H. 1145 (A.D. 1732, 1733), see Nos. 2120 and 2121 above; the author's name appears on fol. 3a, ll. 7 and 8; the date on fol. 3b, ll. 6 and 7.

Beginning, on fol. 1b: حمد وافر و ثنای متکاثر ببارگاه صانعیست که شاهدان معانی را بکسوت الفاظ آراسته الخ.

Muḳaddimah (here styled wrongly دقیقهٔ اوّل), on fol. 9b.

Daḳîḳah I, on fol. 14a, last line, and fol. 14b, first line (rightly styled دقیقهٔ اوّل), in three faṣls.

Daḳîḳah II, on fol. 25a, in eight faṣls, corresponding to those in No. 2121 above (the preliminary index, on fol. 25a, gives the usual ten faṣls).

Daḳîḳah III, on fol. 95b, in two faṣls.

Daḳîḳah IV, on fol. 247a, in two faṣls.

Daḳîḳah V, on fol. 256a, first line, in two faṣls.

Daḳîḳah VI, on fol. 350b, in two faṣls.

Daḳîḳah VII, on fol. 363b, in three faṣls.

The *eighth daḳîḳah*, as well as the *khâtimah*, although indicated in the general index on fol. 9a, last line, and on fol. 9b, ll. 1 and 2, is entirely wanting in the text.

Dated the 5th of Rabî' I in the Faṣlî year 1200 (A.H. 1207=A.D. 1792, Oct. 21).

No. 3039, ff. 374, ll. 9; careless Nasta'lîk, sometimes resembling Shikasta; size, 8 in. by 4¾ in.

2946

Collection of official letters and specimens of refined prose-writing in Arabic and Persian.

Contents

I. *Arabic*, ff. 1b–29b: Extracts from the انشاء تاج المحامعین, by Aḥmad bin Tâj aldairalmâliki, chiefly containing letters written in the name of Maulânâ Sayyid Zaid bin Muḥsin to the emperor Shâhjahân, his wazîr Sa'd allahkhân, Sulṭân 'Abdallâh Ḳuṭbshâh of Haidarâbâd, etc., with answers.

II. *Persian*, ff. 30b–116a:

(*a*) انشاء رامجید منشی, on ff. 30b–46a, containing chiefly notes and letters by Ja'farkhân, the Nâẓim of Bangalah (A.H. 1116–1138 = A.D. 1704–1726), to the emperors 'Âlamgîr, Muhammadshâh, etc.; the last is a note by Shujâ'-aldaulah.

(*b*) بهارتهٔ مرزا بیدل, on ff. 46a–49b, a specimen of ornate prose by Mirzâ 'Abd-alḳâdir Bîdil (died A.H. 1133 = A.D. 1720), see above, No. 1676 sq.

(*c*) رقعات متفرّقه, miscellaneous writings, on ff. 50a–116a, the most heterogeneous specimens are mixed together in this part, for instance, a letter by Ṣadr-aldîn Muhammad to Maulânâ Muḥtasham Kâshî (died A.H. 996 = A.D. 1588, see above, Nos. 1447 and 1448), on fol. 66b, and letters by Nasîrâi Hamadânî (who was still alive in A.H. 1015 = A.D. 1606, 1607, see above, No. 1484), on fol. 64a sq.; and on the other hand, letters as late as A.H. 1177 = A.D. 1763, 1764 (in a communication to 'Alî Nawâzkhân), on fol. 84b, and even A.H. 1194, 9th of Dhû-alhijjah = A.D. 1780, Dec. 6 (in the very first letter of this collection, addressed to Mr. John David Paterson), on fol. 50a. Among the host of other notes and official communications there are particularly to be mentioned: letters to Mu'in-aldaulah Bahâdur; to Mîr Muḥammad Ḳâsimkhân Bahâdur; by Mîr Muḥammad Zakîkhân Ṣâḥib; to Muḥammad Kâẓimkhân; to Yûsuf-'Alîkhân; to Miyân Muḥammad Ṣâḥib; to 'Asḳar 'Alîkhân; by Mîr Muḥammad Ḥusain, after his return from a journey to England (در خدمت پیر و مرشد برحق و کعبهٔ مطلق);

on fol. 62b sq.; by Mîr Bâkir Ḍâmâd to Mulla Abd-allâh of Shûshtar, on fol. 65b sq.; to Maulânâ Shâh Muḥammad of Shîrâz; by 'Abd-al'azîzkhân, the governor of the fort of Kandahâr, to Nawwâb I'timâd-aldaulah, on fol. 68b; by Nawwâb Mahâbatjang to Shujâ'-aldaulah, the Nâẓim of Murshidâbâd, on fol. 69a; by Maulawî Luṭf-allâh to the English authorities in Calcutta, and to Khân Bahâdur Nuṣratjang, etc., on fol. 70a sq.; new year's greetings to prince Muḥammad Shâh Shujâ' Bahâdur, on fol. 71b; to and by Mîr Muḥammad Ja'farkhân, the Nâẓim of Bangâlah; to Nawwâb Muẓaffarbeg Bahâdur; to Ghulâm 'Alîkhân; to Mirzâ Muḥammad Yârkhân; to 'Alî Nawâzkhân; to Zâ'ir Ḥusainkhân; to Ḥâjî 'Abd-alraḥîm; to and by Jân 'Alîkhân Ṣâḥib; to Mirzâ Dâdâr 'Alîkhân; to Ismâ'îl Kulîkhân Ṣâḥib; to Muḥammad Sa'îdkhân Ṣâḥib; to Muḥammad Riḍâkhân, the governor of Jahângirnagar, on fol. 94b; to Mîr Mas'ûd 'Alî; to Sayyid Muḥammadkhân Bahâdur; etc. etc.

No date.

No. 3172, ff. 116, ll. 15; clear and distinct Nasta'lîk; size, 6½ in. by 4 in.

2947

Two treatises on the art of letter-writing, with specimens.

1. مجموعهٔ انشای or رساله در فنّ انشاء, by Shaikh Muḥammad bin Shams-aldîn (see fol. 141b, l. 2), on ff. 140b–215a, beginning: عنوان نامهٔ سعادت ابدی و دیباچهٔ منشور دولت سرمدی حمد و سپاس میدعبست که مخلوقات عالم علوی و سفلی را جهت حصول رتبهٔ معرفت الخ. The date on fol. 215a is very strange; the words تمّت فی شهور سنهٔ خمس و تسعین و تسعمائه denote A. H. 995 (A. D. 1587), the figures ١٠٠٤ A. H. 1004 (A. D. 1595–596); perhaps the former is the date of composition, the latter that of the copy.

2. رساله در فنّ انشاء, on ff. 216b–236a, portion of a larger work of similar import, containing the *third* and the *fourth kism*, the former on the proper style of congratulations at various joyful occasions (القسم الثالث فی التهانی بمواقیت المسرّة والامانی), in five faṣls; the latter on the proper style of condolences (القسم الرابع فی التعازی), likewise in five faṣls.

The *third kism* begins on fol. 217a; the *fourth* on fol. 226a; the five faṣls of the former are: فی تهنیة الولادة; فی تهنیة الصحّة; فی تهنیة العروس; فی تهنیة الفتح والمناصب; and فی تهنیة العود عن السّفر والاعیاد والقدر والربیع والشّهر والحول; those of the latter: فی تعزیة الاولاد; فی تعزیة العلماء; فی تعزیة الملوک; فی تعزیة الاحبّاء; and فی تعزیة النّساء.

No date.

No. 1848, ff. 140–236, ll. 11 (on ff. 140–215), ll. 16–18, written in diagonal form (on ff. 216–236); excellent Nasta'lîk, by two different hands; most diacritical points left out in the second treatise; size, 7¼ in. by 4½ in.

2948

Two short collections of forms of letters.

1. On ff. 1b–12a: انشاء مطلوب, another copy of Mubârak Farshî's little treatise, noticed above in No. 2134, beginning, on fol. 1b: بعد از ادای شکر آفریدگار پس از ابلاغ درود الخ.

2. On ff. 81b–107a: مکتوبات متفرّقات, a collection of short notes, addresses, petitions, etc., without author's name.

No. 3005, ff. 1–12, and 81–107; ll. 11–12 in the first part, ll. 11–15 in the second; Shikasta, by two different hands; size, 10½ in. by 6½ in.

XII. Ethics.

2949

Akhlâk-i-Nâṣirî (اخلاق ناصری).

Another copy of Naṣîr-aldîn Muḥammad Ṭûsî's (died A. H. 672 = A. D. 1274) renowned work on ethics or practical philosophy, completed A. H. 633 (A. D. 1235, 1236), see above, Nos. 2155–2172.

Beginning: حمد بیحدّ و مدح بیعدّ لائق حضرت عزّت مالك الملکی الخ.

Maḳâlah I, in two ḳisms; *first ḳism*, in seven faṣls, on ff. 8b, 9b, 14b, 16a, 20b, 23a, and 30b; *second ḳism*, in ten faṣls, on fol. 44a, first line, 47a, 48a, 50b, 53b, 57a, 62b, 74b, 78a, and 86b.

Maḳâlah II, in five faṣls, on ff. 109b, 113a, 117a, 121b, and 131a (the number of the last is omitted).

Maḳâlah III, in eight faṣls, on ff. 136a, 144a, last line, 159b, 174b (both heading and number are omitted here, it begins in l. 10 of this page), 184a, 188b (wrongly called فصل سیم for فصل ششم), 197b, and 202b, first line.

Dated in Sha'bân, A. H. 1081 (A. D. 1670, Dec.–1671, Jan.), at Akbarâbâd by Ghulâm Muḥyî-aldîn. Chiefly on the first forty or fifty leaves various readings and both marginal and interlinear glosses, besides some pencil notes in English.

No. 3044, ff. 204, ll. 15; excellent Nasta'lîk; size, 8½ in. by 5½ in.

2950

The same.

Beginning as usual.

Maḳâlah I, in two ḳisms; *first ḳism*, in seven faṣls, on ff. 10b, 11b, 17b, 19b, 24b, 27a, and 35b; *second ḳism*, in ten faṣls, on ff. 50a, l. 2, 53b, 54b, 57a, 60b, 64a, 70a, 83a, 87a, and 96b.

Maḳâlah II, in five faṣls, on ff. 123a, 126b, 131a, 135b, and 149a.

Maḳâlah III, in eight faṣls, on ff. 152a, 160b, 177a, 192b, last line, 203b, 209b, first line, 220b, and 225b.

Dated the 29th of Jumâdâ II, in the forty-first year of 'Âlamgîr's reign (= A. H. 1109, A. D. 1698, Jan. 12). Various readings and glosses, both interlinear and marginal, throughout, but more frequent on the first leaves.

No. 3557 (Glass Case), ff. 228, ll. 15; good Nasta'lîk; size, 9 in. by 5½ in.

2951

Mirât-alakhlâk (مرآة الاخلاق).

A compendium of ethics, which the author of this little treatise, who is probably identical with its transcriber and owner, Laṭf-allâh ibn Yad-allâh Nizâm-aldîn, was requested to compile in the majlis of Ḥabîb-allâh, called Zain-aldunyâ wa-aldîn, of Shîrâz, on the basis of two renowned books in this branch of philosophical studies, the اخلاق ناصری (see the two preceding copies) and the چهار مقالهٔ عضدی (a work not met with hitherto), see fol. 2ᵃ, lin. penult., to fol. 3ᵃ, l. 6 (where the above title appears). It is divided into three صورت, viz. 1. در علم تهذیب اخلاق, on fol. 3ᵃ last line; 2. در حکمت منزل, on fol. 34ᵃ; 3 در حکمت مدینه, on fol. 45ᵃ.

Beginning: حمد مر آن محمودی را که محمد را علیه السلام مسمّم مکارم اخلاق گردانید و خلق را بخلق عظیم او الخ.

No date.

No. 1348, ff. 1–67, ll. 10, large Nasta'lîk, size 7¼ in. by 4⅝ in.

XIII. Astronomy and Astrology.

2952

Risalat fi alhai at (رساله في الهيئة).

Another copy of 'Alî Kushji's (died A. H. 879 = A. D. 1474, 1475) famous astronomical treatise, see above Nos. 2240 and 2241, beginning as usual: امّا بعد الحمد لله این کتاب مشتملست بر یکمقدّمه و دو مقاله الخ.

Muḳaddimah, in two kisms: the first on fol. 1ᵇ, the second on fol. 5ᵇ.

Maḳâlah I, in six bâbs, on ff. 7ᵃ, 8ᵇ, 14ᵇ, 17ᵃ last line, 20ᵇ, and 22ᵃ (the last subdivided into four fasls).

Maḳâlah II, in eleven bâbs, of which the third, fourth, eighth, and ninth are not marked, on ff. 44ᵇ, 47ᵃ, lin. penult., 54ᵃ (fifth bâb), 55ᵃ, 57ᵇ, 61ᵇ (tenth bâb), and 63ᵇ.

A lacuna between ff. 63 and 65, and probably one or two other lacunas, which are concealed. Ff. 64 and 66–68 contain, in quite a different handwriting, some mukhammasât in honour of 'Alî, styled مناقب مولا مظهر (on a poet with the takhallus Mazhar in 'Âlamgîr's reign, see A. Sprenger, Catal., pp. 129, 488, and 489).

No date. A seal of Sayyid Mihr 'Alî Ḥusainî with the date A. H. 1200 (A. D. 1786), on fol. 65ᵇ.

No. 2972, ff. 68, ll. 11–15 (on ff. 1–16), ll. 13 (on ff. 17–63, and 65); ll. 15–23 (on ff. 64, and 66–68), written by two hands in clear Nasta'lîk on ff. 1–16 (white paper), and 17–63, and 65 (older and somewhat browner paper) respectively; Shikasta on ff. 64 and 66–68; size, 8 in. by 3¾ in.

2953

Majmû'a-i-shamsî (مجموعهٔ شمسی).

Another treatise on astronomy, translated by Abû-alkhair, son of Maulânâ Ghiyâth-aldîn, from the English of Dr. William Hunter (داکتر ولیم هنتر, perhaps identical with W. Hunter, M. D., 1755–1812, who besides medical and other works composed astronomical treatises and also an 'Account of the labours of Jayasimha,' see Dictionary of National Biography, vol. 28, p. 305ᵇ), see fol. 1ᵇ, beginning: بدانکه این رساله ایست در علم هیأت مشتمل بر بعضی از حالات زمین و آسمان الخ.

Fasl I, on fol. 2ᵃ: در اثبات کرویّت ارض. *II*, on fol. 3ᵇ: در بیان مقدار ارض. *III*, on fol. 4ᵇ: در ذکر حرکت ارض. *IV*, on fol. 8ᵃ: در بیان بعضی از حالات مجموعهٔ شمسی و فلك ثوابت. *V* (not numbered), on fol. 12ᵇ: در تذکرهٔ سیّارات متابع که ورای سیّارات اصلی مذکوره اند. *VI*, on fol. 16ᵇ: در بیان جوزهرات. *VII* (here numbered eighth (هشتم), on fol. 18ᵃ: فوائد چندیکه مختصّ بکواکب ثابت باشد.

No date.

No. 3070, ff. 23, ll. 13; Nasta'lîk, size, 8⅝ in. by 6 in.

2954

Ahkâm i-ashkâl (احکام اشکال).

Two sets of astrological tables, the first on ff. 68–71 (apparently incomplete), the second on ff. 73ᵇ–82ᵃ, containing prognostics, horoscopes, and many other indications for the welfare of human beings, suggested by certain constellations of stars.

No. 1348, ff. 68–82ᵃ, size, 7¼ in. by 4⅝ in.

XIV. Medicine.

2955

Khulasat altajârib (خلاصه التجارب).

A large part of an elaborate work on tested cures by a certain Muhammad Ḥusainî Nûrbakhshî, about whose lifetime nothing can be ascertained. It consists of twenty-eight bâbs, of which the first seven and part of the eighth are missing; the copy opens abruptly in the eighth bâb, which deals apparently with the conditions and diseases of the *head*.

The headings of the following bâbs are:

9. باب نهم در بیان احوال چشم (the eye), on fol. 34ᵃ.

10. باب دهم در بیان احوال گوش (the ear), on fol. 51ᵃ.

11. باب یازدهم در بیان احوال بینی (the nose), on fol. 56ᵃ.

12. باب دوازدهم در بیان احوال دهان (the mouth), on fol. 63ᵃ.

13. باب سیزدهم در بیان احوال حلق و آلتهای او الخ (the throat, etc.), on fol. 70ᵃ.

14. باب چهاردهم در بیان احوال جگر و دل (the liver and the heart), on fol. 88ᵃ.

15. باب پانزدهم در بیان احوال مری و معده (the oesophagus and the stomach), on fol. 93ᵇ.

16. باب شانزدهم در بیان بعضی امراض که اکثر اطبّاء این ممالك تخصیص آنرا بعضوی معیّن مناسب ندانست اند الخ (diseases which physicians of these realms have not been able to assign to any particular limb of the body), on fol. 112b.

17. باب هفدهم در بیان احوال جگر و مراره (the liver and the bile), on fol. 117b.

18. باب هژدهم در بیان احوال سپرز (the spleen), on fol. 136a.

19. باب نوزدهم در بیان احوال روده (the bowels), on fol. 140a.

20. باب بیستم در بیان امراض مقعد (diseases of the posteriors), on fol. 164a.

21. باب بیست و یکم در بیان احوال گرده (the kidney), on fol. 171a.

22. باب بیست و دوم در بیان احوال مثانه (the bladder), on fol. 177b.

23. باب بیست و سیوم در بیان احوال آلات تناسل (the genitals), on fol. 189a.

24. باب بیست و چهارم در بیان احوال آلات توالد و پستان (the female organs of generation and the female breast), on fol. 200a, first line.

25. باب بیست و پنجم در بیان امراض پشت و مفاصل و پایها (diseases of the back, joints, and feet), on fol 217b.

26. باب بیست و ششم در بیان سموم الخ (poisons, etc.), on fol. 225a.

27. باب بیست و هفتم در بیان بعضی تراکیب که عمل اند در معالجات قرابادین (compound medicaments, usually styled قرابادین, and thus designated on the margin), on fol. 262b.

28. باب بیست و هشتم در بیان الفاظ غریبه که معارف اطبّاست و اوزان مذکور در طبّ (some peculiar technical terms used among physicians, and medicinal weights), on fol. 271a, last line, and fol 271b, first line.

No date.

No. 1276, ff. 276, ll 21; careless Nasta'lîk, mixed with Shikasta; ff. 275 and 276 added by another hand in pure Shikasta, size, 10⅞ in. by 6⅝ in.

2956

Two medicinal glossaries.

1. A glossary of the Hindî terms occurring in the Materia Medica, with their Arabic and Persian equivalents, forming an alphabetical index to the مخزن الادویة (see above, No. 2362), on ff. 1b–85b. It is styled in the heading: فهرست ادویهٔ هندی و لغت عربی از کتاب مخزن الادویة بموجب شمار هندسه, and consists of three columns, the one on the right side for the Hindî words, the middle one for the Arabic and Persian ones, and the one on the left for the pages or folios of the respective copy of the مخزن الادویة (which is not *that* in the India Office referred to above). The English equivalents are occasionally added on the margin, mostly in ink, sometimes in pencil. Frequently, where special Hindî terms are not forthcoming, only the Arabic and Persian words are given. Ff. 86–88 are left blank.

2. A glossary of similar Hindî terms, occurring in a medical work, styled بهاو پرکاس, with their Sanskrit equivalents, arranged in the same way, the Sanskrit words in the right column, the Hindî ones in the middle, and the folios in the left column, on ff. 89b–131a.

It is styled in the heading: فهرست ادویهٔ هندی از کتاب بهاو پرکاس بموجب شمار هندسه, and is on the first pages, like the previous glossary, occasionally accompanied with the English equivalents on the margin. The Sanskrit words are written in Devanâgarî characters. On fol. 1a there is given a Sanskrit title to the first glossary, viz. *Dravya Gaṇa*, Hindî and Persian.

No. 3526, ff. 131; size, 10¾ in. by 6¼ in.

2957

Tarjuma-i-firang dar bayân-i-amrâḍ-i-pîčish (ترجمهٔ فرنگ در بیان امراض پیچش).

A Persian translation of an English medical treatise by William Cockburn (اویم کاك برن), M.D. of London, the title of which is represented here in Persian transliteration as دی نیچر اینت کیورس او فلك شز, which seems to mean 'the nature and cures of fluxes,' explained in Persian by کتاب در بیان امراض پیچش‌های اقسام و ادویات آن. There are two books of Dr W. Cockburn (1669–1739) mentioned in English works of reference (see, for instance, Dictionary of National Biography vol. xi. pp 192–193), which are very likely different editions of one and the same treatise from which the present translation is made, viz. 'Profluvia ventris,' London, 1701; and 'Account of the nature and cure of looseness,' sec. ed., London, 1710. The learned English doctor wrote it partly on the basis of former investigations, partly on the results of his own medical experience. It is divided into nine صورت.

No date.

No. 1452, ff. 62, ll. 9; simple Shikasta, size, 8¼ in by 6 in.

XV. Lexicography and Grammar.

1. Arabic-Persian.

a. *Vocabularies and Dictionaries.*

2958

Three metrical Arabic-Persian vocabularies.

1. Niṣâb-i-badî' (نصاب بدیع), on ff. 1b–6b, see above, No. 2386, beginning: مصر شهر وشهر ماه وماء آب و خوف سهم الخ.

2. Niṣâb-al-ṣibyân (نصاب الصّبیان), on ff. 7a–27a, see above, Nos. 2375–2381, beginning here:

همین گوید ابو نصر فراهی
کتاب من بخوان گر علم خواهی

This part is dated the 9th of Ramaḍân, A.H. 1229 (A.D. 1814, Aug. 25).

3. Manṭiḳ-alṣibyân (منطق الصّبيان), on ff. 27b–36a, a versified tract of the same kind as the two preceding ones, in eighteen ḳiṭ'as, prefaced by ten mathnawi-baits, beginning:

توحید خالق بیچون کز عدم کرد خلق گوناگون

The title appears on fol. 27b, l. 9.

The MS. belonged to 'Anand Row's Collections in the ceded districts.'

No. 3018, ff. 36, 2 coll., each ll. 15; large Nasta'lîḳ, size, 9¾ in. by 6¼ in.

2959

Nisâb-alṣibyan (نصاب الصّبيان)

The same versified vocabulary of Abû Naṣr Farâhî, beginning in the following way. الحمد لله . . . . قال الشّيخ الامام الاجلّ العالم بدر الحقّ والدّين الخ (comp. No. 2377 sq above), this copy is slightly defective at the end; the last line here corresponding to fol. 27a, first line, in the preceding copy.

No. 2754, ff. 149b–174b, ll. 13–16, Nasta'lîḳ size, 9¾ in by 5¾ in.

2960

'Umân-i-ma'ânî (عمان معانی)

The Persian gulf of fine thoughts, an Arabic-Persian glossary with occasional intermixture of Hebrew Pahlavî, Syriac, Turkish, and other words, by Amîrak of Balkh, who compiled this little work at the request of Shaikh Niẓâm, A.H. 859 (A.D. 1455), see fol. 1b, last four lines, and fol. 2a, first five lines.

Beginning. حمد بسهابت قادریرا که از صنعت قدرت حوشش الخ

It is arranged alphabetically according to the *first* and *last* letters, the Persian paraphrase is interlinear and sometimes marginal, and written as far as fol. 43a in red ink; from fol. 43b to fol. 81a in black (except half of fol. 74a which is again in red); from fol. 81b to the end the paraphrase ceases altogether and only strings of words are left.

No date.

No. 1989, ff. 120, a number in diagonal lines; first two pages slightly effaced; size, 8¾ in. by 4¾ in.

2961

Another Arabic-Persian glossary, arranged like the preceding one according to the *first* and *last* letters. There is neither title nor author's name given, as the copy lacks the introduction and begins abruptly in the midst of the explanation of an affix (probably the simple ا) thus: ساکن اسم مضمر مرفوع متّصل بود برای تثنیه غائب در ماضی و مضارع و امر الخ.

From fol. 8a onwards the Arabic words are written in red ink. Copied by Muḥammad Zain-aldîn.

No date.

The title given to this glossary on the fly-leaf, viz. لغات تركى, has no sense whatever.

No. 1755, ff. 85, ll. 15; Nasta'lîḳ; size, 9¼ in. by 5¾ in.

2962

A defective copy of a large Arabic-Persian dictionary, which is wrongly designated as كشف اللّغات both on the fly-leaves and at the top of fol. 1a. The كشف اللّغات is a Persian-Persian dictionary, and therefore absolutely different in character from the present work, which resembles very closely the كنز اللّغات (see above, Nos. 2392–2396), although its abrupt beginning cannot be traced in any of these copies, and the order of words seems not to be quite the same. At any rate, it may be either an earlier or a later redaction of that famous dictionary.

Beginning: . . . . دوم بنیاد گردانیدن سیوم در بناء کسی بودن الخ.

According to the Arabic paging six leaves are wanting at the beginning, and eight between ff. 249 and 250. Ff. 247–250 are slightly damaged, but carefully repaired in some (not all) places. The proper order of ff. 394–411 is: 394, 403–410, 395–402, 411.

No date.

The copy belonged formerly to Mr. Richard Johnson.

No. 1285, ff. 423, ll. 25; chiefly in Naskhî, by various hands, an older one, as it appears, on ff. 1–272 and 335–423, a newer one on ff. 273–334, size, 10¾ in. by 5¾ in.

2963

Dastûr-i-a'sâr u Dastûr-i-amṣâr (دستور اعصار و دستور امصار)

Another large Arabic-Persian dictionary, compiled on the basis of and in conformity with the تاج المصادر (see Abû Ja'far Aḥmad Albaihaḳî's work of this title in Bodleian Cat., No. 1635) and the صحاح (see above, Nos. 2388–2390), by Bahâ-i-'Abbâs Aḥmad Ḥusainî Alawî (see fol. 1b, ll. 8 and 9), and beginning: نحمد الله و نستعين به وما لنا ان لا نتوكّل على الله الخ.

The title appears on fol. 2b, l. 10; on fol. 1a it is styled, through a confusion with its prototype (see the above statement), تاج المصادر. The introduction comprises a fasl: در اعداد ابواب و مصادر آن, on fol. 3b, with the following subsections: خاصّيّة الابواب, on fol. 4a; كيفيّت مصادر مزيد فيه, on fol. 5a; and كيفيّت معرفة مصادر در هر فعل, on fol. 5a. The dictionary itself begins, on fol. 5b, with the باب الالف; the arrangement is this, that the *first* letter forms the bâb and the *last* the next subdivision; after that comes the middle one.

Dated A.H. 1176 (A.D. 1762, 1763).

No. 1338, ff. 360, ll. 19; Nasta'lîḳ; size, 9¼ in. by 5¼ in.

b. *Grammar.*

2964

Three Persian treatises on Arabic grammar.

1. Kitâb-i-mîzân (كتاب ميزان), i.e. the ميزان في علم الصّرف, on ff. 1b–20a, see above, Nos. 2415–2417, beginning: الحمد لله .... بدان اسعدك الله تعالى في الدّارين كه جملهٔ افعال متصرّفه بر چهار گونه است ماضي و مستقبل و امر و نهي الخ. This part is dated the 8th of Rabî' II, A. H. 1218 (A. D. 1803, July 28).

2. Nuskha-i-munsha'ibah (نسخهٔ منشعبه), on ff. 21b–28a, only a fragmentary piece, defective at the end, see above, Nos. 2411, 2; 2412, 2; and 2418, beginning: الحمد لله .... اسعدك الله تعالى في الدّارين كه جملهٔ افعال متصرّفه و اسماء متمكّنه از روى تركيب حروف الخ. Ff. 29 and 30 left blank.

3. Dastûr-i-mubtadâ (دستور مبتدا), or Kitâb-i-jadvalî (كتاب جدولي), or Ṣarf-i-af'âl (صرف افعال), on ff. 31b–90b, see above, Nos. 2425–2427, beginning: الحمد لله .... بدانكه اين كتابيست در بيان صرف افعال و اعلال آن كه جملهٔ افعال بر دو گونه است ثلاثي و رباعي الخ.

Bibliotheca Leydeniana.

No. 2741, ff. 90, ll. 9–10; Nasta'lîk, size, 9 in. by 6½ in.

2965

Muntakhab-alnahw (منتخب النّحو).

A treatise on the application of the rules of Arabic syntax to Persian, with poetical illustrations, by Amîr Ḥaidar Husainî Balgrâmî (see fol. 1b, last two lines), with the takhallus Amîr, a grandson of the famous Mîr Ghulâm 'Alî Âzâd Balgrâmî, compiled A. H. 1214 (A. D. 1799, 1800, see fol. 2a, l. 5), comp. another copy in Rieu ii. p. 857b, No. I.

Beginning: حمد فاعل اشياء حقّ جلّ و علا را كدام نحو بيان الخ (بكدام).

At the end of the muḳaddimah (which begins on fol. 2a) it is stated (see fol. 4a, last line, and fol. 4b first line) that this treatise is divided into three bâbs, dealing with the nouns, the verbs, and the particles respectively:

باب اوّل در بيان اقسام اسم, in seventeen faṣls, on fol. 4b, l. 2.

باب دويم در بيان اقسام فعل و هر چه متعلق بآن است, in nine faṣls, on fol. 41a, last line.

باب سيوم در بيان اقسام حروف, in three faṣls, on fol. 48a; but in the text itself the beginning of a *fourth* bâb is found on fol. 51b, on the sentence باب چهارم در ذكر جمله, which was to contain two ḳisms, each of which subdivided into faṣls; but already in the first faṣl of the *first ḳism* the copy breaks off.

Earlier works of the same Amîr Ḥaidar are: سوانح اكبري, a history of the emperor Akbar to A. H. 987 (A. D. 1579), written at the request of Mr. William Kirkpatrick, see Rieu iii. p. 930a, Bloehmann in his translation of the آئين اكبري, p. 316, note, and Elliot, History of India, viii. p. 193; منتخب الصّرف, on the formation of Arabic words used in Persian, Rieu ii. p. 857b, No. II; and تحقيق الاصطلاحات, a glossary of rare words and idioms, with poetical illustrations, Rieu iii. p. 1070b, completed A. H. 1189 (A. D. 1775).

No. 3001, ff. 53, ll. 12; Shikasta; size, 9⅛ in. by 6⅛ in.

2. Persian-Persian.

2966

Laṭâ'if-allughât (لطائف اللّغات).

Another copy of 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî's special glossary to Jalâl-aldîn Rûmî's mathnawî, see above, Nos. 1091–1097, beginning: اين فرهنگيست مشتمل در حلّ لغات غريبهٔ عربيّه الخ.

Dated the 24th of Jumâdâ I, in the fortieth year of 'Âlamgîr's reign (which would be A. H. 1108, a year that actually seems to be hidden in the strange combination of figures appearing here, viz. ١١١٠ = A. D. 1696, Dec. 19), by Husain 'Alî bin 'Alî Murtaḍâ Ghulam. Slightly worm eaten.

No. 3004, ff. 219, ll. 15; Nasta'lîk, size, 10⅛ in. by 5⅞ in.

2967

Bahr-alfaḍâ'il fî manâfi'-alafâḍil (بحر الفضائل في منافع الافاضل).

A fuller copy of Muḥammad bin Ḳiwâm bin Rustam bin Aḥmad bin Maḥmûd Badr-i-Khizana albalkhî Persian dictionary, which has been described above in No. 2512. The author's epithet is given here (on fol. 2b, l. 7) as Nikû'î, instead of Karkhî. This copy contains thirteen out of the fourteen bâbs of the *second ḳism* (a complete index of which is given both on ff. 4b–5b and 224a–226a), viz.:

Bâb I, on fol. 226a, second line, headed here: در اسامئ بعضي از اهل اولاد و عمّال و غزوات (index و عمّاد) و اسپان واسباب پيغمبر الخ.

Bâb II, on fol. 228a, headed here: در لغات الدّعوات و غير آن الخ (index در الفاظ ادوات), with two faṣls at the end.

Bâb III, in four faṣls (kunyas, beginning respectively with ابو, امّ, ابن, and بنت), on fol. 246b.

Bâb IV, in seven faṣls, on fol. 248b.

Bâb V, in three faṣls, on fol. 252b.

Bâb VI, in seven climates, on fol. 256a.

Bâb VII, on fol. 257b.

Bâb VIII, on fol. 262a (number here omitted).

Bâb IX, in six faṣls, on fol. 264b.

Bâb X, in nine faṣls, on fol. 278a.

Bâb XI, on fol. 289a, lin. penult.

Bâb XII, in three faṣls, on fol. 293b.

Bâb XIII, in three faṣls, on fol. 298a.

The number of faṣls is therefore thirty-seven, as correctly stated on fol. 3b, l. 8 (whereas on ff. 4b, l. 5, and 224a, l. 7 it is given as thirty-six). The *first kism*, containing the dictionary proper, begins on fol. 5b, last line.

Beginning, on fol. 1b, thus: حمد و سپاس بیحدّ مر خدای را که ملائك و اناس در نعت اوست بالسنهٔ مختلفه و لغات متنوّعه اورا ثنا گویند (sic!) الخ.

An English note on fol. 1a describes this copy as an *abridgement* of the بحر الفضائل, whose author is unknown; this statement is altogether misleading, and would rather apply to the much shorter copy in No. 2512 above; moreover the Persian title, written on the same page, runs اصل کتاب بحر الفضائل, and proves that we have got here the original work. The fourteenth bâb of the *second kism* is not found.

Dated the 7th of Shawwal, A.H. 1199 (A.D. 1785, Aug. 13).

No. 2970, ff. 302, ll. 13, Nasta'lîk, size, 10 in. by 6¼ in.

3. Persian-English.

2968

The first sketch of a Persian Lexicon (including all the Arabic words, commonly used by Persians) with their English equivalents by Haughton, i.e. Sir Graves Champney Haughton, 1788–1849 who was from 1817 to 1827 professor in the East India College at Haileybury: see Dictionary of National Biography vol. xxv. pp. 166 b–168a. It is very rich and accurate, but goes down to the middle of the *fourth* letter only ت, the last word being تعمیم.

No. 3182, ff. 303, European handwriting, size, 13 in. by 8¾ in.

XVI. Theology and Law.

2969

Kurân (قرآن)

A copy of the Kurân, with interlinear Persian paraphrase, which derives a unique interest from the fact that (according to a note appended at the end by Mr. A. Rattray) it 'was picked up in the streets of Lucknow, on the occasion of the entry of the Brigade under General Franks into that city, in 1857, by one of his Aides de Camp (Captain Henderson, I believe). It was found under the body of a Mahomadan priest, who was evidently attempting to escape with it at the time he was killed.'

The copy is, of course, in a very precarious state, despite the careful mending of most of the old leaves, which have been put into a modern margin; and although the text has been supplemented, wherever pieces had been torn off, the first and last leaves especially—which were lying quite loose in the copy and have now been arranged in proper order—are greatly damaged. Part of the original colophon is preserved, stating that the copy was written in A.H. 995 (A.D. 1587), by ..... بن احمد انصاری المدینی.

No. 3462, ff. 387, usually ll. 14 in the fully preserved pages; splendid Naskhî; the Persian paraphrase in Nasta'lîk; size, about 13 in. by 8½ in.

2970

Another copy of the Kurân.

This copy has a special interest too; it was one of Tipû Sulṭân's Kurâns, and is provided with a Persian index of the Sûras: فهرست سورهٔ های کتاب الله المجید الخ, on ff. 1b–22b.

The Kurân begins on fol. 25b, and ends on fol. 520a; an Arabic prayer on ff. 521b and 522a.

No. 3562 (Glass Case), ff. 522; Naskhî; gorgeously illuminated throughout; two splendid vignettes on ff. 23b and 24a; excellent Eastern binding; size, 8⅝ in. by 4⅞ in.

2971

Fatâwa-i-Karâkhânî (فتاوی قراخانی).

Legal decisions with regard to the various branches of Muhammadan ecclesiastical and civil law, which begin, without any introduction, at once with the *first kitâb*; the title can therefore only be derived from the colophon. The book is divided into *kitâbs*, and, occasionally, subdivided into *bâbs*, with some faṣls here and there. An index on ff. 1a and b.

1 كتاب البيوع, on fol. 2a; (a) باب خيار العيب, on fol. 17b; (b) (text الفاسد) باب بيع الفاسد, on fol. 22b, (c) باب بيع العصولى, on fol. 27a; (d) باب الاقالة, on fol. 27b, last line; (e) باب السّلم, on fol. 28b; (f) باب الصّرف, on fol. 29a; (g) باب الكفالة, on fol. 32b.

2 كتاب الحوالة, on fol. 38b.

3. كتاب القضاء, on fol. 40b, lin. penult.: (a) فصل فى الحبس, on fol. 43b.

4. كتاب القضاء بالمواريث, on fol. 55a: (a) باب كتاب القاضى الى القاضى, on fol. 55b.

5 كتاب الشّهادة, on fol. 56b: (a) باب الرّجوع عن الشّهادة, on fol. 70a.

6. كتاب الوكالة (styled in the text, clearly by mistake, باب); on fol. 70b. (a) باب الوكيل بالبيع والشّراء, with a فصل فى الشّراء, on fol. 77a, (b) باب الوكالة بالخصومة والعيص, on fol. 78a.

7 كتاب الدّعوى, on fol. 78b, last line: (a) باب اليمين, on fol. 98a, lin. penult.; (b) باب التّناقض والدّفع, on fol. 102a; (c) فصل فى الاقرار, on fol. 108a.

8. كتاب الاقرار, on fol. 108b: (a) باب فيما يكون اقرار او فيما لا يكون, on fol. 118b.

9. كتاب الاستثناء, on fol. 119b.

10. كتاب الصّلح, on fol. 120a.

11. كتاب المضاربة, on fol. 124b.

12. كتاب الوديعة, on fol. 129b.

13. كتاب العارية, on fol. 143b.

14. كتاب الهبة, on fol. 146a.

15. كتاب الاجارة, on fol. 151b.

16. كتاب الولاء, on fol. 169b.

17. كتاب الاكراه, on fol. 172a.

18. كتاب الحجر, on fol. 173a.

19. كتاب المأذون, on fol. 173b.

20. كتاب الغصب, on fol. 177b.

21. كتاب الشفعة, is missing in consequence of a lacuna of three leaves after fol. 188.

22. كتاب القسمة, on fol. 192b.

23. كتاب المزارعة, on fol. 197a.

24. كتاب الصيد والذبائح, on fol. 199b: (a) فصل فيما يحلّ اكله و ما لا يحلّ, on fol. 207a.

25. كتاب الاضحية, on fol. 210a, last line.

26. كتاب احياء الموات (text الموت), on fol. 214a.

27. كتاب الاشربة, on fol. 218b, first line.

28. كتاب الكراهية, on fol. 218b, l. 5.

29. كتاب الرهن, on fol. 235b.

30. كتاب الجنايات, on fol. 239a: (a) باب ما يوجب القصاص و ما لا يوجب, on fol. 239b; (b) باب جناية البهائم, on fol. 244b (wrongly styled كتاب in the index).

31. كتاب الديات, on fol. 245b.

32. كتاب القسامة, on fol. 249b.

33. كتاب الوصايا, on fol. 250a.

34. كتاب الخنثى, on fol. 254a.

35. كتاب مسائل المتفرّقة, on fol. 254b; there are two more lacunas of one leaf each, after ff. 255 and 256.

36. كتاب الفرائض, on fol. 258a

The whole book is arranged in an endless number of questions addressed to a legal authority (استفتا = taking counsel's opinion) and the decisions given about them.

Dated the 12th of Dhû-alka'dah, A.H. 1099 (A.D. 1688, Sept. 8), in 'Âlamgîr's reign, by various scribes, Sayyid Muhammad Ma'ṣûm alshahîdi alkandizi alridawi, Sayyid 'Abd-alkâdir, etc.

No. 3069, ff. 258, ll. 17; written by different hands, chiefly in Naskhî, mixed with Shikasta now and then; size, 8½ in. by 6 in.

2972

Munkashifat fî sharḥ-almunfarijat (منكشفة فى شرح المنفرجة).

A Persian commentary on a well-known religious poem, the Arabic kaṣîdah المنفرجة or kaṣîdah of consolation and comfort, which is ascribed here to the authorship of Ḥasan al-Baṣrî (died the 5th of Rajab, A.H. 110 = A.D. 728, Oct. 14), see fol. 135b, l. 5. Compare on this poem and the various authors who are credited with its composition, H. Khalfa iv. p. 551 sq., No. 9508; vi. p. 198, No. 13209; Arabic Cat. of the Brit. Mus., p. 86; Uri and Nicoll ii. pp. 88, 515, and 617; Cat. Codd. Or. Lugd. Bat. ii. p. 97; Loth, Arabic Cat., p. 300b (No. XIII); G. Flügel i. p. 144; Fleischer, Cat. Lips., pp. 434–435; J. Aumer, Arabic Cat., pp. 59 and 246, last line sq.; etc. In Flügel, loc. cit., it is ascribed to Muhammad al-Ghazâlî, in Loth, loc. cit., to Ibn al-Nahwî (Abû-alfadl Yûsuf bin Muhammad Tauzarî), etc. The poem consists here of forty-four baits (in H. Khalfa thirty-five; in the Vienna copy forty-seven, in others forty), and begins, on fol. 136a:

إشتدّى ازمة تنفرج قد آذن ليلك بالبلج

Beginning of the preface, on fol. 135b: بعد حمد بى منتهاى و ثناى متجاوز العدّ والاحصاء خداوند تقدّس و تعالى و درود نا معدود الخ.

The commentator is 'Abd-alkâdir bin Hâshim alhusainî (see fol. 135b, l. 4); the title appears on fol. 136a, first line. The explanation consists usually of لغات, i.e. grammatical analysis, and حاصل المعنى, a summary of the meaning.

No date.

No. 1298, ff. 135–163, ll. 13; Naskhî; the Arabic text in red; size, 10 in. by 6⅞ in.

2973

Zubdat-alda'wât (زبدة الدّعوات).

Choice selections of prayers, accompanied by a Persian treatise on devotional science, by an anonymous author, in a mukaddimah, four faṣls, and a khâtimah, beginning, on fol. 1b: يا حبيب صفوة المتّقين نحمدك و نشكرك و يا مجيب دعوة المضطرّين الخ.

Mukaddimah: در تعريف و ترغيب دعا و بيان شرائط و سبب تعويق حاجتها, on fol. 3b.

Faṣl I: در تعقيبات نماز (index صلوة) يوميّة و بعضى دعوات ضروريه, on fol. 8a.

Faṣl II: در اعمال روز و شب جمعة و احوال ايّام و ليالى متبرّكه, on fol. 38a.

Faṣl III: در وصول بسعادات و حصول مرام و دفع بليّات و رفع اسقام, on fol. 97b.

Faṣl IV: در جميع فوائد متفرّقة و قمع اعادى و ظلمة, on fol. 132b.

Khâtimah: در آداب زيارت مشاهد مقدّسه على مشرّفيها, on fol. 150b.

Faṣl I is not numbered; faṣls III and IV and the khâtimah are neither numbered nor headed by فصل or خاتمه. This treatise which is based on the مصباح مجمع الدّعوات و صغير و كبير (designated by مر), the منهج الدّعوات (مت), the مكارم الاخلاق (ق), the منهاج الصّلاح (مح), the عدّة (ه), the نزهة الزّاهد (د), the مجتبى (ى), the فصول (ل), etc., ends on fol. 158b and is dated by Ja'far bin Muhammad Kâẓim the 15th of Sha'bân, A.H. 1133 (A.D. 1721, June 11). On ff. 158b, l. 6–197b there is added another tract, very similar to the khâtimah of the زبدة الدّعوات, styled Mukhtaṣar dar rusûm u âdâb-i-safar (آداب سفر), on the rites and

customs of travelling, containing both prayers and traditions relating thereto, the latter based on those collected by Ḥasan 'Askarî (the eleventh Imâm, who died in Rabî' I, A.H 260 = A.D. 873, Dec.–874, Jan.), and divided into a mukaddimah and four fasls (which are, however, not specially marked in the text)

Beginning: حمد سحدّ واهب العطائی را سزد که بوح انسانرا بتاج وهّاج و لقد کرّمنا بنی آدم الخ.

No date.

No. 693, ff 197, ll. 12; the Arabic prayers in Naskhî, the Persian text in Nasta'lîk, size, 6⅝ in. by 4¼ in

2974

Silsila-i-Jogiyân (سلسلهٔ جوگیان)

The chain of the Jogis, in Sanskrit Yogins, i e the various sects of Indian devotees or practisers of the Yoga, see concerning them, Barth, Religions of India, p 213 sq, and Weber, History of Indian Literature p 237 sq., by an anonymous author, beginning, on fol. 1b; حوین اقتصای رتانی و حواهش بردانی مقصیٔ آن شد که عالم کیّن و فساد الخ

It is divided into five فرقه (afterwards called اصل) viz 1. The Vishnuites or Vishnuite Gosains (وبشنو) on fol 4b, in sixteen قسم or branches, 2 The Civaites (شیوی or سیوی), on fol 16a in nineteen قسم, 3 The Cáktas (شاکتك), on fol 29b in four فرقه or طریق 4 The Nanakshahis (نانکشاهی) on fol 38b in seven فرقه or قسم, 5 The Cravakas and Yatis (سراوك and جتی), on fol 47b, in two قسم or طریق Appended to this treatise are two fasls, the *first* on fol 50b, containing a general discussion of the tenets of these sects the *second*, on fol 60b, a description of the holy city of Bahâras. Each branch or subbranch of the Yogins is illustrated by a portrait

No. 3087, ff 71, ll 9, Nasta'lîk, forty eight miniature portraits size, 8 in by 6½ in.

XVII. Varia.

1. Arts, Technical and Practical/Pûrsuits.

a. *Music.*

2975

Asl-alusûl (اصل الاصول).

A treatise on the theory of music by Muhammad Naṣîr Muḥammadî, with the takhallus Ranj (mentioned as grandson of Khwâjah Mîr Dard, and a young man about A.H. 1221 = A.D. 1806; in A. Sprenger, Catal, p. 280, l. 7 ab infra), beginning, on fol. 1b: الحمد لله خالق الخلائق والملائی الصّلوة والسّلام علی محمّد المصطفی و آله الخ.

In the introduction, on fol. 2a, the author traces his descent to the great Shaikh and Saint Khwâjah Muhammad Nâṣir Muhammadî, the author of the دالهٔ عندلیب and the بازیٔ جوش انزا, who had two sons, the elder Khwâjah Mîr Muḥammadî, with the takhallus Dard, the greatest mystic poet in Hindûstânî literature (see A. Sprenger, Catal., pp. 218 and 695, whose death is fixed by the various authorities in A.H. 1195, 1196, 1199, and even 1202 = A.D. 1781–1788), the grandfather of the compiler of this musical treatise and author of the following nine works: 1. Persian dîwân (دیوان پارسی); 2. Rekhta dîwân (دیوان ریختهٔ); 3. رسالهٔ اسرار الصّلوة; 4. رسالهٔ واردات; 5. علم الکتاب, a commentary on the preceding one; 6. رسالهٔ نالهٔ درد; 7. آه سرد; 8 درد دل; 9 شمع محفل (all these seven being mystical treatises); the younger, Ḥadrat Muhammad Mîr Muhammadî, with the takhallus Athar (see A. Sprenger, Catal, p. 207, l. 16 sq.), the author of (1) Persian dîwân (دیوان فارسی); (2) Rekhta dîwân (دیوان ریختهٔ); (3) مثنوئ بیان واقع; (4) مثنوئ حواب و خیال The son of the former (Mîr Dard) was Ṣâḥib Mîr Muhammadî, with the takhallus Ālam, undoubtedly the father of the author of the present treatise (see A Sprenger, Catal, p. 200, last four lines, where he is represented by some tadhkirah-writers as the son, by others as the nephew of Mîr Dard)

The present treatise was written under the auspices of the author's patron Miyân Himmatkhân, the younger brother of Miyân Nûrkhân, with the takhallus Nurang, and son of Miyân La'lkhân, with the takhallus Parb ka'l (پرب لعل), who himself was the elder brother of Miyân Firûzkhan with the takhallus Adârang and son of Miyan Bhûpatkhan the brother of Miyân Ni'matkhân, with the takhallus Sadârang, see fol. 1b.

The title of this treatise appears on fol. 2b, l 4. It is divided into two فن, the *first fann* در بیان حقیقت دال (on musical time and measure) contains two mukaddimas two bâbs and a khâtimah; it begins on fol. 2b but breaks off already, on fol. 35b, in the beginning of the *second bâb* with the heading of the *first faṣl;* the remainder of this bâb, the khâtimah of the *first fann,* and the whole of the *second fann* در بیان لی (on tune, air, or melody) are missing.

The remaining portion of the MS., ff. 36b–55a, is filled with the Rekhta poetry of *Mu'min* (probably Muhammad Mu'minkhân, who died 1852, see A. Sprenger, Catal p 266, l 6 ab infra sq), consisting of short mathnawis and one ghazal, beginning with this Persian bait,

تازه فغانی که کشیدم ز دل وان سخن غم که شنیدم ز دل

No 3162, ff 55, ll 15, Nasta'lîk; size, 10¾ in. by 6¼ in.

b. *Calligraphy.*

2976

Seventeen sheets of calligraphic specimens, with illuminations, partly containing interesting royal autographs, viz.:

1. No. 3566, size, 9⅞ in. by 7¾ in.
2. No. 3567, size, 10¼ in. by 7¾ in.
3. From his Majesty the king of Oude (see below,

No. 10), embossed with nail by Pundit Muhtabkog, styled Brilliant Writer, 1850.

568, size, 9¼ in. by 6¾ in.

3569, size, 11¼ in. by 8⅜ in.

3570, size, 11½ in. by 7⅝ in.

6. Written by Candî Parshâd (چندی پرشاد).

No. 3571, size, 12⅝ in. by 8⅛ in.

7. Written by Hînglâl (بندہ ہینگلال), a pupil of Alî Riḍâkhân Jawâhir-raḳm (see below in No. 11).

No. 3572, size, 12⅞ in. by 8¼ in.

8. Written by Faḳîr Muḥammad Amîr Riḍawî, A. H. 1270 (A. D. 1853, 1854).

No. 3573, size, 11⅞ in. by 7¼ in.

9. Written by Gangâ Parshâd (گنگا پرشاد), another pupil of 'Alî Riḍâkhân Jawâhir-raḳm (see No. 11).

No. 3574, size, 12⅝ in. by 8 in.

10. Written by Taḳî 'Alî about 1850; it bears the name of the same king of Oude, Muḥammad Wâjid 'Alishâh Pâdishâh, as No. 3 above.

No. 3575, size, 13⅛ in. by 8⅞ in.

11. Written by 'Alî Riḍâkhân Jawâhir-raḳm, 1850.

No. 3576, size, 13⅛ in. by 8¾ in.

12. An autograph of the Heir-Apparent of Delhi, Mirzâ Muḥammad Sulṭân Fatḥ-almulk Shâh Bahâdur, the son of Abû Ẓafar Sirâj-aldîn Muḥammad Bahâdurshâh Pâdishâh-i-ghâzî (i. e. Bahâdurshâh II, the last nominal emperor of Delhi, who succeeded his father, Akbarshâh II, A. H. 1253 = A. D. 1837, and was deposed 1858 after the mutiny, see Nos. 16 and 17 below), dated A. H. 1270 (A. D. 1853, 1854).

No. 3577, size, 15¾ in. by 10½ in.

13. No. 3578, size, 16½ in. by 11⅛–11½ in.

14. Written by 'Alî Riḍâkhân Jawâhir-raḳm, see No. 11 above.

No. 3579, size, 13⅝ in. by 9 in.

15. Written by the same 'Alî Riḍâkhân.

No. 3580, size, 19 in. by 13⅛ in.

16. An autograph of his Majesty the king of Delhi, Muḥammad Bahâdurshâh Pâdishâh-i-ghâzî, see above No. 12.

No. 3581, size, 17 in. by 11¾ in.

17. Another autograph of the same last Moghul ruler of Delhi.

No. 3582, size, 16⅝ in. by 11¾ in.

c. *Preparation of Ink.*

2977

Risâla-i-Bûḳalamûn (رسالۂ بوقلمون).

The Persian translation of an Arabic treatise on the art of making inks of various colours, styled at the end ترجمۂ رسالۂ رنگها (the proper title appears on fol. 113ᵃ, lin. penult.), by an anonymous writer who dedicated this little work to Maḥmûdshâh bin Muḥammadshâh bin Aḥmadshâh (more correctly bin Muḥammadshâh bin Humâyûnshâh bin Aḥmadshâh II, who reigned A. H. 887–924 = A. D. 1482–1518, comp. coll. 172 and 173 in this Cat.) alwalî albahmanî, see ff. 112ᵃ, last lines, and 112ᵇ, first line.

It is divided into sixty-one صنعت, the index of which, on ff. 114ᵃ–115ᵃ, is left blank, and begins, on fol. 108ᵇ: سپاس (Sûrah 68, v. 1) ن والقلم و ما یسطرون و ستایش مر یگانۂ بیچون که چون بدو حرف کاف و نون آورد بیرون از غیب مکنون الخ.

The first صنعت begins on fol. 115ᵇ, first line, and is headed در ساختن مداد گلرنگ.

Dated A. H. 1010 (A. D. 1601, 1602).

No. 1348, ff. 108ᵇ–139ᵃ, ll. 11; distinct Nasta'lîḳ; size, 7¼ in. by 4⅝ in.

d. *Cookery.*

2978

Nân u namak (نان و نمك).

Bread and salt, a cookery-book, containing the kitchen recipes, as used in the emperor Shâhjahân's court; it begins, on fol. 1ᵇ, without introduction or author's name, at once with these words: دستور بخش اطعمه که در سرکار پادشاه شاهجهان معه وزن ده علم می آمد در ده قسم الخ; immediately after the index follows; the above title is taken from a note on fol. 1ᵃ.

The ten kisms (compare a similar work above in No. 2792, VII) are, according to the index:

1. در استعمال نانها (on the making of various kinds of bread), on fol. 1ᵇ, last line.

2. در استعمال آشها (on the making of soups), on fol. 5ᵃ, lin. penult.

3. در استعمال قلیهها و دوپیازهها (on the making of various kinds of dressed flesh-meat and meat curries), on fol. 7ᵇ (not numbered in the text).

4. در انواع بهرته (on the various kinds of mash), on fol. 21ᵃ.

5. در انواع ریر بریان (on the various kinds of underdone meat), on fol. 22ᵇ.

6. در انواع پولاو (on the various kinds of Pula'o or rice-dishes), on fol. 25ᵇ.

7. در انواع کتهها (text adds وکبابهای) و پختنیها (on the various kinds of catechu with roast and boiled meat), on fol. 47ᵇ.

8. در انواع هریسهای و خاگینهای (on the various kinds of pottages and omelettes), on fol. 56ᵃ.

9. According to the index: در انواع سموسه و پوری و غیره و انواع شیرینی و شوله و کهچری و غیره (on the various kinds of puff or small pastry of minced

meat, thin meal-cakes, juices of the sugar-cane, dishes of boiled rice and pulse, and hodge-podge); but in the text, on fol. 63a, only کهچری and شوله are treated in the ninth kism, the other items are added to the eighth; in the middle of this kism the copy breaks off on fol. 63b.

10 was to contain, according to the index: استعمال مربّا (مربّی =) و غیره اطعمه و حلوه (حلوا =) و اکثر لوازم و استعمال جغرات ... و رنگ نمودن روغن و خمیر (on the making of preserves and sweetmeats, on ingredients, on sour milk, and the colouring of oil and dough).

No. 3171, ff. 63, ll. 15; Nasta'lîk, mixed with Shikasta; size, 8¼ in. by 5½ in.

2. Falconry and Farriery.

2979

Panj Bâznâma (پنج بازنامه).

A collection of five treatises on falconry, of which, however, only the *first* and the *third* are complete, while the other three are fragmentary; they are all written very carelessly and often incorrectly.

1. An anonymous بازنامه, on ff. 1b–34a, in fifty-two short bâbs and a khâtimah, beginning امّا بعد این رساله انسب موسوم به بازنامه مشتمل در پنجاه و دو باب و یک خاتمه اوّل در معرفتی (read معروف) گلانچشم الخ (the meek-eyed).

2. Fragment of another treatise on falconry on ff. 41a–105b (ff. 35–40 left blank), without title and author's name; the leaves are cruelly misplaced, but all the catchwords are right notwithstanding; it comprises bâbs 2–5 complete, part of bâb 6, bâbs 8–9 complete, and part of bâb 10. The *second bâb* begins on fol. 55a, headed: باب دوم در صفت باز و شناختن رنگ و نسب او و گیرندن (!) او, in thirteen fasls (the sixth of which is not marked, but an additional unnumbered fasl, فصل دیگر, is inserted on fol. 69a, between the twelfth and thirteenth); the *third bâb*, on fol. 74a, in eight fasls; the *fourth*, on fol. 85a, in eight fasls, the *fifth*, on fol. 92b, in seven fasls, the *sixth*, on fol. 103b, breaking off on fol. 105b; the *eighth*, on fol. 42b, the *ninth*, on fol. 43b; the *tenth*, on fol. 44b; a fourth and a fifth fasl, belonging, as it seems, to some other bâb, not marked, appear on fol. 53a.

Beginning, on fol. 41a: بزرگترین شکار کلام که شنقار ناطقهٔ انسانی را در فضای هوای حمد گستری و ثناخوانی هزاران هزار صید الخ.

3. Mirât-alsaid (مرآة الصّید), on ff. 107b–136b (fol. 106 left blank), by Allâhyâr Jâmî, who was in the service of the Kausbegî of prince Muhammad Mu'azzam Bahâdurshâh (afterwards the emperor Bahâdurshâh), see fol. 110b (the title appears there too, in the last line). It is divided into five babs, on ff. 111a, 114b 118b, 123a, and 134a, and was compiled A.H. 1111 (A.D. 1699, 1700), according to the chronogram at the end, and the direction given there with regard to the finding of the date: تند پر جانور ببرّاند از عددهای مصرع چهارم شست و چار از میان برون کن و کم، تنگر بعد از آن چه می ماند.

Beginning, on fol. 107b: حقیقت اشیا پیدا کنند و شکرهٔ قوّت نظری را چشم بینا گشاد تا از صید طائران الخ.

4. Shâhbâznâma-i-Fîrûzshâhî (شهبازنامهٔ فیروزشاهی), on ff. 139b–173b (ff. 137 and 138 left blank), compiled at the request of the emperor Akbar by a certain Fîrûzshâh (see fol. 140a, ll. 1–4), beginning, on fol. 139b: شهباز اندیشهٔ شکاریان سخن و شاهین خیال الخ.

It is divided, according to the index on ff. 140a–141a, into fourteen bâbs, of which, however, only the first (on fol. 141a), the sixth (on fol. 165a), and the seventh (on fol. 166b) are marked; it is incomplete at the end, and there seems not much more than the first half of the treatise extant.

5. Fragment of the Shikârnâma-i-Îlkhânî (شکارنامهٔ ایلخانی), on ff. 179a–215a (ff. 174–178 left blank), compiled by 'Alî bin Manṣûr alḥalwânî in the reign of Tughâtimûrkhân (A.H. 737–753 = A.D. 1336–1352), see fol. 183b, l. 5 sq. It is defective both at the beginning and end; the treatise itself, after a long and tedious introduction, commences with the index on fol. 188b. According to the heading of the index it is divided into two mukaddimas and twenty-seven bâbs, but only twenty-five are given in the index itself, and in the text none at all is marked.

No. 3173, ff. 215, ll. 13; Nasta'lîk; size, 9⅝ in. by 7⅝ in.

2980

Farasnâma (فرس نامه).

This work is in substance identical with the فرس نامهٔ هندی, described in Bodleian Cat., Nos. 1864–1866, Rieu ii. p. 482, and F. Mehren, p. 16, No. XXXIX, but it differs, like the *second* British Museum copy, from the common version, made under the superintendence of 'Abdallâhkhân Bahâdur Fîrûzjang, in Shâhjahân's reign, in this most important point, that it was translated (from the old Sanskrit work Sâlihotra) more than 200 years before that time, viz. A.H. 926, Jumâdâ II (A.D. 1520, May–June), see fol. 5b, ll. 3 and 4, by Ibn Sayyid Abû-alḥusain, with the epithet Hâshimî, see fol. 5a, last line, at the request of Shamsaldîn Muzaffarshâh, i.e. Muzaffarshâh II, king of Gujarât (who reigned from A.H. 917 to 932 = A.D. 1511–1526). As we now possess two copies with the same earlier date, and have, moreover, in the present copy further details as to the names of the translator and his royal patron (which are wanting in the British Museum copy owing to the absence of the preface) we must come to the conclusion that either 'Abdallâhkhân Bahâdur Fîrûzjang himself, or at least the Pandits he employed for the translation, committed a flagrant plagiarism,

by reproducing almost verbatim this older translation, without acknowledging their indebtedness to it in any way. The introductory part, containing extracts from the older Persian book فرسنامهٔ فارسی, is wanting in this copy (it is the one little addition the later translators have added on their own account); but the preface opens with exactly the same verse:

اسپ فکرت چو زین کند دانا
به که گوید نخست حمد خدا

This preface, containing the praise of God, of Muhammad, and of Sulṭân Muẓaffarshâh (the last section naturally being left out in the latter version), as well as a part of the chapter سبب نظم کتاب (on ff. 5b–6b), and the short epilogue at the end, are written in mathnawî-baits, all the other parts in prose. The *two kisms* are arranged exactly as in 'Abdallâhkhân Bahâdur's version; the *first*, on fol. 6b, is headed: در معرفت افراس و بیان علامات نیك و بد که در اسپ است (on the knowledge of horses and their good and bad signs), and contains twelve bâbs; the *second*, on fol. 28a, is headed: در علاج فرس بهر علّت (on the treatment of horses in every kind of disease), and is subdivided into thirty-eight bâbs.

No date. College of Fort William.

No. 2250, ff. 64, ll. 14; Nasta'lîk; size, 8¾ in. by 4¾ in.

3. Miscellaneous.

2981

Almujallad althânî min alkashkûl (المجلّد الثّانی من الکشکول).

The *second book* of Shaikh Bahâ-aldîn Muḥammad Âmilî's collectanea, called الکشکول, a Persian translation of which has been noticed in No. 2797 above. Beginning, like that in the Vienna copy: قد نقال أنّ جمع القرآن لا یسمّی تصنیفاً اذ الظّ (read الظّاهر) أنّ التّصنیف ما کان کلام المصنّف الخ.

Dated A.H. 1044 (A.D. 1634, 1635).

No. 632, ff. 59, ll. 27; excellent Naskhî; illuminated frontispiece; size, 9¾ in. by 6 in.

2982

This copy contains:

1. On ff. 1a–15a: a metrical treatise on the science of Kiyâfat, i.e. predicting a man's fortune from certain signs in his outward appearance, represented as coming down from Plato (رسالهٔ علم قیافهٔ نظم بگفتهٔ افلاطون), see another copy in Bodl. Cat., No. 1883, beginning:

هست روایت ز فلاطون خبر
علم قیافه بر اهل خبر (هنر read)

It was written by order of Ghulâm Muhammad and is dated the 10th of Ṣafar in the sixth year of Ahmad-shâh's reign (= A.H. 1167, A.D. 1753, Dec. 7).

2. On ff. 16a–39b: a fragment of Munîr of Lâhûr's Indian story of Wâlâ Akhtar, called کارستان or کارنامه, see above, Nos. 2083–2087. It is defective both at beginning and end, with a lacuna after fol. 31.

No. 3084, ff. 39, ll. 10 (on ff. 1–15), ll. 11–12 (on ff. 16–39); Shikasta, by various hands; size, 7⅞ in. by 4⅝ in.

2983

Petition against a Kâdî.

A highly interesting and instructive MS., containing the petition of the Sunnite Muhammadans of the village (قصبه) of Elloor (ایلور, so spelt in the beginning of the documents referring to the trial, on fol. 7a, l. 3, but ایوایلور in the petition itself) in the district (ضلع) of Masulipatam (spelt on fol. 7a مچهلی پتن), against their Shî'ite Kâdî, with the name of Mîr Sajjâd Alî (see fol. 7a, l. 9) This petition, in two distinct memoranda, both fully signed by the inhabitants of that place (headed by Râjî Raḥmat-allâh Munshî Istiânat-allâh, Muhammad Asad-allâh, and others of the more influential members of that community), sets forth the numerous grievances they had against the said Kâḍî, among others, that, being an idolater and an ignorant man, unfit for the performance of his duties, he had obtained, as they assert, his situation by misrepresentation, had used for his own house the timber he had received for the repair of the mosque, and had thus forced them to keep in repair another mosque and to appoint another person for the duties of divine service, who in his turn had been greatly annoyed and falsely accused by the same Kâḍî It ends with a prayer for the removal of this obnoxious man, and is dated the 5th of Dhû-alka'dah, A.H. 1246 = A.D. 1831, 18th of April; it was received by the English authorities of the district on the 9th of May in the same year. From various English notes appended to this petition, both on fol 1a and fol. 6b (dated 1839), we learn that Mr. C. P. Brown, Assistant Judge, tried this case at Masulipatam in September, 1831, and clearly proved the charge to be entirely false. This decision, however, although wholly approved by the Judge of the Provincial Court, was reversed by the Court of Sudr Udaulat' (correctly Ṣadr-'adâlat, or rather Ṣadr diwânî-'adâlat, the High Court of Justice for civil suits in India).

Beginning of the petition, on fol. 1b: جمع مسلمانان سنّت و جماعت ساکنون قصبهٔ ایوایلور واجب العرض خودها بعرض عالی میرسانند که الخ.

After the two memoranda of the petition, which are written in *Persian*, there follows a number of collateral documents and legal items referring to the same trial, written throughout in *Hindûstânî*, bearing various dates in September, 1831, on ff. 7a, 42b, etc. On the first fly-leaf there is an exposition in English of the difference between the Sunnite and the Shî'ite creed; and on the last two fly-leaves (1) a communication from a captain of the Bengal retired list, expressing 'astonishment at the blindness of the rulers, who would not see that the poor people who got up this case, did so, not really as

a quarrel with the Qazee or Imam, but as a reference to their masters, made in the hope, that some sacred spot should be established for Mahomadans, as a place to love and to revere, to which they might ever turn as we do to our churches on the first day of the week, as rallying points,' and so forth. (2) A note by the same Assistant Judge, Mr. C. P. Brown, who tried the case, dated Nov. 30, 1832, and containing the following statement (which may serve as a clue to the final results of the trial, set forth above): 'The report I made to the Prol. (Provincial) Court on this case, was considered satisfactory, and here the matter rested But Asad Alla Beg (no doubt the same Muhammad Asad-allâh quoted as one of the signatories above) being dissatisfied, went to Madras and made a complaint to the Foujdarry Adaulat (i. e. Faujdârî-'adâlat or subordinate criminal court), the result of which was that they directed, that all village cazees should be tried before their court at Madras The enmity at Elloor, however, has continued without much moderation, and the Cazy is still continually obstructed in the performance of his official duties.'

No 3354, ff 42; size, 12¼ in by 8 in

2984

The Persian Gulf Pilot

Navigation-tables for the Persian Gulf, with short descriptive pieces, on ff 72ᵃ and 92ᵇ–93ᵃ They were drawn up, according to fol 72ᵃ A H 1272 (A D 1855, 1856). Of the ninety-three folios, only ff 1–13ᵃ 17ᵇ–26ᵇ, 46ᵃ–55ᵃ, 61ᵃ–71ᵃ, 72ᵃ, and 92ᵃ–93ᵇ are filled all the remaining leaves, some already ruled are left blank for future insertions

Presented by Capt A W Stiffe, late Indian Marine, Febr, 1891.

No 3529, ff 93, size, 12⅜ in by 7¾ in.

2985

A conglomerate of short tracts and fragmentary pieces in prose and verse, with some extracts in Arabic from the Ḳurân. Of the 125 folios of this MS. only ff. 1ᵇ–14ᵃ, 15ᵃ–18ᵇ, 22ᵃ–32ᵃ, 34ᵃ–38ᵇ, 66ᵃ–67ᵇ, 82ᵇ–84ᵃ, 112ᵇ, 113ᵇ and 114ᵃ, 115ᵇ–116ᵃ, 117, 118ᵇ–120ᵃ, 121ᵃ–123ᵇ, 124ᵇ, and 125ᵃ are filled; all the other leaves or pages are left blank.

Contents:

1. On ff. 1–14: traditional prayers of the prophet, made up of Ḳurân-verses; ff. 3ᵇ–12ᵇ are entirely in Arabic, giving select portions of the Ḳurân from the first to the 114th Sûrah.

2. On ff. 15–18: selections from the poems of Bîdil (see above, No. 1676 sq.).

3. On ff. 22–32: ذكر ائمهٔ معصومين, short sketches about the blameless Imâms, fourteen in number, viz. Muḥammad, 'Alî, Fâṭimah, Ḥasan bin 'Alî, Ḥusain bin 'Alî, and so on to the last, Mahdî, compare the full list, cols. 275 and 276 in this Catalogue.

4. Grammatical tables:

(*a*) on ff. 34–38, اسم صرف, showing the conjugation of Persian verbs.

(*b*) on ff. 66 and 67, اسم غير صرف, pronouns, adjectives, numbers, etc.

5. On ff. 82–84: fragment of a Persian conversation-book.

6. Miscellaneous items:

(*a*) on fol. 112ᵇ, a few mathnawî-baits, در بيان دفع گل چشم (how to get rid of the albugo or speck in the eye).

(*b*) on ff. 113 and 114, a prose-tract, شناختن مرض از طعم دهان (how to recognise an illness from the taste in the mouth)

(*c*) on ff. 115 and 116, various recipes for making different kinds of جُلاب, and other concoctions.

(*d*) on fol. 117, selections from the rubâ'îs of Sâ'ib (see above, No 1606 sq.).

(*e*) on ff. 118–120, a tract on the عقيقة, or the ceremony of shaving the head of an infant on the sixth day after his birth.

(*f*) on ff. 121–123, statistical tables showing the salaries of various officials (در بيان دستور العمل تنخواه متصداران).

Ff. 124 and 125, as well as the two fly-leaves at the beginning, are filled with worthless scribbling.

No 682, ff 125; written partly in Shikasta, partly in Naskhî; size, 8⅝ in. by 4¾ in.

XVIII. Parsee Literature.

2986

Kitâb-i-Mînokhirad (كتاب مينوخرد).

A Pârsî-Persian translation of the Pahlavî text of the Mainyo-i-Khard (a facsimile of that text was edited by Andreas, Kiel, 1882, English translation by E. W. West in S. B. E., vol. xxiv. pp. 1–113, Oxford, 1885; the Pâzand-Sanskrit text of the same, transliterated, with English translation and glossary, was published by E W. West, Stuttgart, 1871; see also Spiegel, Grammatik der Pârsî-Sprache, Leipzig, 1851, pp. 128–155, 161–173, and 185–189; and Die traditionelle Literatur der Parsen, Wien, 1860, pp. 138–144 and 147–159; and compare Grundriss der iranischen Philologie, Strassburg, 1896, Band 2, pp. 107 and 125, where the present copy has been noticed).

It begins, after the usual initial phrase, بنام ايزد بخشايندهٔ مهربان, with these words: بنام الخ دادار هورمزد كه همه كسان را منفعت اوست و هم اورا شناسند الخ.

No date Bibliotheca Leydeniana.

No. 2769, ff. 75, ll. 11; Nasta'lîk; size, 8¾ in. by 6 in.

2987

Sad Dar (صد در).

The same popular exposition of the Zoroastrian law, called the Hundred Gates, in its prose-form, which has been noticed in No. 2820 above, and which Dr. West is inclined to ascribe to a certain Irânshâh Yazdiyâr,

written in Zend characters, in imitation of Pâzand, with a Gujarâtî translation, and dated by Padam Râm Kanhaksha (=Kânhanân), at Bharûtsh, the 18th of May, 1575 (=Samvat 1631, Yazdajird era 944), see Grundriss der iranischen Philologie, Band 2, p. 123, where the present copy has been noticed. It was presented to the Library by Mr. Romer, August 31, 1837.

No. 3043, ff. 143; Zend and Gujarâtî characters; size, 8¾ in. by 5¾ in.

2988

Shikand Gumânîk Vijâr.

A fragment of the 'doubt-dispelling explanation,' an old Pahlavî work on controversial religion and philosophy, which was composed (according to the Grundriss der iranischen Philologie, Band 2, pp. 106 and 107) by Marṭân-farukh, son of Aûharmazd-dâṭ, probably in the latter half of the ninth century, in a polyglot form, that is to say, in Pahlavî-Pâzand-Sanskrit Persian. The original Pahlavî text has not been found as yet; instead of that we have Nêryôsang's Pâzand-Sanskrit version, the oldest complete copy of which was written in 1569, whilst a fragmentary one goes back to the fifteenth century; an English translation of this work was published by E. W. West in S. B. E., vol. xxiv. pp. 115–251, Oxford, 1885; the Pâzand-Sanskrit text with vocabulary, by Hoschang and West, Bombay, 1887. Now, the present polyglot fragment, which was originally given by Mr. Romer to Prof. Wilson and Mr. Norris, and came through them afterwards into the India Office Library, contains pp. 32–143 of the original MS, which, as we learn from a letter of Dr. West to Dr. Rost (the late Librarian of the India Office), dated October 15, 1883, and enclosed in this MS., was transcribed from an older copy still extant in Sûrat, where Daṣtûr Hoshangjî had some recollection of seeing it in 1864. Enclosed in this MS. is also Dr. West's own transcript of those sixteen pages (pp. 16–31) which must have immediately preceded the beginning of this fragmentary copy, from No. 10 of Prof. M. J. Müller's Collections in the Royal Library of Munich (Cod. Zend 10); these sixteen pages were sent to Prof. Müller by the same Mr. Romer, through Mr. Poley, but with the mistaken statement that they contained a Pahlavî-Persian Bundehesh, comp. on this error, and its causes, Dr. West's introductory remarks to his transcript, dated München, June, 1883. These happily restored pages, 16–31, which legitimately belong to our copy, contain, according to the same introductory remarks just quoted, the Pahlavî-Pâzand texts of Sg. i. 28–50, and the Sanskrit-Persian texts of Sg. i. 25–46; and pp. 32–143 of the India Office MS. carry on the Pahlavî-Pâzand texts as far as Sg. v. 61, and the Sanskrit-Persian texts as far as Sg. v. 56; and the whole 128 pages of the two parts combined, contain about one-sixth of the whole extant text of the Pâzand-Sanskrit of the Shikand-gumânî. As Dr. West furthermore remarks, the Pâzand text, as prepared by Nêryôsangh, son of Dhaval, is the leading one in this polyglot MS., the Pahlavî one being evidently transcribed from the Pâzand (and therefore not the original one); the Sanskrit text is likewise that of Nêryôsangh, and the Persian one a modern paraphrase.

There are two more enclosures found in this most precious MS.: (1) three pages of the prose *Ṣad-dar* in Zend and Pahlavî characters, together with the Persian text (see the preceding copy), of which an appended English note says, 'This paper is connected with the Shikand-gumânî Vajâr MS. which is sent to the binder to-day, January 11/77; when the MS. is returned bound, this MS. is to be put in it loose' (it ought of course to have been enclosed in the preceding copy); (2) an envelope with the address 'Herrn Oberbibliothecar Professor R. v. Roth, Tübingen, Germany,' in Dr. Rost's handwriting, stamped London, Nov. 7, 1883, received Nov. 9 in Tübingen, and endorsed (no doubt, by Prof. v. Roth) with this remark: 'Eingegangen, 9 Nov. 1883 von Dr. R. Rost mit der Anweisung die Inlage dem betr. MS. beizufügen und bei der Catalogisirung zu berücksichtigen.' Evidently our copy had been sent for inspection to Roth in Tübingen, and when Dr. West's additional sixteen pages arrived, they were dispatched to the same scholar in this envelope.

No. 3583, ff. 56 × 10 (of West's transcript); size, 12¼ in. by 8 in. (13 in. by 8¼ in. in West's transcript)

APPENDIX.

I. History.

2989

Wâḳi at-i-Bâbarî (واقعات بابری).

Another excellent, but undated, copy of Mirzâ Khan Abd-alrahîm bin Bairâmkhân's Persian translation of Bâbar's autobiographical memoirs, made at Akbar's request, A. H. 998 (A. D. 1590), see above, Nos. 216–218. It agrees, both as to beginning and end, completely with No. 216.

Beginning: در ماه رمضان هشتصد الخ; end: کوالیار را بایشان سپرده.

This copy was presented by Mr. H. George Keene to his friend James Ballantyne, East India College, December 8, 1831. The following note, taken from the 'Memoir of John Leyden (the translator of this Persian version) by Sir Walter Scott,' is appended to this MS.: It is a work of great interest to those who love the study of Indian antiquities, being the autobiography of one of the Mogul emperors of Hindostan who, like Caesar, recorded his own conquests, but, more communicative than the Roman, descended to record his amusements, as well as to relate deeds of policy and arms. He recapitulates his drinking-bouts which were, in spite of Koran and Prophet, both deep and frequent; and the whole tenor of the history gives us the singular picture of a genuine Sultan of the ancient Tartar descent, in his strength and his weakness, his virtues, his follies, and his crimes.

For further references see Rieu, Supplement, p. 52a; E. G. Browne, Cambridge Cat., p. 162; and Mrs. Beveridge's 'Notes on the MSS. of the Turkî

Text of Bâbar's Memoirs' in J. R. A. S., July, 1900, pp. 439–475. As to the critical remarks contained in the latter, about Nos. 214 (the Caghatâi original) and 216 (the Persian translation), we may state, that the Turkî text, referred to in the latter, is Ilminski's, not that of No. 214, which, by an unfortunate mistake, has been pronounced 'complete,' whereas, as Mrs. Beveridge has proved, it is, on the contrary, very incomplete. A reference to Ilminski's continuation, the 'fragments,' was clearly not needed in the description of No. 216, which ends, like the present copy, with the Gwâliyâr passage.

No. 3405, ff. 321, ll. 17, splendid Nasta'lîk, size, 9 in. by 5 in.

2990

A fragment of the highly interesting memoirs of Tipû Sulṭân, *written by himself*, defective both at the beginning and end. A note on the fly-leaf says. 'For an account of this MS. see preface to "Select letters of Tippoo Sultan" (comp. above, No. 525; we believe the reference is to W. Kirkpatrick's "Diary and letters of Tippoo Sultan," London, 1804)

'N.B. The first three pages, accidentally destroyed since the MS. came into my possession, were occupied chiefly with an account of the Sultan's ancestors W. Kirkpatrick.'

Presented to the Library by the same Lieut.-Col W. Kirkpatrick, 13th April, 1811

No 3565 (Glass Case), ff 45, ll 11 Shikasta, size, 8¼ in by 5⅝ in

2991

Shîr Singh nâma (شیر سنگهه نامه)

Another copy of the history of the Panjab from the death of Ranjît Singh in A. H. 1255 (A D 1839) to the assassination of Shîr Singh and the proclamation of Dalip Singh in A. H. 1259 (A. D. 1843), by Muhammad Naḳî of Pashâwar, the son of Mullâ Khwâjah Bakhsh (see here, fol. 4ᵃ, ll. 4 and 5), which has been described in No 505 above.

Beginning: بر هوشمندان حمیر و آگاه دلان روشضمیر که تجربت آموز امور عالم کون و فساد و عبرت اندوز الخ

Copied A. H. 1270 (A. D. 1853, 1854) = Samvat 1911, by Faḳîr Ghulâm Muhammad (see above, Nos. 2900–2903 and 2940). It was received from Dr Royle, July, 1856.

No. 3584 (Glass Case), ff. 58, ll. 11; Nasta'lîk; size, 7 in by 4¼ in.

II. Poetry.

2992

Shâhnâma (شاهنامه).

An exquisite and gorgeously illuminated copy of Firdausî's Shâhnâma, which belonged formerly to Warren Hastings. It is not dated; but there are stamps and notices, on fol. 1ᵃ, from A. H. 1169, 23rd of Dhû-alhijjah (A. D. 1756, Sept. 18); A. H. 1181 (A. D. 1767, 1768); A. H. 1192 (A. D. 1778), etc.; also an item in Persian: کتاب شاهنامه آورده خواجه قنبر علی.

Contents:

Bâisunghar's preface, on fol. 2ᵇ: افتتاح سخن آن به که کند الخ; at the end, on fol. 15ᵃ: تمّت الرّسالة المسمّی بدیباچهٔ بایسنغری.

Beginning of the poem itself, on fol. 15ᵇ:

بنام خداوند جان و خرد کزین برتر اندیشه بر نگذرد

No. 3540 (Glass Case), ff. 569, 4 coll., each ll. 25; exquisite Nasta'lîk; two full-sized magnificent pictures on ff. 1ᵇ and 2ᵃ; other fine pictures on ff. 10ᵃ, 17ᵃ, 25ᵃ, 35ᵃ, 44ᵃ, 54ᵃ, 71ᵇ, 91ᵃ, 98ᵃ, 106ᵃ, 116ᵃ, 121ᵇ, 130ᵃ, 138ᵇ, 144ᵇ, 153ᵃ, 166ᵃ, 176ᵃ, 183ᵃ, 195ᵇ, 206ᵃ, 219ᵃ, 225ᵃ, 238ᵇ, 242ᵃ, 254ᵇ, 262ᵃ, 274ᵃ, 281ᵇ, 288ᵇ, 299ᵃ, 307ᵇ, 308ᵃ, 315ᵃ, 324ᵇ, 339ᵇ, 356ᵃ, 361ᵇ, 373ᵃ, 381ᵃ, 390ᵃ, 401ᵇ, 411ᵃ, 416ᵇ, 429ᵃ, 441ᵇ, 454ᵃ, 463ᵇ, 477ᵇ, 490ᵇ, 50[illegible], 528ᵇ, 536ᵇ, 547ᵇ, 561ᵃ, 568ᵇ, and 569ᵃ; ff. 2ᵇ and 3ᵃ most splendidly adorned; exquisite frontispiece on fol. 15ᵇ; gorgeous illuminations on ff. 15ᵇ, 16ᵃ, 24ᵇ, 34ᵇ, 43ᵇ, 53ᵇ, 71ᵃ, 72ᵃ, 90ᵇ, 97ᵇ, 105ᵇ, 115ᵇ, 122ᵃ, 129ᵇ, 138ᵃ, 139ᵃ, 145ᵃ, 152ᵇ, 165ᵇ, 175ᵇ, 182ᵇ, 196ᵃ, 205ᵇ, 218ᵇ, 224ᵇ, 239ᵃ, 241ᵇ, 255ᵃ, 261ᵇ, 273ᵇ, 282ᵃ, 288ᵃ, 289ᵃ, 298ᵇ, 307ᵇ, 308ᵃ (framing in the pictures), 309ᵃ, 309ᵇ, 314ᵇ, 325ᵃ, 340ᵃ, 355ᵇ, 362ᵃ, 372ᵇ, 380ᵇ, 389ᵇ, 400ᵇ, 401ᵃ, 402ᵃ, 410ᵇ, 417ᵃ, 428ᵇ, 441ᵃ, 442ᵃ, 453ᵃ, 453ᵇ, 464ᵃ, 477ᵃ, 478ᵃ, 490ᵃ, 491ᵃ, 501ᵇ, 528ᵃ, 529ᵃ, 536ᵃ, 537ᵃ, 547ᵃ, 548ᵃ, 560ᵇ, 568ᵃ, 568ᵇ, and 569ᵃ (framing in the pictures); each column besides surrounded by stripes in gold and various colours; every chapter-heading very neatly adorned; size, 18 in. by 11¼ in.

2993

Mathnawî (مثنوی).

A monumental copy of 'Abd-allaṭîf bin 'Abdallâh al-'Abbâsî's revised edition of Jalâl-aldîn Rûmî's Mathnawî, the so-called نسخهٔ ناسخه, see above, Nos. 1088–1090.

Contents:

Introduction, on fol. 1ᵇ, beginning: این نسخهٔ ناسخهٔ مثنویات الخ.

Short preface, giving an account of the reasons why the Mathnawî is divided into six daftars (see No. 1089, fol. 7ᵃ), on fol. 7ᵃ, beginning: شکل دفتر این کتاب الخ. This preface is repeated before each of the following daftars on ff. 62ᵃ, 114ᵃ, 177ᵃ, 230ᵃ, and 290ᵃ.

Index to the *first* daftar, on ff. 8ᵃ–10ᵃ; fol. 11 left blank.

Daftar I, on fol. 12ᵇ, with the elaborate Arabic heading, ∞ in No. 1088, fol. 9ᵇ: هذا الاسرار القدسیّة والانوار الرّوحیّة الخ, and the usual prose-preface, beginning: هذا کتاب المثنوی المعنوی الخ.

Index to the *second* daftar, on ff. 64ᵃ–65ᵇ (ff. 63, 66, and 67 left blank).

Daftar II, on fol. 68ᵇ; beginning of the prose-preface: بیان بعضی از حکمت الخ.

Index to the *third* daftar, on ff. 115ᵃ–118ᵃ (ff. 112, 113, and 119 left blank).

Daftar III, on fol. 120ᵇ; beginning of the prose-preface: للحکم جنود الله الخ.

Index to the *fourth* daftar, on ff. 180ᵇ–182ᵃ (ff. 178, 179, and 183 left blank).

Daftar IV, on fol. 184b; beginning of the prose-preface: الحمد لله . . . امّا بعد فهذا الطّعن الرّابع الخ.

Index to the *fifth* daftar, on ff. 231b–233b (ff. 229, 234, and 235 left blank).

Daftar V, on fol. 236b; the prose-preface is wanting here.

Index to the *sixth* daftar, on ff. 292a–293b (ff. 288, 289, 291, 294, and 295 left blank).

Daftar VI, on fol. 296b; beginning of the prose-preface: مجلد ششم از دفترهای مثنوی الخ.

All the large margins are covered with an absolutely innumerable host of the most valuable glosses, notes, and paraphrases, as no other copy of the Mathnawi can boast of.

No date.

It was presented by J. H. Peile, Esq., Madras Civil Service; received 19th September, 1818, transferred to Civil College, 9th August, 1819.

No. 3439 (Glass Case), ff. 353, 4 coll., each ll. 25; large ornamental Naskhi, the introduction, the ever-repeated short preface, and all the indexes by a later hand in Nasta'lik; the glosses also in different handwriting; most magnificent frontispieces at the beginning of each daftar; fol. 13a besides splendidly embellished; size, 23 in. by 13⅝ in.

2994

Another copy of the same.

This copy of the Mathnawi, with fine illuminations, is distinguished by a truly microscopical handwriting, which is extremely neat, but absolutely killing for the eyes.

Contents:

Daftar I; preface on fol. 1b; beginning on fol 2b

Daftar II; preface on fol. 79a; beginning on fol. 79b.

Daftar III; preface on fol. 149b; beginning on fol. 150b.

Daftar IV; preface on fol. 215b, beginning on fol. 216b.

Daftar V; preface on fol. 311b; beginning on fol 312b.

Daftar VI; preface on fol. 395b; beginning on fol. 396b.

Dated by Ibrâhîm bin Alî Shîrâzî in Safar, A. H 984 (A. D. 1576, May) The loose leaf, fol. 489, must be inserted between ff. 1 and 2.

No. 3559 (Glass Case), ff. 489, 2 centre-coll., each ll. 15, and a margin-col., ll. 28; extremely small Nasta'lik; illuminated frontispieces at the beginning of each daftar; gorgeous illuminations, especially on ff. 1b–3a, 78b and 79a, 149b and 150a, 215b and 216a, 311b and 312a, 395b and 396a; smaller embellishments throughout; quaint Eastern binding; size, 4¼ in. by 2⅝ in.

2995

Pandnâma (پندنامه).

Another copy of Sa'di's alleged Pandnâma, beginning: کریما بهٔ بخشای بر حال ما الخ, see No. 2878 above.

No date.

No. 3564 (Glass Case), ff. 12, 2 coll., each ll. 11, sometimes written in diagonal form; splendid Nasta'lik; illuminated frontispiece; other neat illuminations throughout; pictures on ff. 2a, 5b, and 8b; size, 9 in. by 5¾ in.

2996

Farhâd u Shîrîn (فرهاد و شیرین).

Another copy of Wahshî Bâfiki's (died A. H. 992 = A. D. 1584) incomplete mathnawî, Farhâd u Shîrîn, one of the numerous imitations of Nizâmî's Khusrau u Shîrîn, see above, Nos. 1444, 2; and 1445. It was completed in the present century by Wiṣâl Shîrâzî, who died A. H. 1263 (A. D. 1847), see Rieu, Supplement, pp. 127a, 265b, II, and 266b, III.

Beginning: الهی سبنه را ده آتش افروز الخ.

It ends here with the meeting between Farhâd and Shîrîn.

Dated by Muḥammad Isma'îl of Shîrâz, A. H 1234 (A. D 1818, 1819).

No 3560 (Glass Case), ff. 56, each full verse enclosed in a square, ten such squares being found on each page; very small, almost microscopical Nasta'lik; splendid frontispiece on fol. 1b, ff 1b and 2a magnificently illuminated; size, 5⅛ in by 3¼ in

2997

Dîwân-i-Khâḳân (دیوان خاقان)

Another very fine copy of the poems of Fath 'Alî Shâh of Persia, the royal poet, with the takhallus Khâḳân, see above, No. 1730, and comp. for further reference, E. G. Browne, Cambridge Cat., pp. 387 and 388.

This copy contains, after the dîbâćah, as in the Cambridge copy:

1. Kasîdas, on fol. 5a, first line, beginning خشمت ز سحر جادوی نابل نشان دهد الخ

2 Ghazals, in alphabetical order, on fol. 11b, beginning: دور از رخ گلفام تو در سینه دارم خارها الخ The second bait is the initial one in No 1730 above, viz از مهر روی گلرخان الخ They are mixed with some fards and tarkîbbands, on ff 74a–76a

3. Mathnawîs, on fol 77b; the one on fol 84a is the same ساقی نامه as in the copy above

4. Kit'as, ghazals, rubâ'îs, and other minor poems on fol. 89a, first line.

5 Two kasîdas, on fol. 98b.

6. Another series of alphabetical ghazals, styled غزلیّات محزن الخیال, on fol. 101b.

7. A Turkish rubâ'î, on fol. 135a.

8. Elegies (مراثی) on 'Abdallâh al-Ḥasan, on fol. 135b

No date.

No. 3558 (Glass Case), ff. 140, 2 coll., each ll. 12; Shikasta magnificent frontispieces on ff. 1b, 11b, and 101b; every page gorgeously illuminated; splendid Eastern binding with flowers outside, and two fine pictures inside; size, 11 in. by 7 in.

III. Ornate Prose.

2998

A collection of Inshâs, written by a great number of different hands, and mostly without title; even the majority of letters bear no headings. The *first* frag-

mentary Inshâ, on ff. 1b–48, begins: مرجع غربا و اغنیا خداوند مخلص ارادت انتما سلامت فیض یابان خوان نعمت الطاف الهی الخ, and contains notes of various kinds; among the few correspondents and persons incidentally mentioned are Hâji Muhammad Fâdil (on fol. 8a); Shaikh Muhammad Ashraf (on fol. 12a); Mîr Muhammad Rafî (on fol. 37a); Mîr 'Alî Nakî (on ff. 38b and 46a, l. 3 ab infra); Shaikh 'Abd-alhayy (on fol. 40a, l. 2 ab infra); Hâji Muhammad Nasîr (on fol. 46a, l. 4 ab infra); Shaikh Ghulâm Muzaffar (on fol. 46b, l. 5 ab infra); etc.; the town frequently mentioned in these notes is Jahângîrnagar.

The *second* Inshâ or rather number of Inshâs is headed, on fol. 49a: دیباچهٔ احقر فقیر واجد (that is no doubt the same who is called on fol. 144a, l. 10, Muhammad Wâjid and designated as the owner (مالك), of the Inshâ, ending there, in the reign of Muhammadshâh; his son, Lutf-allâh ibn Fakhr altujjâr Muhammad Wâjid, appears on fol. 1a, evidently as the first owner of the whole MS.), and begins: در دانشوران دشخوار پسند و فیض گستران پایهٔ بلند محقی و متعجب نماند که این چند گهر معاوضات الخ; among the few correspondents mentioned by name are Mirzâ Bîdil (on fol. 59b); Muhammad Asad allâhkhan (on fol 67b); Mirzâ Sa'âdat-allâh (on fol 68b), Muhammad Kâmil Sâhib (on fol. 82b), Mirza Ridâ (on fol. 86b); Mîr Zain-al'âbidîn (on fol 89a), Nawwâb Haidar Kulîkhân (on fol 95a), the emperor Alamgîr (on fol. 96a), Mirzâ Sâ'ib (the poet, a letter on tobacco, در صفت تساکو, on fol. 97a); Pâdishâh Rafî'-aldarajât (on fol 101a); Nawwâb Ja'farkhân Muhammad (bin) Ahsan-allâhkhan (on fol 102a), etc. There are besides some letters of condolence (رقعهٔ ماتم) found on ff. 60b, 61a, 61b, etc., and various notes by Mirzâ Abd-allatîf Shahrastânî (on ff 76a, 79b, etc.), whose own Inshâ (انشاء مرزا عبد اللطیف شهرستانی) begins on fol. 103b and ends on fol 144a. Immediately after this Inshâ there follows Ni'matkhân 'Âlî's وقائع حیدر آباد (see above, Nos 1659, 2; 1661, 1, 1662, 2, 1663–1668, etc.), beginning: دمی که مدرّس کشاف صبح الخ.

No. 3585 (olim 1020), ff. 155, written by many different hands, partly in Nasta'lîk, partly in various styles of Shikasta, ll. 10–25; some pages in diagonal lines; size, 10 in. by 6 in.

IV. Philosophy.

2999

Risâlah dar pand (رساله در پند).

Ethical and psychological maxims, represented (*a*) in the story of a Bedouin asking Muhammad successively, how he could become the wisest, the richest, the best, the most pious, etc. etc., of all men, with appropriate answers by the prophet, beginning, on fol. 1b: الحمد لله این روایت کنند که اعرابی بخدمت حضرت رسالت صلّی الله علیه و سلّم گفت الخ; (*b*) is an allegorical story about the three pâdishâhs with the three wazîrs in the human body, viz. روح and عقل, نفس and شیطان, دل and زبان, beginning, on fol. 5b, with a rubâ'î:

ای تازه جوان بشنو ازین پیر کهن
یك نکته که هست در جهان مغز سخن

(*c*) in a tradition of Hâtim the deaf (حاتم الاصمّ, who died A.H. 237=A.D. 851, 852, see col. 293 in this Cat., No. 173). On fol. 5b appears as heading ترجمة الاحادیث (which only fits the last piece).

No. 3561 (Glass Case), ff. 8, ll. 7; splendid Nasta'lîk; illuminated frontispiece; all pages neatly embellished, the single lines being framed with gilded borders; gold arabesques on the margin; Eastern gilt binding; size, 6½ in. by 4¼ in.

V. Astronomy.

3000

Sharh-i-Zij-i-jadîd-i-Sulṭânî (شرح زیج جدید سلطانی).

Another, excellent copy of Nizâm-aldîn Abd-al'alî bin Muhammad bin Husain al-Barjandî's commentary on the second and revised edition of Sulṭân Ulughbeg's tables, the زیج جدید سلطانی, composed A.H. 929 (A.D. 1523), see above, Nos. 2237–2239.

Beginning, on fol. 1b: اجناس حمد و سپاس معرّا از توهّم ثنائی (instead of تناهی sic!) و انواع شکر بی قیاس الخ.

Makâlah I, on fol. 2b, first line; II, on fol. 43b, l. 4 ab infra; III, on fol. 131a; IV, on fol. 245b.

The commentary ends on fol. 268a and is dated by Faid-allâh the 3rd of Jumâdâ I, A.H. 1085 (A.D. 1674, Aug 5), on fol. 269a a short tract in another handwriting, headed عمل کسوف روز و شب, dated A.H. 1091 (A.D. 1680), at Shâhjahânâbâd.

No 3586 (olim 1920), ff. 269, ll. 21; very distinct Nasta'lîk; the original text in red ink, size, 10⅞ in. by 6½ in.

VI. Interpretation of Dreams.

3001

A most curious book; the register of Tipû Sulṭân's dreams, with an interpretation in his own handwriting, together with a few other memoranda, written in a fearful Shikasta on sixteen leaves at the beginning of the MS., and eleven others at the end of it; all the numerous leaves between these two sets are left blank.

It was presented in the name of the Marquis Wellesley to Hugh Englis, Esq., Chairman of the Court of Directors, by Major Alexander Beatson, late Aide de Camp to the Governor-General. This register was

discovered (as a note by the same Major Beatson on the last page states) by Colonel William Kirkpatrick amongst other papers of a secret nature in an escritoire found in the palace of Seringapatam. Of these extraordinary productions six only have been as yet translated and inserted by Major Beatson in the Appendix of a 'View of the Origin and Conduct of the War.' This note is dated London, April 23, 1800.

No. 3568 (Glass Case), ff. 1–16 and 17–27; Shikasta; size, 7⅞ in. by 5⅞ in.

VII. Balûćî Language and Literature.

3002

Lughât-i-zubân-i-Balûć (لغات زبان بلوچ).

A list of Balûćî words, as spoken in Kech and Makrân, without any order or explanation. It is a mere string of vocables, 17–18 in a page, which the compiler no doubt drew up in order to add afterwards the Persian equivalents—a task he never carried out. Comp. on the Balûćî language Geiger, Die Sprache der Belûtschen, in 'Grundriss der iranischen Philologie,' Band 1, Abtheilung 2, pp. 231–248, where the whole bibliography is given; see also No. 2530, 2 above; and Bodleian Cat., vol. 2, No. 2374.

Bibliotheca Leydeniana.

No. 2532, ff. 96; Naskhî; size, 11¼ in. by 8 in.

3003

Tadhkira-i-Sultânân-i-Kech u Makrân (تذكرهٔ سلطانان كيچ و مكران).

Balûćî poems by Mullâ Ḥâjî, chiefly in praise of the princes of Kech and Makrân, on ff. 1–56 (between ff. 51 and 52 several leaves are left blank, and one leaf between ff. 54 and 55). On ff. 57ᵃ–58ᵇ a complete index of the poems contained in this copy. The transcriber's name is Mullâ Mûsâ of the Balûćî tribe. On fol. 59 an additional list of Balûćî poems.

Bibliotheca Leydeniana.

No. 2549, ff. 59, ll. 14–15; Naskhî; size, 10¼ in. by 8⅛ in.

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